1691
William Fowyn

THE SERMONS of M. Iohn Caluin, vpon the Epiſtle of S. Paule too the Ephe-ſians.

Tranſlated out of French into Engliſh by Arthur Golding.

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¶ To the moſt reuerend father in God *and his ſpeciall good Lord, Edmund by* the grace of God Archbiſhop of Caunterbu-rie. &c. Arthur Golding wiſheth abundance of *all heauenly wiſdome, grace, and health in Chriſt Ieſu.*



Y very good Lord, foraſmuch as it is the dewtie of all them that publiſhe things too the world, whether as firſt authors, or as tranſlators, too deale in ſuch ſort as moſt folke may reape profite and commoditie by their dooyngs, ſpecially in matters of Religion, the knowledge or ignorauunce whereof, concerne the benefite and welfare, or the hinderance and perill, not of a fewe, but of all men: I humbly beſeeche your grace, that with your clemencie, fauour, and well liking, which I haue alwayes hithertoo through your goodneſſe inioyed, I may indeuer too benefyte others (ſpecially the ſimple and ignorant ſorte, for whom my care is, & ought chiefly to be) by the things which I haue gathered and conceyued to myne owne comfort, partly out of theſe preſent Sermons of M. Caluins, and ſuch other readings, but ſpecially out of the very woord of God it ſelfe: that they may bee as a brieſe abridgment of this whole work, and as an enterance too the ryght conceyuing of the doctrine of Election and Predeſtination, which being the chief groundwoorke of this Epiſtle to the Epheſians, miniſtreth mee iuſt occaſion to ſay ſomewhat concerning the order and ryght vſe therof: not that I intend too take vppon mee too diſcuſſe the particular poyntes therof, or too anſwer the ſeuerall obiecti-

ons and blaſphemies which the heatheniſh Atheiſts or worldlywiſe ſcorners are wont too caſt foorth in derogation of that heauenly doctrine, bycauſe their fleſhly reaſon cannot atteine too it: (for I confeſſe that too bee a matter too hygh for mee too meddle withall, and it were more than needeth, conſidering how much is ſayd therof in theſe Sermons:) But onely too ſhewe the gentle reader what way he may ſafely take, too deale therwith to his benefyte and comfort. Wherunto I am the rather moued, bycauſe it commonly falleth out, that the vnſeaſonable and vnaduyzed dealing therewith, (partly by ſuch as of a certeine vayneglory doo aduenture too ſpeake the things which they know not, and partly by ſuch as beyng otherwiſe godly and well mynded, doo notwithſtanding enter deeper ſometimes intoo that profound doctrine, than common capacitie (yea euen of good and ſound Chriſtians) can well reache vnto, or ordinarie ſkill can well wade out of agein, or the preſent ſtate of the hearers well beare:) dooth oftentymes ſhake, and ſometimes alſo wellneere ouerthrowe the faith of the weaklings, whom Gods woord willeth to be tendered with all myldneſſe and modeſtie, and for whoſe releefe and edifying the things that are ſet downe there are cheefly written. Wherfore keeping as euen a hand as I can, that nothing may ſcape from mee vnawares, wherby the aduerſaries of the Goſpell may take occaſion too ſlaunder the doctrine, or the ſimple ſort, occaſion to bee offended at it, or to ſhrinke from it, or the perfect ſort, occaſion to find iuſt fault with me: I will no longer trubble your grace with delayes, but (by Gods leaue) proceede forthwith too the matter.

The ſubſtance and ground of this Epiſtle to the Epheſians is this: That beyng once throughly inſtructed and rooted in the fayth of Ieſus Chriſt, wee muſt (for full confirmation and ſtabliſhment of our conſciences in the louing kyndneſſe and fauour of our God, ageinſt all aſſaultes and temptations both of body and ſoule,) ſtye vp in mynd aboue the world and all worldly things, too the beginningleſſe loue of God, wher-
2. Tim. 1. 9. through he choze vs too ſaluation, or endleſſe welfare in his

onely

onely begotten ſonne, before the foundations of the world were layd, freely of his owne mercy, without reſpect of any deſert, worke, or worthineſſe of our owne: In conſideration wherof, it is our dewtie on the other ſyde, too glorifie God both in our bodyes and in our ſoules, by leading a holy and vertuous lyfe proceeding from a pure and ſound hart: which acceptable obedience, togither with the fayth from whence the ſame ſpringeth, is bred and brought foorth by the onely woorking of Gods holy ſpirit in our myndes, for Ieſus Chriſtes ſake. 1. Cor. 6. 20. 1. Tim. 1. 5. 1. Pet. 1. 22. 22. 23.

This doctrine then belongeth not at all too the careleſſe worldlings, which welter ſtill in the dregges of the old Adam: that is to ſay, which bee not yit come vntoo Chriſt, nor haue heard of his Goſpell: or which beyng come in name and profeſſion, doo fyght ſtill ageinſt him in lyfe and conuerſation. Of which two ſortes, theſe latter (if they amend not vppon dew admonition) are rather too bee left vp too the iuſt iudgment of God, than too bee perſwaded by reaſon, which they themſelues abuze, or too be confuted by Gods woord, which they will not regard, vntill they feele it cutting ſharper than a two edged ſword: and the other ſort are too bee taught firſt too knowe God and his ſonne Ieſus Chriſt, before they can bee made parttakers of the riche treaſures of Gods wiſdome, ryghtuouſneſſe, and redemption, layd vp in Ieſus Chriſt for none but ſuch as beleeue in his name. Nother belongeth it properly and immediatly to the weaklings and Nouices (if I may ſo terme them) which are but newly trayned to the Goſpell, or are but of ſlender vnderſtanding and feeble beleefe: bycauſe their myndes beyng yit vnable too diſcerne ſo hygh myſteries for want of experience in matters perteyning too God, haue neede of milke ſtill, rather than of ſtrong and ſubſtanciall meate. And ſurely there needeth no better nor further proofe of the infinite and incomprehenſible profoundneſſe of this doctrine, than that euen the Apoſtle himſelfe being after a ſort aſtoniſhed at the exceeding great hugeneſſe of it, was fayne to knit vp his diſcourſe therof with this exclama- 1. Cor. 6. 9. 10. 2. Theſſ. 1. 8. Tims. 1. 16. Hebr. 5. 12. 13. 1. Cor. 3. 1. 2.

Rom.11.33. tion, O wonderfull depth of the riches of Gods wiſdome and knowledge. How vnſearchable are his iudgmentes, and his Hebr.5.14. wayes paſt finding out? But this doctrine belongeth too ſuch as being growen vp too ſome rypeneſſe in Chriſt, and hauing gathered ſtrength in the knowledge of matters of ſaluation, haue through the longer working or greater meaſure of Gods holy ſpirit, obteyned light of vnderſtanding aboue the common and ordinarie rate, and by the ſame ſpirit ſubdewed their owne wit and will, too the beleefe of God and his woord, that is too ſay, roo a right and ſtedfaſt perſwaſion of mynd concerning God and all his ſayings and dooyngs, without any miſtruſt or doubting of the ſame. I call that onely a right per-
2.Pet.1.19. ſwaſion, which is grounded altogither vppon the Canonicall writings of the old and new Teſtament, and throughly warranted in all poyntes by the ſame. And lyke as that tree may well and iuſtly bee ſayd too ſtand faſt, not which hath bin vtterly vntaſted or vntouched of any ſtorme, but which hauing borne out the brunt of all wyndes and weathers, continueth vnblowen downe through the violence of tempeſts, haue ſhaken off all the leaues, broken off ſome braunches, ſliuered dyuers bowghes, riuen the bark, yea and inforced the top of it too ſtoope now and then too the ground: euen ſo that fayth or beleefe, is too bee counted ſtedfaſt and well ſettled, which continueth vnuanquiſhed too the end, though in the meane time it haue bin neuer ſo ſore ſhaken and battered with the aſſaultes of temptations, aduerſities, and croſſes both of body and mynd. They therfore which haue atteyned to this grounded growth in Ieſus Chriſt, may ſafely and comfortably deale with the doctrine of Election and Predeſtination without guyde: & ſuch may haue neede of exhortation, admonition, warning and incoragement, by reaſon of the naturall fraytie which alwayes followeth, and oftentimes ouertaketh euē the ſtrongeſt, but not of inſtruction, otherwiſe than by the woord
1.Iohn.2.27 it ſelfe: for (as ſayeth S. Iohn) the inward anoynting (that is to wit, the inlightening of the holy Ghoſt) teacheth them all things. But as for the other ſort, which are yit but as new

borne

borne infantes in Christ, whether it bee in respect of tyme, or in respect of knowledge, or in respect of both: forasmuch as this doctrine is of such nature as it cannot bee learned by any preceptes or perswasions of wisdome, vntill the knowledge and loue of God in Iesus Christ, be first well felt and throughly digested by fayth in the bowels of mens hartes: they haue neede too bee both cherished and trayned foorth by degrees, and as it were by parcelmeale, too the right conceyuing and vnderstanding of so great a mysterie. For although Gods free Election and Predestination, according too the purpose of his owne good will, euen before all time, bee in very deede the first cause and onely originall welspring of our saluation or endlesse welfare, and of all the things that further or accompanie the same: yit is it not the first poynt in doctrine wherby too bring men to saluation, nor the first Loadestarre that men must looke at, as soone as they bee entered intoo the way of saluation. Which thing appeereth sufficiently by the continuall order of teaching vsed throughout the whole holy scripture, where both the Prophets and Apostles and Christ himselfe, doo alwayes begin the ministration of saluation at the preaching of repentance, and so proceeding too fayth and free forgiueneesse of sinnes, too newneesse of lyfe, and the right vse of Sacramentes, too the rizing agein of the dead, and the euerlasting iudgment: doo finally deliuer foorth the doctrine of Election and Predestination as a sheeld ageinst all assaultes, to make men perseuer and hold out to the end in the way of salvation, through all aduersities, tormentes, and temptations, as shall appeare more plainly hereafter. This doctrine then is (as yee would say) the roofe of Christianitie, which beyng orderly, substancially, and workemanly reered vppon the rest of the building, is as a couering and safegard too the whole, defending it fro all iniuries & anoyances of wynd & weather, and giuing it continuance with perpetuitie: so that whatsoeuer is added afterward, may well make too the adorning and beautifying of it, but not to the safetie and strength of it. And therefore if it bee set vppon a false or ouerfeeble foundation,

Hebr. 6. 1. 2.

tion, or while the building is yit greene and vnperfected, before the ſtones bee well clozed, ſettled and dry: the weyght of it beareth downe the whole houſe to the ground, to the great loſſe, and (but if the more grace of God bee) too the vtter and vnrecouerable vndoyng, both of the buylder and of the building.

What then, will ſome man ſay? Is it not too bee taught? Is it not to bee learned? Yis verily: and that with all earneſtneſſe and indeuer of mynd: howbeeit, not at al aduenture, not in haſte, not raſhly, not preſumptuouſly: but with ſingular circumſpection, reuerence, wareneſſe and humilitie, as al the godly haue vſed to doo: leaſt whyle wee take vppon vs too ſwim without a bladder, before wee haue learned too beare our bodyes vpp on the water, wee bee caryed away with the violence of the ſtreame, or ſink for faynтneſſe ere wee can recouer too land agein: or leaſt (which worſe is) whyle wee bee ouercurious in medling with the ſecretes of Gods Maieſtie, wee bee ouerwhelmed of his glory. How then may wee wade ſafely in it too our benefite? Euen by ſeeking of our ſelues in Ieſus Chriſt. Let vs ſee if wee can fynd our ſelues there. For the
Actes. 4. 12. ſcripture aſſureth vs, that there is no ſaluation but onely in Chriſt Ieſus, nor no damnation to them that are in him. Now
Rom. 8. 1. therefore, like as too knowe the originall cauſe of our death and damnation, wee muſt not raundge beyond the fall of our
Rom. 5. 12. firſt father Adam, bycauſe that by him ſinne entered into the world, and by ſinne, death: ſo to fynd our recouerie and ſaluation, wee muſt not ſeeke elſwhere than in Ieſus Chriſt, bycauſe he is ordeyned to bee the onely propitiation and attonement for our ſinnes, and there is not any other name, (that is
1. Iohn. 2. 2. & 4. 10. Actes. 4. 12. to ſay, any other perſon or meane) giuen vs wherby to bee ſaued, than the onely name of Ieſus. For he is the way, the
Iohn. 14. 6. the truth, and the lyfe: He is the lyght of the world: * He is
Iohn. 8. 12. & 9. 5. the reſurrection and the lyfe: God is in him reconcyling the
* Iohn. 11. 25 world vnto himſelfe: In him dwelleth the whole fulneſſe of
2. Cor. 5. 19. the Godhead bodily: God hath made him our Wiſedome,
Coloſſ 2. 9. Righteouſneſſe, Holineſſe, and Redemption: And he through
1. Cor. 1. 30 Hebr. 10. 14. his

his once offering vp of himselfe vppon the Crosse, hath perfected them for euer which are to bee sanctifyed, and is become the author of euerlasting saluation too as many as obey him. Hebr. 5.9.
Inasmuch then as Iesus Christ is both God and man, and hath all power both in heauen and earth, and all knees must bow before him: whosoeuer seeketh saluation out of Iesus Christ, dooth but wander away after his owne deceytfull imaginations, neuer to fynd the thing that he seeketh, bycause that (as sayeth Saint Iohn) he that hath not the sonne, hath not the father, and he that hath not the father, is a straunger too the couenauntes and promises of saluation, without hope and without God in the world, and so consequently in stead of the substanee he ketcheth but a shadowe or a dreame or rather nothing at all. Nay rather he ketcheth euerlasting damnation, according to this saying: He that beleeueth not in the sonne, shall not see light, but the wrath of God abydeth vppon him. And agein, this is damnation (that is to say, the cause of damnation) that wheras light is come into the world, (which lyght is Christ) men haue loued darknesse better than lyght: that is to say, they haue loued the blynd imaginations and inuentions of their owne ignorant mynds, better than the lightsome truth of Christes Gospell. Hebr. 11. 2. 8. 9. Math. 11. 27. & Iohn. 3. 35. 1. Iohn. 2. 23. & 5. 12. Ephe. 2. 12. Iohn. 3. 18. 36. Iohn. 3. 19.

Wherefore putting away all flatterie and soothing of our selues, and taking to vs the touchstone of Gods word, which is quick and effectuall, and sharper than any two edged sword, entering in to the diuiding asunder of the soule and the spirit, and of the sinewes and marie, and sifting out the thoughts and conceytes of the hart: let vs examin our owne consciences, whether wee bee in Christ, and Christ in vs, or no. Our owne consciences (at leastwise if they bee not blynded with ignorance or hypocrisie) will certifie vs of the truth in that behalf. And if any man haue not the record thereof in himselfe, he wandereth yit still in errour, and knoweth not whyther he goeth, nor in what cace he standeth. For they that are in Christ, haue Christes spirit in them, and that spirit assureth their spirit, that they bee the children of God. Now let vs see if wee Hebr. 4. 12. 2. Cor. 13. 5. Gal. 4. 6. Rom. 8. 16.

haue

haue this warrant in our ſelues: wee ſhall diſcerne it by theſe
2.Cor.5.17. markes following, and ſuch other lyke. The ſcripture telleth
vs, that thoſe which are in Chriſt Ieſus, are become new crea-
Coloſſ.2.7. tures. That they bee rooted, buylded, and ſetled vpon Chriſt
1.Iohn.2.6. by fayth: That they walke as he walked, faſhioned themſelues
Ephe.5.22. after his example: That they haue put off the old man, (that
23.24.& is to ſay, their owne naturall diſpoſition) which is corrupted
Gal.5.16.& with deceitfull luſtes: and beyng renewed in the ſpirit of their
Coloſſ.3.5 mynd, (that is to ſay, in the inward working of their hartes,)
Gal.5.22.& they haue put on the new man, (that is to wit, a new diſpoſi-
Col.3.12.& tion of mynd, which is ſhaped lyke vntoo God in true righte-
Ephe.5.9. ouſneſſe and holineſſe: That they walke after the ſpirit, and
Rom.8.1. not after the fleſhe, that is to ſay, that they liue not after the
lyking of their owne wit and will, but in obedience to the wiſ-
Colo.3.5.& dome and will of God: That they haue mortifyed their earth-
Gala.5.24. ly members, that is to ſay, ouermayſtred and ſubdewed their
ſinfull luſtes and lykinges: That they bee crucifyed too the
Gal.6.14. world, and the world to them, that is to ſay, that they bee no
more intangled with the fond loue and ſiniſter affection of the
world and worldly things, than if they were already dead, and
1.Pet.2.24. had no more neede of them at all: And finally that they bee
dead vnto ſinne, but alyue vnto rightuouſneſſe. Of all which
ſayings, and of a number mo tending to the ſame purpoſe, the
pith and effect is this, conſiſting of two members: Namely,
that ſuch as are rightly and vnfeynedly in Chriſt, haue vtterly
renounced their owne wit, will, wiſdome, ſtrength, reputa-
tion, and rightuouſneſſe: yea and quyte and cleane forſaken
themſelues, togither with the world and all worldly things,
and haue giuen ouer themſelues (as it were in bondage) all
wholly vnto Chriſt, taking him for their onely God, Lord, Sa-
uiour, Father, Mayſter, Teacher, Guyde, Defender, Stay, Light,
Rightuouſneſſe, Holineſſe, Redemption, Wiſdome, Strength,
Reconciliation, Sacrifize, Alter, Temple, high Prieſt, and all in
all: and therefore depending alonely vppon him in all things,
putting their whole hope, truſt and confidence in him, way-
ting vppon him as the ſeruant vppon his Mayſter, or as the

hand-

handmayd vppon hir miſtreſſe, or as the chyld vppon his father: ſeeking his onely honour and glory in all caces, contented to beare the croſſe with him in ſuffering all manner of harmes, wrongs, loſſes, deſpytes, reproches, myſeries, and torments for his ſake, that is to wit, for the truth of his Goſpell, and for the rightuouſneſſe of his kingdome: and finally making full account that as they on their part lyue not in themſelues, but in him, nor to themſelues, but to God, ſo he on his part will moſt plenteouſly and bountifully reward their labours beyond all that they can hope or conceiue, and neuer fayle them or withdraw himſelf from them euen in this world, at their neede. Out of the which roote of trew and liuely faith, ſpringeth foorth this fruite (which is the ſecond part or member that I ſpake of) to the full confirmation of our conſciences, & to the open warranting of our beyng in Chriſt: namely that for the loue of him, wee imploy our whole lyfe to glorify God by indeuering continually to edefy, profit, and comfort our neyghbours both in word and deede, earneſtly, faythfully, and cheerefully, without reſpect of our ſelues or of our owne commodities, eaſe, profit, pleaſure, yea or lyfe, which is in dede the perfect charitie. If wee fynd this diſpoſition of mynd throughly rooted in vs: then may wee boldly and certeinly conclude, that wee bee in Chriſt, and Chriſt in vs: that the life which we lyue as now in the fleſhe (that is to ſay, in this world) wee lyue by beleefe in the ſonne of God, or rather that it is not wee that lyue, but the ſonne of God which lyueth in vs, that wee bee led by Gods ſpirit, and conſequently that wee bee his children and heyres of his bleſſed and euerlaſting kingdome with Chriſt, as chozen and predeſtinated therto in him before all worlds. Gala. 2. 20.

Howbeit, foraſmuch as wee carrie the old Adam continually about vs, who cannot bee put quyte and cleane away but by death. And the fleſh not onely luſteth, but alſo wreſtleth and fyghteth ſo myghtily ageinſt the ſpirit, that oftentymes it weakeneth, woundeth, ouerthroweth, yea and (as ſayeth Saint Paule) leadeth vs captiue to the lawe or ſeruice of ſinne: Inſo- Gala. 5. 17. Rom. 7. 23.

much

Henry : Bladon

much that there is not so stout a souldyer in Christ, but he is
Rom.7.19. compelled to say with the same Paule, The good that I would doo, I doo not, but the euill which I hate, that doo I: by reason whereof the greese and anguish of his mynd inforce him too
Rom.7.24. cry out (at leastwise in his hart,) wretch that I am, who shall deliuer mee from this body of sinne? The weake conscience of the frayle sinner, synding how farre he commeth short of the trew effectes and fruites of perfect Christianitie heretoofore described, is stryken in great heauinesse, and dwelleth in doubt whether he bee yit in Christ or no. By meanes wherof, he not only taketh no comfort in the doctrine of Gods eternall election and predestination: but also is the more abashed and dismayed at it. In this cace wee must not resort for remedie too flesshe and blud, that is too say, too the perswasions of worldly wisdome, or of mans owne natural reason and vnderstanding, but too Gods holy woord, which beyng the very foode and healthfull salue of our soules, alonely is able to pacify the vexed conscience, and to cheere vp the drooping and dying hart. This, besydes other comfortes, wherof mo shall bee reherced hereafter in place more conuenient, telleth vs that there are
1.Cor.13.11. ages and degrees in Christ and Christianitie, and that our lyse
Iob.7.1. is a continuall warfare, wherin wee must mainteyne battell, not onely ageinst the trubbles and aduersities of this world, but also ageinst our selues, that is to say, ageinst the vices and af-
Gala.5.17. fections of our owne corrupt and sinfull nature, yea and (as
Ephe.6.14. sayeth Saint Paule in this present Epistle too the Ephesians) ageinst principalities and powers, ageinst the Lordes of this world, which are the rulers of the darkneesse of this world, euen the wicked spirites that are aboue. To bee short, wee must indure continuall conflict ageinst the world, the flesh, and the diuell. And this warfare is to be susteyned and borne out, not
Phil.4.13.& by our owne strength and policie, but by the power and wis-
Rom.8.37. dome of Christ in vs. Agein, the scripture telleth vs, that as long as wee lyue in this world, (bee wee neuer so foreward, willing, and circumspect in our doyngs) our knowledge is vn-
1.Cor.13.9. 10.11.12. perfect, our loue vnperfect, our fayth vnperfect, and all our

ryghtu-

ryghtuouſneſſe is as a defyled cloth: ſo that euen the godlyeſt Eſay.64.7.
and holyeſt men that euer were, are, or ſhalbee, muſt bee faine
too confeſſe with Dauid, that onely thoſe are bliſſed whoſe Pſal.32.1.&
ſinnes are forgiuen, and whoſe iniquities are couered, and too Rom.4.7.
cry out with the Publicane, God bee mercifull too mee wret- Luke.18.13.
ched ſinner: alwayes yeelding him this prayſe, that it is on- Pſal.103.3.
ly he which forgiueth all our ſinnes, and healeth all our infyr-
mities. For if wee thinke wee haue no ſinne, or that wee may 1.Iohn.1.8.
bee quyte and cleane rid of ſinne, ſo long as wee beare the
earthly tabernacle of this frayle body of fleſhe and blud about
vs: wee deceyue our ſelues, and the truth is not in vs. There-
fore wee muſt hold faſt the foundation too the ende, which
foundation is the free forgiueneſſe of ſinnes through Ieſus
Chriſt, beleeuing and hoping to bee iuſtifyed, (that is too ſay,
to bee accepted for innocent and ryghtuous, and to bee in-
dewed with power of the holy Ghoſt,) not by the deedes of
the Lawe, nor by our owne workes or inuentions, but by the
obedience and ryghtuouſneſſe of Chriſt. And therewithall,
vppon aſſured truſt of his ſtrength and aſsiſtance, wee muſt
fyght manfully ageinſt our owne luſtes, and ageinſt all maner
of temptations and croſſes, with the weapons of Gods word,
continuall and hartie repentance, feruent prayer, often faſting,
and earneſt indeuer of amendment, ſo as wee ſuffer not ſinne
too ouermayſter vs, and too reigne in our mortall bodyes, by Rom.6.12.
our fulfylling of the luſtes therof, but delyght in the lawe of Rom.7.22.
God with the inward man, that is too ſay, vnfeynedly with the
whole hart, for as God requyreth truth in the inward partes, Pſal.51.6.
ſo hateth he the deceytfull man. So then, wee muſt nother Pſal.5.6.
ſinne wilfully and preſumptuouſly, nor deſpayre and ſhrinke
away from God when wee haue ſinned: not play the hypo-
crites in iuſtifying our ſelues towardes God or the world. But
lyke as wee muſt continually pray God to keepe vs from pre-
ſumptuous ſinnes, and beware in any wiſe that they get not Pſal.19.13.
the vpper hand of vs: ſo when wee haue offended, by what
meane ſo euer it be, or how often ſo euer it bee, (as who is he
that ſinneth not? Or rather who can tell how oft he offen- Pſal.19.12.
deth?)

deth?) Wee muſt ryſe agein continually by repentance and fayth: ſo as although our ſinnes ſeeme neuer ſo greeuous and heynous in our owne eyes, yit muſt we yeeld God the honour, as well of faythfulneſſe and mercy in pardoning our often manifold and greeuous falles, as of ryghtuouſneſſe in ſanctifying vs with the fruites of true godlyneſſe, and of ſtrength in vpholding and mainteyning vs by the mighty power of his ſpirit, or of Iuſtice in correcting and puniſhing vs for our miſdeedes and offences. For wee bee ſure that if any of vs doo ſinne, wee haue a faythfull aduocate with the father, euen Ieſus Chriſt the rightuous, who is the attonement maker for our ſinnes, and not for our ſinnes onely, but alſo for the ſinnes of the whole world. Inſomuch that if it were poſsible for one man to haue in him the full gilt and greeuous burthen of all the particular ſinnes of all men: yit ought not the ſame man too deſpayre, or to doubt of the cleere forgiueneſſe and vtter releaſe therof, vpon his hartie repentance and vnfeyned amendment, ſo long as Chriſt lyueth and ſitteth at the right hand of God, making interceſsion for vs. For lyke as God himſelfe is infinite, ſo is his mercy infinite alſo, towardes all ſuch as take hold of it by fayth in Ieſus Chriſt. And too the intent wee ſhould take hold of it, he aſſureth vs of it with an othe, ſaying: as truely as I lyue I deſyre not the death of a ſinner, but rather that he ſhould turne from his wickedneſſe and liue: and in what houre ſo euer he repenteth him of his ſinnes from the bottom of his hart, I will put all his wickedneſſe out of my remembrance, ſayeth the Lord. Moreouer, although we indeuer to keepe a cleare conſcience towardes God, and to leade a blameleſſe lyfe through charitie towardes men, according to the preſcript rule of Gods lawe: yit our ſo doyng muſt not be with intent too purchace grace, fauour, or ryghtuouſneſſe therby at Gods hand, (for that belongeth onely vnto Chriſt, and no man liuing ſhall be iuſtifyed by the deedes of the lawe) nor to glorify our ſelues to the worldward, (for whoſoeuer ſeeketh the glory of men, is deſtitute of the glory of God, and hath receyued his reward already,) but onely to glorify God

1. Iohn. 2. 1. 2.

Ezech. 18. 21. 22. 23.

Mat. 5. 16 &

by

y ſhewing foorth the myghtie woorking of his ſpirit in vs, to 1. Pet. 2. 12.
the benefite of our neyghbours, to the ſtabliſhing of our owne
conſciences in the faith, and to the confuzion and ſhame of
the aduerſaries, which doo ſlanderouſly miſreport the doc-
ine of ſaluation which wee profeſſe.

If wee deale after this maner, then dooth Gods woord put
out of all doubt, that ſinne ſhall not get the vpper hand of Rom. 6. 14.
vs, bycauſe wee bee not vnder the lawe, but vnder grace. And
his continuall mainteyning & renewing of the battell ageinſt
Satan, the world, and our owne fleſh, aſſureth vs, that although
wee bee neuer ſo full of infirmities, yit are wee graffed intoo
Chriſt, and growen into him by reſembling his death, in that Rom. 6. 4. 5. 6.
wee haue crucifyed, and dayly labour to crucifye the old man
with him: by meanes wherof wee growe vp agein intoo the Rom. 6. 5.
likeneſſe of his reſurrection, through newneſſe of lyfe to the
glory of God for euer. Finally, it warranteth vs that wee bee
firmly grounded and ſetled in Gods Election, ſo as wee cannot
in any wyſe periſh. For Satan is not diuided ageinſt himſelfe;
the worldlinges hate not the world, nor the things therin: Math. 12. 26.
fleſh and blud miſlyke not the corruption of the old Adam:
Nother can any man come vnto Chriſt, except the father draw
him. Now then, ſeeyng that to ſtriue ageinſt ſinne, and too
liue continually by repentance after the maner afore mentio-
ned, and to doo all things of mere loue, commeth not of our
owne, (for the naturall man is not obedient to Gods will, no-
ther can bee:) but of God the father of all mercy, comfort, and Iames. 1. 17.
light, from whom euery good and perfect gift commeth, who
alſo of his owne free goodneſſe worketh in vs both the wyll Phil. 2. 13.
and the performance therof by the power of his ſpirit: And
ſeeyng that the ſheading of his ſpirit after that ſort into our
hartes (beyng the earneſt penny of ſaluation, and ſeale of our
adoption, to ſtrengthen our weakneſſe, and to warrant and de-
fend vs ageinſt all temptations) is a ſure and infallible proofe
of Gods loue towardes vs, according to this ſaying of S. Iohn, 1. Iohn. 4. 13.
Hereby doo wee know that wee dwell in him, and he in vs, that
he hath giuen vs of his ſpirit: theruppon followeth an argu-

ment

ment grounded vppon the nature of God, which leadeth vs directly and comfortably to the poynt of Predestination, and
Iames.1.17. is the very knot and conclusion of that matter. For inasmuch as God is vnchaungeable, so as there is no alteration of mind or purpoze in him, too fancie one thing to day, and another too morrowe, or too determine and repeale agein, and so con-
Rom.11.29. sequently too hate and loue by turnes and fittes: (for Gods giftes and callings are such, ashe cannot repent him of them:) it must needes follow, that he loued vs before all worldes, and that the same loue of his caused him too chooze and predestinate vs too saluation before wee had any beeing, yea euen euerlastingly before all tyme: and also that the same loue shall neuer leaue vs, vntyll it haue brought vs too the endlesse fruition of his heauenly glory, bycause that whom he loueth, he
Rom.8.11. loueth to the end, and bycause that forasmuch as the spirit of him that raysed vp Iesus dwelleth in vs, he that raysed vp Iesus will also quicken our mortall bodyes, through his spirit which dwelleth in vs. For when wee bee come so farre forward as to fynd our selues in Christ, & by Christ to take hold of Gods free loue, and by his loue to clymb vp to his eternall election: then resting vppon the foresayd argument of the vnuariable and vnchaungeable nature of God, (which not euen the heathen, I meane the wyser sort of them, did euer deny, or in maner doubt of:) wee knit the eternitie to come with the eternitie past, and conclude determinately in our selues, that there is now no damnation to vs that are in Christ Iesus.

Yea and out of this conclusion springeth such inestimable comfort and inward ioy of mynd, as inforceth vs to burst out into this bold, but yit most godly boasting on Gods behalfe, which Saint Paule describeth in the eyght too the Romanes, saying: I am fully perswaded, that nother lyfe, nor death, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature can separate vs from Gods loue, which he beareth vs in Iesus Christ our Lord. And seeyng that God is on our syde, who

who ſhalbee ageinſt vs? Seeing he hath not ſpared his onely ſonne, but hath giuen him for vs all: how ſhould he not giue vs all things with him? Who ſhall lay any thing to the charge of vs whom God hath chozen? God hath acquitted vs, who then can condemne vs? Chriſt hath dyed for vs, yea and is rizen agein for vs, and alſo ſitteth at Gods ryght hand and maketh interceſsion for vs. Now if he dyed for vs, then are wee ſure that wee dyed all in him, and lykewyze that as he is rizen, ſo wee are rizen agein with him, neuer to dye any more, for death hath not any more power ouer him, but foraſmuch as wee bee his members, wee doo ſit with him already in the heauenly places by hope, only wayting for the day of his comming to iudgment, at the which tyme, our lyfe which as yit lyeth hidden with him in God, ſhalbee ſhewed openly, and wee ſhall appeere with him in glory. 2.Cor.5.15. Rom.6.8. Rom.6.9. Coloſſ.3.3.4.

And this aſſured perſwaſion or beleef of Gods loue, grounded vppon his eternall predeſtination, kindleth in vs as it were a counter loue towardes God, and a contempt of all worldly thinges, bee they neuer ſo ſweete or ſower, pleazant or peynfull: wherethrough wee doo cheerfully anſwere on our owne behalfe accordingly as is ſet downe in the foreſayd eyghth Chapter to the Romans: Who ſhall plucke away our loue from Chriſt? Shall oppreſsion, or anguiſh, or perſecution, or hunger, or nakedneſſe, or daunger, or ſwoord, according as it is written, for thy ſake are we ſlayne all the day long, and accounted as ſheepe appoynted to the ſlaughter? No ſurely: in all theſe things wee be more then conquerours through him that loued vs, that is too wit, through God woorking in vs. And therefore hauing our eye faſt ſet continually vppon the foreleader and finiſher of our fayth Ieſus Chriſt, who for the ioyes ſake that was ſet before him, did willingly abyde the Croſſe, and the reprochefull miſuſages which he was moſt ſpytfully put vntoo: wee doo not faynt or wexe cold, but although our outward man bee conſumed, yit our inward man is dayly renewed, inſomuch that we reioyce euen in tribulations, knowing that tribulation breedeth pa- Hebr.12.2. 2.Cor.4.16. 17.18.

cience, pacience breedeth experience, experience breedeth hope, and hope maketh not aſhamed. For wee bee ſure that our induring of affliction for a ſhort tyme, will yeeld vs an incomporable weyght of vnſpeakable and euerlaſting glory. In reſpect whereof wee make no more account of all the aduerſities of this world, than of fleabytings, and therefore wee looke not vppon the things that are ſeene, but vppon the things that are not ſeene, bycauſe the things that are ſeene, are tranſitorye, but the thinges that are not ſeene, are euerlaſting.

Now then, the ſumme of the things aforeſayd, is this. That wheras there is no ſaluation, no election, no fauour, no bleſſing, no benefyte to bee had, hoped, or ſought for at Gods hand, but onely in and by our Lord Ieſus Chriſt: it is ſhewed for the comfort of the weaker ſort, that in this ſpirituall battell ageinſt the wotld, the fleſhe, and the diuell, thoſe are not counted to be out of Chriſt, which beyng Baptized into him, and profeſsing themſelues to bee Chriſtians, doo notwithſtanding fall through ſimple ignorance and infirmitie of nature, or are violently borne downe, wounded, or caryed away at tymes by the force of ouermightie tẽptations: but eyther ſuch as hauing their conſcience ſeared or benommed, doo welter in ſinne without feeling of any remorſe: or which feeling the ſting of ſinne and hartbyting of the lawe, doo neuertheleſſe make ſuch account of the filthie pleaſures of the fleſhe, the vanities of the world, and the fulfilling of their owne wicked willes, that they continew in ſinne wilfully and wittingly, or rather maliciouſly and preſumptuouſly, euen ageinſt the continuall teſtimonie and exclamation of their owne conſciences: or elſe which through a cerrein feintneſſe of hart, and cowardly miſbeleefe, by reaſon of ouermuch mynding of their owne weakneſſe, and of the horribleneſſe of their ſinnes without the remedyes that God hath ordeyned for the ſame, doo vterly caſt away their armour and weapon, and eyther out of hand giue ouer, and as it were betray themſelues too the enemie of mankynd without any reſiſtence: or ſoone after forſake

ſake the feeld vppon deſpayre of victory, without returning any more into the battell, or without craving the helpe and ſuccour of their Captein Chriſt, as who would ſay, they looked to get the vpper hand, and to ſtand by their owne ſtrength at their owne appoyntment, and not at Gods appoyntment, through his power and mercie in Ghriſt.

Of which kynd of people the cowardlineſſe is ſo much the more ſhamefull and blamewoorthie, bycauſe God hath giuen them ſuch a Sauyour & Captein, as is both able & willing too miniſter ſtrength too them bee they neuer ſo weake and feeble, health, bee they neuer ſo ſicke or diſeazed, ſoundneſſe, bee they neuer ſo ſore wounded or maymed, corage, bee they neuer ſo faynt and weery, victory, bee they neuer ſo much oppreſſed and ouermatched, ryghtuouſneſſe, bee they neuer ſo ſinfull and wicked, yea and euen lyfe though they bee dead. For Chriſt himſelfe beeing the Phiſition of our ſoules, our health, our welfare, our lyght, our reſurrection, our lyfe, and the very truth it ſelfe, which cannot lye nor deceyue, (to the intent wee ſhould bee willing too reſott vntoo him, and haue aſſured warrant of hope and comfort,) calleth and allureth vs in this wyſe vntoo him: Come vntoo mee all yee that are weery and ouerloden, and I will refreſhe you: Bee of good cheere, I haue ouercome the world, and ſo ſhall you alſo by fayth in mee: Although your ſinnes bee as read as ſcarlet, I will make them as whyte as ſnowe: I will refuze none that commeth to mee, but though he bee deade, yit ſhall he lyue, for I will rayze him vp at the laſt day: If yee ſuffer with mee, yee ſhall alſo reigne with mee in glory: Reſiſt the diuell, and he ſhall flee from you, ſo that the verye gates of hell ſhall not preuayle ageinſt you: * Aſke what you will of my father in my name, and it ſhalbee done vntoo you: Aſke and yee ſhal haue, ſeeke and yee ſhall fynd, knocke and it ſhalbee opened vntoo you, poſſeſſe yee your ſoules through pacience. Beſydes this, he putteth vs not too the dooing of any thing which he himſelfe hath not firſt doone for our ſakes, to giue vs the more comfort and incoragement by his owne example. If wee bee

Math.1.18. Iohn.16.33.& 1.Iohn.5.4.5. Iohn.6.37. 39.40. 1.Tim.2.12. Iames.4.7.& Math.16.18. *Math.18.19.& Iohn.14.13.14. & 15.16. Math.7.7.8.& Luke.11.9.10.

Math. 4. & Hebr. 4. 15. Eſay. 53. 4. 5. tempted, ſo was he. If wee bee ſmitten for our ſinnes, ſo was he: for he bare our infirmities, and the penaltie of our tranſgreſsions was layd vppon him. If wee be tryed and nurtured with correction of the croſſe, ſo was he: inſomuch that although he was the ſonne of God, yit learned he obedience by the things that he ſuffered. If wee bee abaced, ſo was he: inſomuch that wheras it was no robberie in him to bee equall with God, bycauſe he was in the ſhape of God, yit abaced he himſelfe by taking vppon him the ſhape of a ſeruant, and that ſo farre, as he cryeth out in the Pſalme, I am a worme, and no man, a very ſcorning ſtocke of men, and an outcaſt of the people. If the terrour of Gods wrath for ſin doo abaſh our harts, ſo did it abaſh his: and that ſo ſore, as he was fayne too crye out, O God my God, why haſt thou forſaken mee? If wee ſuffer want and penury, ſo did he: for he had not whereon too reſt his head. Finally he became lyke vnto vs in all things, ſauing onely in ſinne, to the intent that wee hauing a Hygh prieſt which could bee touched with the feeling of our infirmities, might boldly preace to the throne of grace, to obteyne mercy and fauour, to our releefe and helpe in dew time. Aſſuring our ſelues that if wee faſhion our ſelues lyke vntoo his image in ſufferance, in patience, in humilitie, in fayth, in hope, in loue, and in reſiſtence of ſinne, wee ſhall alſo bee made lyke vnto him in glory.

Pſal. 22. 1. & Matth. 27. 46. Heb. 5. 15. 16 1. Pet. 4. 13. 14

Math. 11. 30. Wherefore let vs take his yoke vppon vs, for it is ſweete: let vs ſticke to him in weale and wo, for he will not forſake vs: and let vs fence our ſelues aforehand with the armour and weapons that Saint Paule ſpeaketh of in his preſent Epiſtle, that wee may bee able to ſtand faſt in theſe euill dayes, wherin Satan the old ſerpent leaueth nothing vnattempted that may deſtroy or impayre our fayth: and that wee may bee able to beare out the brunt of afflictions which God iuſtly may, and (I feare mee) ſhortly will caſt vppon vs for our careleſſe hearing, and more careleſſe, ſlowe, and negligent following of his word ſo plentifully preached among vs, if wee conuert not by ſpeedie amendment. Let ſuch as are yit weake, learne to grow

from

from fayth to fayth, from knowledge to knowledge in Ieſus Chriſt. Let them (as ſayth S. Peter) indeuer by all meanes to adde too their fayth, ſtrength, to their ſtrength, knowledge, to their knowledge, ſtayedneſſe, to their ſtayedneſſe, pacience, to their pacience, godlyneſſe, to their godlyneſſe, kynd hartedneſſe, and to their kynd hartedneſſe, Loue. And whyle they bee proceeding too perfection by thoſe degrees: I counſell them in the meane ſeaſon too reuerence the myſteries which God hath not yit reuealed vnto them, nother deſpayring of their owne ſaluation for want of deepe and exquiſite knowledge, (for to whom much is giuen, of him much ſhall bee requyred, and to whom leſſe is giuen, of him leſſe ſhall bee required:) nor refuzing too learne, leaſt they fall intoo the ſinne of contempt: nor grudging at thoze too whom God hath giuen a greater lyght of vnderſtanding in ſuch miſteries: nor yit diſſaming the doctrine it ſelfe, which is vttered by the holy Ghoſt for their comfort, if they could conceyue it aryght. Agein, on the other ſyde, I coũſell the ſtronger ſort (euen for Chriſtes ſake, who beeing the Lord of al power, became weake for our ſakes) too trayne foreward the weakelings with all myldneſſe of ſpirit, not with diſputing, but with gentle exhortation and incoragement, and too cheere vp the faynt handes and feeble knees, eche bearing ſo with others infirmities, and helping too guyde their feete in the ryght pathes, as God may bee gloryfyed on all handes through Ieſus Chriſt. And as for the vnreuerend and wicked wilfull ſcorners, wee may let them alone vntoo God, without caſting of our pearles before ſwyne, or wirhout giuing of our holy things vnto Dogges, leaſt Gods name bee blaſphemed and rayled vppon by our occaſion. But yit ought wee (of chriſtian charitie) too pray for them, if peraduenture the goodneſſe and long ſufferance of God may win them too repentance, that they may acknowledge the truth, and ſcaping out of the diuels ſnares wherein they bee hild prizoners, come too their ryght myndes, and performe the will of God. For wee our ſelues alſo bee compaſſed about with innumerable infirmities, and haue neede of contiHebr. 12.12,13.

Math. 7.6.

2. Tim. 2.10.25.

nuall mercy at Gods hand, nother is there any of vs all that ſtandeth by his owne ſtrength, or that can aſſure himſelfe too hold out one minute of an houre, but by the helpe of God through Chriſt. Therefore let euery one that calleth vppon the name of Chriſt, (that is too wit, which profeſſeth himſelfe a Chriſtian) depart from iniquitie. Let him that ſeemeth to ſtand, take heede that he fall not. And finally let vs all indeuer to warrant our calling and election by good and godly conuerſation, and ſo ſhall the way bee layed open for vs to enter into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt, to whom bee all honour, glory, and dominion for euer and euer. Amen.

2. Pet. 1. 10. 11.

Thus much haue I (preſuming vpon your graces good fauour and ſufferance) aduentured to wryte of this deepe, but yit moſte comfortable poynt of Chriſten doctrine, ſo farre foorth as myght beſeeme the breefneſſe of an Epiſtle, and as too my poore ſkill hath ſeemed neceſſarie too giue the ſimple reader an enterance into the ſubſtance of this booke, that he myght the eazlyer conceyue, and the better vnderſtand and digeſt the doctrine of this Epiſtle, and of the Sermons written vppon the ſame. And therfore I haue had a ſpeciall care to ſet downe the matter as playnly and comfortably as I could, holding my ſelfe alwayes to the preſent cace, without ſtepping aſyde into any bymatters, and without auouching any thing which is not warranted by Gods expreſſe woord. Agein, I haue bin the ſparer in woordes and ſentences of myne owne, bycauſe of the greate profoundneſſe of the diuine doctrine, which cannot bee handled with too greate reuerence: the rather bycauſe I ſee that the more godly and ſkilfull men are in matters of Religion, the warer and circumſpecter they bee in dealing with the foreſayd doctrine, eyther in familiar talk & conference, or in giuing it forth in their Sermons & writings. And as for the author of theſe Sermons, I ſhal not neede to cómend him to your grace, bycauſe that you, whoſe ſtudy is imployed in matters of diuinitie and good gouernment of the Church, are better acquaynted with him thā I, & therfore cannot

not be ignorant of the goodnes of his writings, wherof this is not the firſt part, nor (I hope) the laſt that hath and ſhal be put forth both by mee and others, (I truſt) to the benefyte of our common country. Wherefore omitting too trubble you any further in that behalfe, I beſeech your goodneſſe to beare with my boldneſſe, and alſo with myne ouerſyghtes where any haue ſcaped mee in this tranſlation, and to further this my trauell with your fauour, as you doo the lyke proceedings that tend to the aduauncement of Gods glory, by the edifying of his Church. Surely my purpoſe and deſyre was that it ſhould haue bin a firſt fruite, or at leaſtwiſe among the firſt fruites, of ſuch maner of preſents as were offered your grace, at your returne into the South, to welcome you to your See of Caunterbury, if the time would haue ſerued to haue had it conueniently printed: for it was fully tranſlated and deliuered out of handes a good while afore. Neuertheleſſe, my truſt is that a woorke ſo beneficiall to the Church of God, ſhall not bee the leſſe acceptable to you, though it come not with ſuch ſpeede as I gladly would it ſhould haue doone: which thing I beſeeche your goodneſſe with all reuerend humilitie too graunt, praying God too power vppon you ſuch abundance of his heauenly grace and holy ſpirit, as the place of high preheminence wherin he hath ſet your moſt reuerend fatherhood, requyreth: that wee may long inioy your furtherance, to the continuall benefyte of his Church. Written at Clare in Suffolke the. vii. of Ianuary. 1576.

Your good graces moſt humble Oratour
alwayes at your commaundement, Arthur Golding.

To all Christians baptized in the name of the Father, and of the Sonne, and of the holy Ghost, dwelling or abyding in Fraunce, greeting.



IT is a wondrous matter right deerly beloued brethren, how all of vs glory in our Baptim, and yit consider not all with one accord what that marke importeth of it owne nature, namely by following the intent of him that is the author of it. For no doubt but if wee did so, wee should all ioyne toogither in one holy consent too woorship the onely one God in spirit and truth, and to acknowledge Iesus Christ for our onely Sauyour, Aduocate, Mayster, yea and Lord, as touching the gouernment of our soules and consciences: and wee would take his owely woord for our wisdome, guyde, and rule of our whole lyfe, and specially of his seruice, without mingling of the inuentions of mans brayne with it, how great antiquitie or countenance so euer they seeme too haue. Yea, and for the outward gouernment and visible order of the Church, wee would hold vs to that which our Lord Iesus Christ in whose name wee were Baptyzed, hath shewed thereof too his Apostles, and by them inioyneth the whole world too followe euen vntoo the last day. And certeynly then should the straunge confuzion and diuisions ceasse which are too bee seene in Christendome, whereof those are the cause, which will not harken vntoo God, and yeeld full authoritie too his woord, which fault shalbee layd too their charge at the iudgment of God, vnlesse they turne a new leafe. The Lord and Father of mercie graunt them grace so too doo, according as supplication is made too him for them, in all holy assemblies where he is called vppon according too his will, in the onely name of Iesus Christ. That is the thing which wee desire: For heere the cace concerneth not the bringing in of some newe deuyce, after the fancie of men, nother stryue wee too make the victorie fall vppon mens sides, whatsoeuer they bee, as some surmyze: but that God and his woord may haue the vpper hand ageinst all abuses, superstitions, and lyes of Satan, and

that

that we may all toogither giue glory too our God, confessing that both wee and our fathers haue ouershamefully forgotten him, insomuch as wee haue not folowed his holy Lawe, but haue bowed asyde both to the ryght hand and too the left. And truly whensoeuer we reade Gods woord in a tung that wee vnderstand, or heare it preached and declared purely: he alloureth vs too him, too make the lyke acknowledgement. And he hath doone so much in these late yeeres by striuing with his mercie ageinst the malice of the world, that dyuerse haue returned intoo the ryght way, whom others yea euen of all degrees doo followe styll anew. But yit is not that ynough, vnlesse the residew which haue hithertoo bin deaf or asleepe, doo bethinke themselues too awake in good earnest, and too haue eares too heare, as sayeth Iesus Christ. Therefore wee intreate and exhort them too it in Gods name, that they may discharge themselues of the promis whereuntoo their Baptim dooth secretly bynd them, as hath bin sayd. And too further them therein, besydes the lyuely voyces of the trew ministers, and other bookes conteyning faythfull expositions of the Scripture: wee offer them heere the Sermons of M. Iohn Caluin vpon the Epistle of the Apostle Saint Paule too the Ephesians, where (as wee hope) they shall haue matter too fare the better by, for the playner vnderstanding of the things, which they shall eyther heare preached, or reade alone by themselues afterward. Too mak long reherssall of things that myght bee alledged in commendation of the doctrine herein conteyned, or of the manner of teaching vsed by the Author, which is both simple and familiar, and yit neuerthelesse full of authoritie and force: it is not now needfull. For wee bee sure that such as seeke Gods honour and their owne saluation, shall in reading them, perceyue that the Author had none other meaning with him: and that shall euen the malicious sorte themselues bee druen too confesse, spyte of their hartes. Wherefore too conclude, ryght deare brethren which shall meete with this booke, wee pray you new agein, too giue eare too our God and too his sonne our Mayster, who by his seruant and excellent minister of his Church, declareth the things which his holy Apostle had long ago preached with lyuely voyce, and afterward compyled breefly in wryting for vs, and all that shall come after vs too the worldes end. And of what degree soeuer you bee or

haue

haue bin, ſhrinke not backe, foraſmuch as it is God that ſpeaketh, who hath loued vs ſo dearely, that he hath not ſpared his owne ſonne, but hath giuen him too death too redeeme vs from death, and from the vayne traditions of our fathers: Come on therefore, and let vs all ſerue our God with one accord, walking in the wayes which he teacheth vs, and forſaking our owne, (that is too ſay, all that diſagreeth with the rule of his woord,) and making all his giftes too ſerue too his glory. And in ſo dooyng wee ſhall bee Chriſtians both in name and deede: wee ſhall diſcharge our ſelues of our promiſe made in Baptim: wee ſhall ſee good agreement in Chriſtianitie: and wee ſhall ſerue for a good example too the Iewes and Turkes, which are yit enemyes too Chriſtendome. So bee it, So bee it, Amen.

Your brethren in our Lord, The cauſers of theſe Sermons too bee brought to lyght.

¶ The Argument of Saint Paules Epistle too the Ephesians.

IT is well ynough knowen, that Ephesus was a Citie of the lesser Asia, renowmed for many causes. And S. Luke reporteth in the Actes, how our Lord got himselfe a people there by the seruice of S. Paule, how the Church began there, and what furtherance it had. As for mee, I will touch nothing heere, but onely that which belongeth properly too the argument of the Epistle. Saint Paule had taught the Ephesians the pure doctrine of the Gospell. And when he was prisoner at Rome, perceyuing that they had neede too bee confirmed, he wrate this Epistle too them. In the three first Chapters he standeth cheefly vppon the prayzing and magnyfying of Gods grace. For in the beginning of the first Chapter, after his greetings, he speaketh of Gods free election, too the end they should knowe that they were now called too the kingdome of heauen, because they had bin predestinated vntoo lyfe before they were borne. And heerin shineth foorth Gods wonderfull mercy, that the sauing of our soules commeth of Gods free adoption, as of the trew and naturall welspring thereof. And forasmuch as mens wittes are too weake to conceyue so hygh a secret:

a ſecret: he prayeth God to inlighten the Epheſians with the full knowledge of Chriſt.

In the ſecond Chapter, the better too ſet foorth the greatneſſe of Gods grace, he putteth them in remembrance how wretched they were till they were called too Jeſus Chriſt, by comparing their preſent ſtate, and their former ſtate toogither. For wee can neuer perceyue ſufficiently how greatly wee bee beholden too our Lord Jeſus, nor conſider as becommeth vs how greate his benefyts are towards vs, except it bee layd afore vs on the contrarie part, how wretched our ſtate is without him. Alſo he amplifyeth the matter new agein, ſaying, that they had bin Gentiles and ſtraungers too the promiſes of eternall lyfe, which God had made alonly too the Jewes.

In the third Chapter he ſheweth, that his Apoſtleſhip had bin apoynted peculiarly for the Gentyles, too the intent that they who had bin ſtraungers a long tyme, myght now bee graffed intoo the people of God. And for bycauſe it was an vnaccuſtomed thing, and ſuch a one as trubbled many mens mynds with the newneſſe therof: He calleth it a ſecret, hidden from all tymes, ſaying neuertheleſſe, that the vttering of the ſame ſecret was committed vntoo him. Towards the end he prayeth God agein too giue the Epheſians the perfect and lyuely knowledge of Jeſus Chriſt, ſo as they may not couet too knowe any other thing. By which woords he not only goeth about too make the Epheſians acknowledge the greate number of benefyts

gyts and gracious gifts that God had bestowed vp-
pon them, and too shewe themselues thankfull for
the same, by yeelding themselues wholy vnto him:
but also intendeth rather too put them out of all
doubt of their owne calling. For by all lykelyhood
saint Paule was afrayd, least the false Apostles
should step in to trubble their fayth, by making thē
beleeue that they had bin but halfe instructed. For
whereas they had bin Gentyles, and had newly re-
ceyued the trew Christen doctrine: they had not
heard the Ceremonies nor Circumcision spoken
of. But they that intended too bring the Lawe
in vre among the Christians, sayd, that all such as
were not consecrated too God by Circumsion,
were vnholie. For it was their common song, that
none ought too bee reckened among the people of
God, which were not circumcysed: and that al the
Ceremonies commaunnded by Moyses, ought to
bee kept. And for that cause they spake euill of S.
Paule, for making Jesus Christ common too the
Gentyles, as well as too the Jewes, and affirmed
that his Apostleship was an vnhallowing of the
heauenly doctrine, bycause he did after that sort of-
fer and set forth the couenant of grace to vncleane
people without any difference at all. Therfore too
the end that the Ephesians bein assayled with such
slaunders, should not chaunge their mynds: he in-
tended too giue them a remedie. And so, wheras
on the one syde he telleth them so aduyzedly, that
their being called to the Gospell, was for that they
had bin chozen before the making of the world: he

warneth

warneth them on the other syde, not too thinke that the Gospell came too them by haphazard at the apoyntment of men, or that it lyghted in their lappes at aladuenture. For he telleth them, that wheras Christ was preached too them: that preaching was nothing else than the vttering or publishing of Gods euerlasting determination. When as he setteth the vnhapie plight of their former life before their eyes, he therwithal putteth them in mynd, that their getting out of so deepe a gulf, was through the singular and woonderfull mercie of God. And wheras he speaketh of the Apostleship which was committed too him towards the Gentyles: he dooth it too strengthen them in the fayth which they had once receyued, bycause their calling intoo the communion of Christes Church, was wrought by the will of God. Neuertheless, looke how many sentences heere be, so many warnings are there to chere vp the Ephesians to acknowledge Gods benefyts.

In the fourth Chapter he describeth the meane wherby our Lord gouerneth and maynteyneth his Church: namely by the Gospell which is preached by men. Wheruppon it foloweth, that that is the verie full poynt of perfection, and that the Churche cannot otherwyse bee kept vp vnappayred. And therfore the Apostles meaning is, to commend vntoo the Ephesians the ministerie, wherby God reigneth among vs. Afterward he commeth too speake of the fruts of preaching, that is to wit, of innocencie, holinesse, and of all dewties of a

Christen

Christen man. And he not onely teacheth what the lyues of Christians ought too bee in generall: but also interlaceth particular instructions, which concerne euery mans peculiar calling or vocation.

(*.*)

Sermons of Iohn Caluin vpon Saint Paules Epistle too the Ephesians, gathered by the ordinarie writer, to the benefite and edifying of the Lordes Church.

The first Sermon vpon the first Chapter.

1. Paule an Apostle of Iesus Christ by the vvill of God, too all you holie and faithfull ones in Iesus Christ vvhich are at Ephesus.
2. Grace bee too you and peace from God our father, and from the Lord Iesus Christ.
3. Blussed bee the God and father of our Lord Iesus Christ, vvhich hath blessed vs vvith all spirituall blessings, in heauenly things in Christ.

WHen we reade the Epistles which S. Paule wrate abrode to diuerse places, we must alwayes consider that God mẽt they should serue not only for some one time alone, or for some certaine people: but for euer, & generally for the whole Church. And truly if a man cõsider wel the doctrine that is conteined in thẽ, it will be easie to discerne, that Gods intent was to be herd in the things that are spoken there, euen to the worldes ende: and also that he hath had such a care of vs, that he hath not ouerslipped or forgotten any thing, that might further our welfare and saluation. The summe of this Epistle which I haue now taken in hand too expound, is that S. Paule confirmeth such as had bin trayned in the Gospell before, too the ende they might knowe that that is the thing whereuppon they must rest, as vppon the trewe and perfect wisdome, and that it is not lawfull too adde any thing thereunto. And he telleth vs that the benefites which are brought vs by our Lord Iesus Christ, and whereof wee bee made partakers by meanes of his Gos-

pell, are so excellent, that wee must needes bee too too vnthankefull, if wee tarie too and fro as folke that are neuer at rest nor contented. And theruppon he sheweth vs also what wee haue in Christ, too the end wee should so sticke vntoo him, as not to presume too seeke helpe any where else, but assure our selues that he hath bought vs all. Againe on the other side he sheweth vs, that Christ hath so wel prouided for his church, that if wee haue the wit to vse the giftes of grace which he offereth vs, wee shall haue full and perfect happinesse. Therewithall he warneth such as haue bin instructed in the truth of the Gospell, too leade a holy lyfe, and too shewe that they haue profited as they ought too doo in Gods schoole. Now, these thinges serue not onely for the Citie of Ephesus, nor for any one Countrie, ne for any one age or time: but wee had needs too bee furthered more and more, seyng that the diuell practiseth without ende or ceassing, too thrust vs out of the way. And when he cannot leade vs quite away from the doctrine of Iesus Christ, he laboreth too bring it out of taste with vs by some way or other, and too intangle vs in new curiosities, onely too bring too passe that wee may not bee constant in the faith that wee haue receiued, but stand alwayes in a mamering. Now, whensoeuer our fancies are so ticklish, it is certaine that there is a gap opened too wype out the remembrance of all that wee had learned afore, & too take in many folies, yea and erroneous doctrines, which serue too corrupt and peruert all the pureneſſe of our faith. We see then that the doctrine which is conteyned in this Epistle, is directed and dedicated vntoo vs at this day, & that God hath by his woonderfull prouidence so disposed thinges afore hand, that wee not onely haue had the foundations of the Gospell whereuppon too ground our selues, but also whereby our faith may from day too day growe and increase, and wee go still forward, till wee come too perfection. And first and formest S. Paule claymeth the authoritie vntoo him which had bin giuen him of God, too the intent that men should not stop at his person, as though it had bin but a mortall mannes saying. For in very deede our Lord Iesus Christ is the onely mayster at whose hand wee must learne: for it is witnessed of him from heauen, that it is onely he and none other whom wee must giue eare vntoo. And it hath alwayes bin Gods will too haue the guyding of his owne Church himselfe, and that his woord should bee receyued without geynsaying, and he hath not giuen that priuiledge too any creature. And whereas Iesus Christ is ordeyned in the roome of God his father: it is bycause he is

Math. 17. 5.

2. Tim. 3. 16.

God

God manifested in the flesh, and the infallible truth it selfe, and his wisdome which was before all time. Furthermore when men speake, they must not doo it in their owne name, nor alledge aught of their owne fancie and brayne: but they must faithfully set foorth the thing that God hath inioyned them and giuen them in charge. Thus yee see why S. Paule dooth as it were euerywhere vse this preface, that he is an Apostle of our Lord Iesus Christ. And so he holdeth it for a sure and absolute grounde, that if any man thrust foorth himselfe too speake in his owne name, there is nothing but rashnesse in him. Why so? For he taketh that thing vppon him, which belongeth alonely vntoo God. Ageine, forasmuch as our Lord Iesus Christ was purposely sent, too be our last teacher, that wee might haue such wisdome as were perfect and vtterly without fault: therefore dooth S. Paule call himselfe an Apostle sent of him. This presupposeth twoo thinges: the one is, that S. Paule had that charge committed vntoo him: and the other is, that he acquited himselfe dewly of it, by imploying himselfe faithfully in the office that he was called too. For were a man the best able & most excellent in the world: yet if he thrust foorth himselfe of his owne head, he trubbleth all common order. And wee knowe that God will haue order, and not disorder among vs, as S. Paule sayeth in the fourteenth chapter of the first Epistle too the Corinthians. He then that speaketh (at least wise too teache) must haue calling: that is too say, he must bee admitted, & haue his charge (giuen him,) so as euery man may not put foorth himselfe of an vnadui zed zeale, as I sayd afore. Now too speake any further of S. Paules calling, it is not needefull at this present. For Act. 9. c. 15. wee knowe how God gaue record that he auowed him for his Apostle. And in deede he disputeth not much of it heere, bycause it was knowen well ynough in the Church of Ephesus. But forasmuch as the Galathiãs had bin trubbled by deceyuers, in so much that S. Paules authoritie, yea and the name of God himselfe had bin disgraced there: wee sawe howe he mainteyned his owne state, telling them that the reuerence dew too an Apostle of Iesus Christ coulde not bee taken from him, without ouerthrowing the order of God. And therefore it is ynough for him heere too haue sayd in one woord, that he is an Apostle of Iesus Christ. Gal. 1. c. 13. 14. 15. &c.

Let vs come too the seconde poynt which I touched, namely that it is not ynough for a man too bee called, except he discharge his dewtie with a pure conscience and vpright dealing in his office: which thing S. Paule tooke vppon him as a thing out of all question, and he

had giuen sufficient proofe of it. The deceyuers may well boast themselues with full mouth that they bee called, as wee see they doo. For all they that fight ageinst God and his woord, and sowe trubble and darnell in his Church, would fayne make a buckler of their calling, and also of their zeale, for they will needes bee called Christians, yea & more too. But S. Paule had sufficiently proued that he came not of himselfe, ne sought any thing else than too spend himselfe in the building vp of the Church. And forasmuch as the same was well knowen in Ephe-
Act. 19. sus, (as wee may gather by the storie of S. Luke) yea and that he had borne out many a hard brunt: therefore he thinketh it ynough too say in one woorde, that he is an Apostle of our Lorde Iesus Christ. And heere wee bee warned, first too holde our selues too the pure doctrine which wee knowe too haue proceeded from God: for wee cannot doo amisse if wee followe that rule. And bycause that in our Lord Iesus Christ wee haue the performance of all that is requisite and needefull for our instruction, so as wee neede not too doubt whither wee may hold vs too the Gospell, or adde somewhat too it: Let vs bee contented too take the sonne of God for our mayster, specially sith he voutsafeth too stoope so lowe as too take that charge vppon him, and also protesteth that if wee haue profited well in his doctrine, wee shall come too the trew marke whereuntoo wee should go. Yee see then that the first lesson which wee haue too gather vpon this text, is that our faith must not wauer one way nor other, but haue a sure and vnmoueable foundation too rest vppon, that is too wit, Gods truth, euen as it is conteyned in the Gospell. And seyng that S. Paule is sufficiently auowed vntoo vs: let vs not doubt but Gods spirit speaketh too vs at this day by his mouth, nother let vs heere the doctrine as though it were subiect too our iudgement: but let vs imprison our owne vnderstanding & wittes, and receyue it without scanning, except wee will wilfully make warre ageinst God, and aduaunce our selues aboue him. And so, that is one of the thinges which wee haue too marke vppon this text. Furthermore too the ende that this doctrine may not onely bee reuerenced among vs, but also bee amiable too vs: let vs marke that S. Paule speaketh in the name of Christ, who was sent vntoo vs of God his father, too
2. Cor. 5. bring vs glad tydinges of peace: and also let vs beare in mynd how he
d. 20. sayeth in another text, that he was ordeyned too bring the message of attonement, and beseecheth men in Gods name too bee reconcyled too God. Now I told you that this was done too make the doctrine of the

Gospell

Gospell sweete, that wee myght bee desirous of it and giue our selues wholly too it. For whensoeuer it is told vs that God speaketh too vs: truely it is ynough too authorize all that he shall speake: but yet might we tremble at his voyce, and therwithall bee weerie of it, according as we see a great number confesse well ynough that God deserueth too bee obeyed, and too haue all men subiect too him: but in the meane while they start away, and shun him as farre as they can, bycause his voyce maketh them afrayd. But when Iesus Christ speaketh too vs as the mediator betweene God and man: wee may go too him boldly. For (as it is sayd in the Epistle too the Hebrewes) wee bee no more Heb. 12. d. 18. 19. 20. Exod. 9. b. 12. as it were at Mount Sinay, where the lyghtenings flashed in the aire when the Lawe was published, in so much that if a beast had come neere it, it must haue dyed. The voyce therefore which God vttered at that time was terrible. But now a dayes seyng he incorageth vs by his Gospell to receyue the grace that he offereth vs, and is mynded too wype away the remembrance of our sinnes: let vs suffer our selues too bee iustifyed by his free goodnesse, and let vs bee peasable and obedient vntoo him. For that ought well too moue vs too resort vntoo him as poore hungrie soules, to bee fed with the heauenly foode that he will giue vs. Thus yee see in effect what wee haue too remember when S. Paule calleth himselfe the Apostle of Iesus Christ.

Whereas he addeth, that it is by the vvill of God: it serueth too put off all scanning, too the ende that men should not blame him of presumptuousnesse, as though he thought himself of more reputation than other men. For he protesteth that it was not for any worthinesse of his owne, but bycause it had pleased God too chooze him too that office. And surely it is no feyned humilitie, that he sayeth he was set in that state by Gods mere grace & choozing. For wee see how he protesteth 1. Cor. 15. 9. &c. 1. Tim. 1. 13. 18. in other places, that he is not woorthy of such honour, but rather had deserued vtter damnation, and therefore was too bee taken as a mirrour of Gods infinite goodnesse, in that he had exalted him so high, euen him that had bin a murtherer of Christians, that had shed the blud of the Martirs, and that had rayled ageynst God and his woord, as he himselfe reporteth it. Wee see then that there was no feynednesse in his confession of his, where he sayeth, that he was set in that state and degree by the onely will of God. And this serueth vs too great purpose still, too the intent wee esteeme not Gods woord after the qualitie of them that bring it too vs. For one of the ordinarie polices which the

diuell vseth too diminish the reuerence of Gods woord withall, is too outface vs with the persons that bring it. Now it is certaine that wee bee fraile vessels, and of no valew, yea and euen as good as broken pots. What is there in them whom God hath ordeyned too bee
2. Cor. 4. 7. the ministers of his woord? But it is the treasure alwayes inestimable, notwithstanding the dyspizednesse of the vessells. Then let vs marke, that when men come too warrant vs the forgiuenesse of our sinnes, & the saluation which wee ought too hope for: our fayth must mount vp hygher, and not stand scanning whether such a man bee woorthie too bee herd or no, or inquyring what maner of person he is. Let vs holde or selues contented, that God by that meanes intendeth too drawe vs too himselfe. That is the way which wee must walke: and if wee slep aside from it, by and by wee runne astray, and are in the high way too destruction. Then let vs marke well, that wee must submit our selues too Gods will and ordinance, and receiue without let, the doctrine that is preached too vs by the mouthes of mortall men. For wee must not bee wyze after the maner that a great number are, which demaund whether God could not send his Angells from heauen, and teache vs by reuelations: nor also after the maner of some buzibodies, which beare thẽselues in hand that they haue the holy Ghost in their sleeues, by meanes wherof they hold skorne too receiue the giftes as they bee delt abrode by God. Too the end wee bee not bewitched by Satan after that maner: let vs marke how it is sayd heere, that it is Gods will that the Gospell is preached by the mouthes of men, and that they bee as it were witnesses of it vntoo vs: and that whosoeuer exempteth himselfe from that order, is in like cace as if he did thrust backe Gods hand, when he offereth him sure and infallible recorde of his saluation. Thus yee see still what wee haue too marke vppon this text.

Ageine, they that are called too beare abrode Gods woord, ought too take warning by Saint Paules example, too walke in lowelynesse. For who are wee if wee compare our selues with him? He sheweth vs that he was not chozen for any sufficientnesse or abilitie that was in him: but bycause it was Gods will to haue it so. Therefore let vs assure our selues, that wee holde all thinges of him and of his mere grace, and that wee cannot chalendge aught too our selues, vnlesse wee mynd too rob him of his ryght. And wee knowe that such vnthankfulnesse were not too bee borne withall.

Hereuppon he sayeth, Too all the holy ones that are at Ephe-

sus,

sus, and too the faythfull in Iesus Christ. Trew it is, that the name of the Citie is expressed heere, but yet (as I haue touched alredie) the doctrine is common too vs all, and God hath ordeyned it too our vse vnto this day, and wee must receiue it as if S. Paule were still alyue, and among vs: yea and wee must not onely haue an eye vntoo him, but vntoo the partie by whom he is sent. For although he dyed when he had finished his race: Yit notwithstanding Gods spirit dyeth not. Howsoeuer the cace stand, wee must for our learning beare in mynd that S. Paule meaneth heere, when he speaketh too the holy & faythfull ones in Iesus Christ. Albeit then that wee bee not of that tyme, nor of the Countrie and people of Asia: yit notwithstanding, seyng it hath pleased God too match vs with those too whom S. Paule wrate in his time: let vs assure our selues that it standeth vs in hand at this day, too bee strengthened in the fayth which wee haue receyued by the Gospell, bycause it was the intent and purpose of the holy Ghost, too incorage all those too holde out, which haue bin entered in the Gospel, and are yet weake and haue neede of larger confirmation. But let vs beare well in mynd these woordes, where it is sayd, the holy and faythfull ones in Iesus Christ. For S. Paule sheweth, that all the holynesse of men is nothing else but feynednesse, till God haue applyed them too his owne seruice, & dedicated and consecrated them therunto by faith. For wee are all vncleane by nature, and there can neuer any thing come from vs but vncleanenesse. Trew it is, that if men can set a faire glasse & countenance vpon things, they shalbe taken for as righteous as may bee, & their vertues shalbe commended euerywhere, according as wee see that a man shall purchace the fame of great perfection, if he haue but some gay things in him. But wee must remember how it is sayd in the fifteenth of the Actes, that God clenzeth mennes hartes by faith. And he had great neede too doo so: for (as the Prophet Ieremie sayeth) mannes hart is a dungeon of horrible confuzion. Ieremi. 17. 9. Wee our selues perceiue it not: but God hath cleerer eyes than wee. Howsoeuer the cace stand, let vs assure our selues of this, that al the holynesse which men surmize themselues to haue, is but corruption & vtterly abhominable before God, till such time as they be made one with him by belief of the Gospell. Therfore marke it for a schoole poynt, that none other holynesse is lyked and allowed at Gods hande, than the holynesse of the beleeuers. For except wee first become Christians, wee bee blynde and can neuer yeelde God his dewtie.

Although there were none other leadwnesse than this, were it not ynough too marre all the vertues that wee could haue besides? Againe seyng that the spirit of perfection, the spirit of the feare of God, the spirit of righteousnesse, and the spirit of pureneſſe abydeth and resteth in Iesus Christ: it is certeine that all such as are separated from him, haue nothing elſe in them but vyce, and all maner of vncleaneſſe, how much so euer the world fawne vppon them. And on the other side let vs marke also, that all such as boast themselues of beleefe in the Gospell, and are not sanctifyed of God, doo bewray their owne hipocrisie and lying, and dote themselues by their owne lyfe, whatsoeuer their mouth sing or say, according as wee see many now a dayes, which defyle and vnhalowe the name of faith which ought too bee holie. For euerie man will say he is faithfull, and they that haue least faith, are boldest too say that there is no faith but in themselues. And would God it were so but in the one halfe of vs. But wee see euen among all that beare the name of Christians, their whole life is disordered and loose, in so much that they mocke God too the full, and despyze all religion, and yet notwithstanding doo in the meane whyle thinke (as I haue sayd alreadi,) that they haue great wrong if they bee not taken for good Christians and Catholikes. Yet for all this wee see how S. Paule knitteth these two things togither in vnseparable bond: namely that if wee haue the faith of the Gospell, wee must therwithall giue ouer our selues wholly vntoo our God, and separate our selues from the corruptions of the world, according as wee haue seene how that in the Epistle too the Galathians, he sayeth that the comming of our Lord Iesus Christ, is too the end wee should bee sanctifyed by his blud, too yeeld obedience henstooth in all pureneſſe vntoo God his father. And as he sayeth in another place, wee bee not called too vncleaneſſe, but vntoo righteousnesse, too the intent that Gods name should bee honored and glorified by vs. Thus yee see what wee haue too remember in this preface, too the end wee may bee the better prepared too receiue the doctrine conteyned in this Epistle, & the same may haue such authoritie among vs, as it deserueth, and moreouer bee made amyable too vs, so as wee may vnderstād, how it is for our singular benefite too learne at Paules hand, forsomuch as he witnesseth the grace of our Lord Iesus Christ vntoo vs, and leadeth vs too God too bee reconcyled vntoo him, whereas wee bee naturally the children of wrath, and furthermore that wee may stand in his fauour, so as wee may bee bold too call vppon him as

Gal. 1. 4. & 4. 5. 6. & 7.

1. Thess. 4. 7.

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our father, & bee sure that he also taketh vs for his children. Therupon he stirreth a thanksgiuing, too lift vp al mennes hartes, too acknowledge how much they bee bound and beholden vntoo God, specially considering that he hath shewed himselfe so bountifull towardes them, in giuing foorth himselfe after all maner of sortes.

Blessed (sayeth he) bee the God and father of our Lord Iesus Christ, vvhich hath blissed vs vvith all spirituall blissings in heauenly things, or in heauenly places in Christ. Forasmuch as the chiefe seruitze which God requireth at mennes hands, is that they should acknowledge his benefites and be thankfull too him for them: S. Paule considereth first of all, how the same maye prouoke them too doo their dewtie: For wee bee so rechlesse, as it is pitie too see. Wee can well enough confesse, that our chiefe studie and indeuer ought too bee too liue a well ordered lyfe: that is too wit, too praise God. For if a man aske vs wherefore wee bee in this world, wherefore God hath such a care of vs, wherfore his goodnesse feedeth and cherisheth vs, & finally wherfore he dooth as it were put out our eyes with the great number of benefites which he bestoweth vppon vs: it is too the end wee should yeeld some acknowledgement of them vntoo him. For (as it is sayd in the Psalme) wee on our side cannot profit him at all, nother requyreth he aught elfe of vs in exchaunge than thanksgiuing, according as it is sayd in the hundred and sixteenth Psalme, What shall I render too the Lord for all the benefites which I haue receyued of him, but onely too take the cuppe of welfare at his hand, and too call vppon his name? Wee see then that all that euer wee can bring vntoo God, is but too acknowledge our selues bound too him for all things. And yet for all that no man dischargeth his dewtie, no nor the hundredth part of it in that behalfe, but rather all of vs from the greatest too the least doo defraud him of it, in as much as wee ceasse not through our leawdnesse, too burye his praise, which ought too ring chirke in our mouthes. For this cause our Lord rebuketh vs for our negligence, for whereas the holy Scripture exhorteth vs too praise God, and vseth so many woordes too that purpose: let vs not thinke that they bee superfluous: but let vs acknowledge them too bee as many vpbraydings of our churlishnesse and vnkyndnesse for tayling in the thing that is so requisite, and (as yee would say) the principall poynt of our life. Trew it is that the holy Ghost dooth oftentimes set foorth other reasons why wee should magnifye Gods name, as the order of nature, the fruites which the earth yeeldeth

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the ayde and help which God giueth vs & such other things: and those are sufficient matter wherfore too prayse God. But S. Paule leadeth vs hygher heere, and will haue vs too glorifye God aboue all things, for bycause he thinkes it not ynough too haue set vs in the worlde, and too cherish vs there, and too haue prouided all things needfull for the passing of this transitorie lyfe: but also hath chozen vs too bee heires of his kingdome, and of the heauenly lyfe. Then are wee dubble bound vntoo God, and that much more streytly than the ignorant and vnbeleeuing wretches are. For although they bee sufficiently bound alreadye: yit notwithstanding the good which he hath doone vs in Iesus Christ, is without all comparison more excellent and noble, bycause he hath adopted vs too bee his children. Truely inasmuch as wee bee men, wee bee of the nomber of his creatures which he hath fashioned after his owne image: but what for that? This image is defaced in vs by sin, and by the corruption wherwith we bee atteinted by Adams disobedience. And now what other heritage haue wee, than of his wrath and of endlesse death? Too bee shorte, wee bee not woorthy too bee reckened in the number of brute beasts, if wee abide in the state which wee haue of nature. Now then seyng that God maketh vs members of his onely sonne, & setteth vs in the aray of the Angels, & prepareth vs too become partakers of his owne nature and glory (as sayeth S. Peter in his first Epistle:) ought not wee too perceiue there so hygh and noble a grace, as should rauish vs wholly in loue with it? Thus yee see that of the thinges which S. Paule ment too say in this text, the first is, that wee bee heere exhorted too apply our whole indeuer too the prayling of God, verily bycause wee bee too cold & slothfull in that behalfe, if wee bee not driuen and inforced thereuntoo. Besydes this, S. Paule had one other respect more: which was, too feede vs in such wise with the grace that we haue by the Gospell, as wee may no more couet this thing & that thing after our ordinary manor. We see how fickle wee bee of nature, & when God is so good vntoo vs, as too set his woord before vs: wee will needes haue some other thinges beside, and nothing can content vs. And what is the cause of it? It is for that wee bee dull, & neuer conceiued nor vnderstoode what God sheweth vs by his woord. For we shal see heereafter, that such as know the loue which God sheweth vs in our Lord Iesus Christ, haue all that they can wish vpward and downward, farre & wyde. Also S. Paule dooth now call vpon vs too blisse God, too the end too holde vs to the

1 Pet. 1. 12.

Eph. 3. 18.

doctrine

doctrine wherin consisteth the fulnesse of all felicitie, at leastwise if we haue the skill too vse it too our profit.

Furthermore let vs marke also, how not without cause he sayeth, that it is in spirituall blissings. For although wee cannot eate a bit of bread, nor drinke a drop of water without theft too Godward, except we acknowledge & confesse that he therein sheweth himselfe a very father towards vs: yit notwithstāding, the things that concerne this bodily and transitory life of ours, are nothing in respect of the thinges that serue for the euerlasting welfare of our soules. And in very deede S. Paules exhorting of vs heere too praise God for his heauenly blissings, is in such wise, that therwithall he giueth vs an incling that we must bee pacient if we bee pinched in respect of the flesh, & haue not all thinges at will, but that God cutteth vs short of our pittance, & handleth vs not so tenderly as we would bee. Two things therfore are contained heere. The one is, that we should learne too knowe wherin our trew and perfect happinesse consisteth: that is too wit, in the lyfe which wee hope for, and which is hid from vs as yit, too the intent we should not bee tyed too the world: (Marke that for one poynt.) And secondly, that if this world shake vs off and dispize vs, and men make a laughing stocke of vs, wee must settle our selues in pacience, and while the despizers of God vaunt themselues with pompe and brauerie, and it seemeth that wee bee vnhappie in respect of them, in so much that some of vs suffer hunger and thirst, and othersome be trubbled & vexed wrongfully: wee must looke further. And why? Euen bycause wee ought too content our selues with the heauenly blissings which God hath bestowed vpon vs. Then must this so great, so hygh, and so inestimable prerogatiue, make vs too ouerpasse all inconueniences that we can conceiue, whensoeuer God exercizeth and tryeth vs in this worlde by many afflictions, and will haue vs too indure scarcitie and penurie of many things. This is the effect of the things which wee haue too marke in this streyne.

Now before wee go forward with the rest, let vs marke that this word Blissing, is taken in diuers sences, when S. Paule applyeth it either too God or too our selues. It is said that wee bisse God, & how? As he blisseth vs? After what maner dooth he bisse vs? Wee bisse not him as he blisseth vs, wee come farre short of that. For (as I haue alledged alreadie out of the sixteenth Psalme) all our seruices can doo him no good: & agein we must needes conclude, that (as I haue also alledged

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ledged out of the hundred & xvi. Psalme) all that wee can bring vntoo God is no more but this acknowledgement, that wee bee beholden too him for all the good things which wee haue. Yee see then that all our blissing is but too yeeld the sacrifice of praize vntoo God. Let that serue for one poynt. But now when God blisseth vs, is it but onely in woordes? No: but it is a filling of vs, and a bestowing of all things vppon vs which wee want, so farre forth as is needefull. And why is this woord Blissing attributed vntoo him? By cause he needeth not too trauell and take much paine too helpe his seruantes, and too giue them the things that he knoweth too bee expedient for them. If he doo but say the woord, that is too say, if he doo but vtter his will, the thing is doone. Forasmuch then as God hauing created the world by his onely woord, hath power also too doo vs good by his alonely behyghting of it: therefore it is sayd that wee become riche by his onely blissing, that is too say, by his shewing of himself louing and fauorable too vs. Now let vs see if wee bee too bee excused when we defraud God of his dew, by disdeyning too open our lippes too confesse howe much wee bee bound and beholden vntoo him, after wee haue receyued so many benefites at his hand. Let all the blissinges that all the men in the world can giue vntoo God, bee layd intoo the balance ageinst the onely blissing wherwith he inricheth vs: and which shall outwey other? All that they can alledge, is, but that they must bee fayne too confesse, that they can nother doo, nor say any thing that is aught worth: whereas on the other side God sheweth vs that he hath all that is requisite for our welfare. Therefore it is not without cause that S. Paule sayeth heere, that the faithfull must giue and apply all their wittes and indeuers too blisse God, seyng he giueth them so great cause: for else they bee vnthankfull and starke churles. Therefore he speaketh twoo thinges: The father of our Lord Iesus Christ, vvhich hath blissed vs in Christ.

Whereas he sayeth, the God and father of our Lord Iesus Christ, it must bee layd forth after this maner: namely, that the God whom wee feele so fauorable vntoo vs, is the father of our Lord Iesus Christ. This circumstance deserueth too bee well marked. For thereby S. Paule dooth vs too vnderstand, that Gods benefites, & specially those that belong too the heauenly lyfe, and too the euerlasting saluation of our soules, cannot come at vs, except Iesus Christ bee as it were the cundit pype of them, so as wee may bee made parttakers of them for

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...Therefore let vs marke well that wee bee shet out from all ... benefits, and from all things that concerne the saluation of our ... vnlesse Iesus Christ become our mene. Trew it is that the vn... doo eate and drinke and glut themselues to the vttermost, ... shyneth vpon them. But yet howsoeuer they fare, to speake ... they inioy not any of all the thinges that God giueth them, ... they vsurp them without any lawfull tytle too them. For the ... was made for Gods children, yea and that in respect of their ..., which is our Lord Iesus Christ. Too be short, it is not with... cause that S. Paule shewing how God hath giuen himselfe vn... s, sayeth that it is bycause he is the father of our Lord Iesus ... Christ. But (as I told you euen now) heere the matter standeth not ... eating and drinking, but vppon farre greater and preciouser ... namely that God hath adopted vs for his children. And so yee ... effect what wee haue too beare in mynd.

Howbeit, for the better profiting of our selues by this streyne: Let vs ... that we must bridle our selues, least wee wander into dy... speculations when wee knowe God the father of our Lord Je... Christ. And why? For the Papists haue this word God often y... in their mouthes, and lykewyse the woorde Iesus Christ, ... the meane whyle they haue disfigured Iesus Christ, and vtter... defiled the doctrine of his Gospell wherin he should bee seene. So ... they a God: howbeit but by confuzed imaginatiõ: & in the meane ... they knowe him not. And truly, they wote no more what God ... worshipp, than the Turkes doo. Wee know that our Lord Iesus ... (in the fourth of Iohn) sayth, that they which haue not the doc... wherby too rule themselues well, wote not what they worshipp, ... doo continually forge Idolls too themselues. Therfore there is ... only one way too haue good and infallible accesse vntoo God: and ... is by beholding him in his lyuely image, for his maiestie is too ..., too farre of, and too deepe for vs. But Iesus Christ hath commu... ated himselfe too vs, and applyed himselfe too our weakenesse, and ... ght vs whatsoeuer was requysite too knowe, that wee myght ... too God his father. Yee see then that wee must haue our Lord ... Christ for our way, too the intent wee stray not. For seing that ... is the father of our head and of him that is made one with vs, yee ... how wee may haue accesse too come familiarly vntoo him. And ... ly without that mediatour, wee are all shet out from him, and the

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maiestie of God must needs make the heares of our head too stand by for feare. But when we consider that he calleth himselfe the father of him that is our head: wee knowe that he also must needs avow vs for his children, bycause he hath bought vs.

Furthermore although S. Paule doo set downe heere but the one woord of Spirituall blisslinges: yit notwithstanding he sheweth that God hath shewed himselfe bountifull towardes vs no wayes than one. And therof he will make a more large declaration hereafter, by laying fourth the benefites particularly which wee obteyne by the Gospell. For all this chapter is full of them. But howsoeuer the cace standeth, yit dooth he giue vs too vnderstand in this streyne, that Gods giuing of his gracious gyfts vnto vs, is not by patches and parcells, and that his making of vs too taste them, is not with a wet finger and away, as they say: but that he hath giuen vs them so diuersly and fully, that wee haue cause too magnifie him in all respectes. Therfore let vs vnderstand, that seyng that Iesus Christ is so giuen vntoo vs, in him wee obteyne all that is anaylable too our saluation, and too make vs happie, according also as Paule speaketh of it in the eyght to the Romanes. For if the onely sonne bee giuen vntoo vs, how should not all the benefites which he hath in him, bee communicated too vs with him: and by his meanes?

But howsoeuer wee fare, let vs learne too sauour Gods spirituall giftes in such wise, as all our wittes may bee gathered home to make much of them. And for the bringing therof too passe: let vs beware that wee haue not our myndes too much wedded too the world. For the verie cause that draweth vs away, so as we perceyue not the hundredth part of the good that God hath doone vs, nor can apply his benefites too our profit: is our owne vanitie, bycause euery of vs beguileth himselfe with his owne fond and wandering lustes. Therfore let vs learne too shake off the things that stop vs from comming too our Lord Iesus Christ. And although our naughtie nature prouoke vs too seeke the transitorie things of this world: yit let vs doo our indeuer to withdrawe from them, so as wee may yeeld our selues with a free hart vntoo God, and bee earnestly mynded too obey him, and too giue our selues wholly vntoo him, for so is it his will too haue vs ioyned vnto him. This is the thing which wee haue too marke vppon S. Paule, when hauing spoken of the spirituall blisslings, he addeth immediatly, in heauenly places or thinges: whereby he ment too shewe, that wee bee not

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able too receiue the gracious giftes which are communicated too vs in our Lord Jesus Christ, and which God would haue vs too possesse: till wee knowe howe there is not any thing in this world, that ought too hold vs backe. Wherefore when wee once knowe that wee bee not created and made too dwell alwayes in this world, but that wee must liue only as wayfarers in it, and that our euerlasting heritage and glorie is aboue in heauen: let vs thereuppon make thitherwarde, and prepare our selues too it more and more. And although wee bee feeble: let vs not faynt, but plucke vp a good hart, and pray God too giue vs grace. Moreouer yee see that the cause why S. Paule setteth downe these goodly Blissings, is too doo vs too wit, that wheras the diuell layeth many traynes too thrust out of the way, God will prouide (remedie) for them all. And why? For he hath such store of blissings, that he can ouerthrowe and destroy all that euer may bee ageinst our welfare.

But now let vs fall downe before the maiestie of our good God, with acknowledgment of our faultes, praying him to touche vs more and more with them, that wee may bee brought to trew repentance, so as wee may condemne our selues, and seeke to our Lord Jesus Christ for all that wee want, and that not for one day or at a brayd, but continually and stedfastly too our lyues end: and that whatsoeuer befall vs, wee may alwayes assure our selues that we haue cause too praise our God, and that if wee be poore and miserable in this world, the heauenly felicitie is ynough too quiet vs, & to sweeten all our afflictions and sorrowes, and too giue vs such contentation, as wee may neuertheless haue our mouthes open too bliss God for shewing himselfe so kynd harted and liberall towards vs, as euen too adopt vs too his children, and too shewe vs that the heritage which hath bin purchaced for vs by the blud of his only sonne, is redie for vs, and wee can not misse of it, so wee go too it with trew and inuincible constancie of fayth. That it may please him too graunt this grace not only too vs, but also too all people. &c.

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¶ The ſecond Sermon vppon the firſt Chapter.

3. Bliſſed bee the God and father of our Lord Ieſus Chriſt, which hath bliſſed vs with all ſpirituall bliſsing in heauenly things in Chriſt:
4. According too his choozing of vs in him before the foundation of the world, too the end wee ſhould bee holy and vnblamable before him in charitie.

WEe haue ſeene heeretofoze how S. Paule exhoꝛted vs too pꝛaiſe and bliſſe God, bycauſe he hath bliſſed vs, and that not after an earthly maner, but after a ſpirituall maner, too the end wee ſhould learne too holde our ſelues contented with Gods ſhewing of his fatherly goodneſſe and loue towards vs, in opening the gate of the kingdome of heauen vnto vs by hope, in ſo much that although wee bee ſubiect too much miſerie in this woꝛld, yit it is good reaſon that wee ſhould content our ſelues with Gods choozing of vs after that faſhion, and with his calling of vs too him, accoꝛding as it is witneſſed too vs by the Goſpell, that he is our father, namely in as much as he hath knit vs too our Loꝛd Ieſus Chꝛiſt as members too their head. And now S. Paule bꝛingeth vs too the oꝛiginall & welſpꝛing, oꝛ rather too the pꝛincipall cauſe tha. cauſed God too take vs into his fauour. Foꝛ it is not ynough that God hath vttered the treaſures of his goodneſſe and mercy vppon vs, too dꝛawe vs too the hope of the heauenly lyfe by the Goſpell: and yit is that very much. Foꝛ had not S. Paule added that which wee ſee pꝛeſently: it myght haue bin ſuꝛmyzed that Gods grace is common too al men, and that he offereth it too all without exception, and conſequently that it is in euery mans owne power too receyue it thꝛough his owne freewill, by meanes whereof there ſhould bee ſome deſeruing in vs. Foꝛ if there were no further odds betweene men, but that ſome receyue Gods grace and other ſome refuſe it: what myght bee ſayd, but that God hath ſhewed himſelfe liberall to all mankynd? But they that are partakers of the grace of our Loꝛd Ieſus Chꝛiſt, atteyne too it by fayth. And ſo yee ſee what

Matth. 6. b. 9. &c. Luk. 11. a. 2.

what might bee deemed of it. But S. Paule, too exclude all deseruing on mannes behalfe, and too shew that all commeth of Gods onely free ...wed goodnesse: sayth that he hath blissed vs according too his ...ozing of vs aforehand. As if he should say, that too exalt Gods ...e as becommeth vs, wee must looke vppon the difference that is ... betweene man and man. For the Gospell is preached to some, and ...rsome wote not what it is, but are vtterly shet out from it, as if ...d should make it too rayne in one coast, and suffer another coast to ...maine dry. Now if it bee demaunded why God pitieth the one part, ... forsaketh and giueth ouer the other: there is none other answere ... that it so pleaseth him. Vppon the preaching of the Gospell in a ...lace, some shalbee touched with lyuely faith in their hartes, and o...rsome go away ageine as they came without faring any whit the ...ter, or else they harden themselues ageinst God, and bewray the ...abbornnesse that was hidden in them before, whereof commeth such ...uersitie: Euen of this, that God amendeth the one sort by his holy ...t, and leaueth the other sort in their naturall corruption. Yee see ... that the thing wherein Gods goodnesse shyneth foorth most vnto ...is that by the preaching of the Gospell too vs, wee haue as it were ...oken that he pitieth vs, loueth vs, calleth vs, and allureth vs too him. ...t when the doctrine that is preached too vs, is receyued of vs harti... and effectually: that is yit a further and more speciall token where... wee perceyue that God intendeth too bee our father, and hath adop... vs too bee his children. Not without cause then doth S. Paule say ... this streyne, that wee bee blissed of God, euen according too his ...ozing of vs aforehand. For wee of our selues come not too him, wee ...r selues seeke him not: but the saying of the Prophet Esay must needes bee fulfilled in all: namely that God sheweth himselfe too such as sought him not: and that such as were farre of doo see him neere at hand, and he sayeth too them, heere I am, heere I am: although you haue despyzed mee, yit doo I voutsafe too come too you, bycause I haue care of your welfare. Thus wee see what S. Paule amed at in this streyne. Esai. 65. 1.

Too bee short wee haue to marke heere, that wee shall neuer know whence our saluation commeth, till we haue lifted vp our myndes too Gods euerlasting purpose, wherby he hath chozen whom he thought good, and left the reliden in their owne confuzion and fall. Now then is no maruell though some men thinke this doctrine too be straunge

and hard: for it agreeth no whit at all too mans naturall wit. If a man aske of the Philosophers: They wil alwayes tell him that God loueth such as are worthy of it, and that forasmuch as vertue pleaseth him, he dooth also marke out such as are giuen theretoo, too hold them for his people. Yee see then, that after our owne imagination, wee will deeme that God putteth none other difference between man and man, in louing some, and in hating other some, than eche mans owne worthinesse and deseruing. But by the waye, let vs remember also, that in our owne vnderstanding there is nothing but vanitie, and that wee must not measure God by our meetyard, and that it is too excessyue an ouerweening too bynd God too the stake, so as he should not do any thing but that which wee could conceyue, and which myght seeme ryghtfull in our eyes. The matter therfore concerneth heere the reuerencing of Gods secrets which are incomprehensible too vs, & without wee doo so, wee shall neuer taste the principles of fayth. For wee knowe that our wisdome ought alwayes too begin at humilitie: and this humilitie is as much too say, as that we must not fall too weying of Gods iudgments in our owne balance, nor take vpō vs to be iudges and determiners of them, but that wee must bee sober, bycause of the weaknesse of our wit, and that forasmuch as wee bee grosse and dull, wee must magnifie God, and say as wee bee taught by the holy scripture, Lord thy determinations are as a great deepe, and no man is able too recken them vp vntoo thee. Yee see then, that the cause why some men fynd this doctrine hard and irksome, is for that they bee too much wedded too their owne opinion, and cannot submit themselues to Gods wisdome, to receiue his sayings soberly & modestly. And truly we ought too take warning by that which S. Paule sayeth: namely that man of his owne mother wit vnderstādeth not Gods secretes, but taketh them too bee starke foolishnesse. And why? For wee bee not of his counsell, but must haue things reueled too vs by his holy spirit, or else we should neuer know them: & we must haue thē in such measure as he giueth thē vnto vs. S. Paule speaketh there of the things that wee know by experiēce: that is to wit, that we be Gods childrē, that he gouerneth vs by his holy spirit, that he comforteth vs in our aduersities, & that he strengtheneth vs through pacience. We should not conceyue any of all these things, vnlesse we were inlyghtened by his holy Ghost. How then shall wee vnderstand the thing that is much hygher, namly that God chose vs before the making of the world: Sith the cace stan-

Psal. 36. b. 6.

1. Cor. 2. d. 15.

deth

veth so: let vs learne too put away all that wee conceyue of our owne
wyne, & too lay it vnder foot, and let vs receyue whatsoeuer God say-
eth vnto vs, discharging our selues vtterly of all selfweening, and assu-
ring our selues that wee cannot bring any thing of our owne syde but
beastlynesse. Thus yee see what wee haue too beare in mynd.
And in good sooth wee see how S. Paule exhorteth vs to come too the
same poynt. Who art thou o man (sayeth he) which standest in con- Rom. 9.
tention with thy God? After he had set downe many replyes which we d. 20.
are wont to make, he sayeth, who art thou o man? By the word man he Psal. 103.
meant to make vs perceyue our owne frayltye: for we be but wormes of c. 14.
the earth and rottennesse. Now then, what a malipertnesse is it too open
our mouthes to dispute with God? Is it not a peruerting of the whole
order of nature? Is it in our power too plucke the Sunne out of the
skye, or too latch the moone betwixte our teeth, as they say? much lesse
is it lawful for vs too contend with God, and too alledge reasons too
control his iudgments, which wee cannot comprehend.

There are that will graunt this doctrine of Predestination too bee
true, wherof S. Paule treateth heere: but yit they would it were so bu-
ryed, as it myght neuer bee spoken of. Yea, but they shew themselues
too bee but fooles in controllyng the holie Ghoste, which spake it by
the Prophets and Apostles, yea and euen by the mouth of Gods only
Sonne. For when our Lord Iesus intendeth too assure vs of our saluati- Iohn. 6.
on: he sendeth vs too this euerlasting election, and lykewise when he d. 70.
intendeth too magnifie the gift of fayth, the one in the tenth of Iohn, Iohn. 10.
and the other in the sixth. And therefore those kynd of folke come too c. 4.
late too put God too silence, and too wype the things out of the holye
scripture which are shewed there. For all the whole scripture is pro- 2. Tim. 3.
fitable. S. Paule spake that of the Lawe and the Prophets. Therfore d. 16.
wee also may conclude, that there is no superfluitie in the Gospell, nor
any thing which serueth not too good purpose, and whereby wee may
not bee edifyed both in faith and in the feare of God. But this doctrine
is conteyned there, and the holy Ghost speaketh it lowd and shirle.
Therefore they must needes bee Manichies which intend too nip and
geld the Gospell. For looke what lyketh not them, they did set it aside,
and forged a Gospell of diuerse peeces, allowing nothing but that
which they themselues thought good of. Now if such maner of Here-
tikes haue shewed a diuelish stubbornesse against God, in separating
the things which ought too go toogither in vnseparable bond, then are

they malicious and froward also, which would now a dayes haue the doctrine of election kept in silence. For they woulde ouerrule God if it were possible, & stop his mouth as oft as he vttereth any thing that lyketh not them. Agein, a man may euidently see their healthynesse, in that S. Paule had not a better proofe whereby too magnifie Gods goodnesse, than this. Then if there were none other reason, yit were it better that the whole world should go too confuzion, than that this doctrine should bee suppressed with silence. For is it reason that God should set the infinite treasures of his mercies before our eyes, and yit that they should not be spoken of, but bee thrust vnder foote? But there are yit twoo reasons mo, which shewe that this doctrine is most needefull too bee preached, and that wee reape so great profit by it, as it had bin much better that wee had neuer bin borne, than too bee ignorant of the thing that S. Paule sheweth heere. For there are twoo thinges wherat wee must chiefly ame, and whereuntoo it behoueth vs too apply all our wittes and indeuers, and they bee the very summe of all the thinges which God teacheth vs by the holy scripture. The one is the magnifying of God as he deserueth, and the other is the assuredness of our saluation, that wee may call vppon him as our father with full libertie. If wee haue not these twoo thinges, wo worth vs, for there is nother fayth nor religion in vs. Well may wee talke of God, but it shalbee but a leazing. As touching the first poynt, I haue tolde you alreadie that Gods grace is not sufficiently knowen but by setting Gods election as it were before our eyes. For put the case that God drawe all men alyke, and that such as intend too obteyne saluation, must come of their owne free will and selfmouing: if it be so, then is it certeine that wee deserue too bee receyued at Gods hand, and that he should handle euery man according too his worthinesse. But wherin shall Gods goodnesse bee magnifyed? Euen in this, that he preuenteth vs of his owne mere free good wil, and loueth vs neuertheless without fynding any thing eyther in vs or in our woorkes why he should loue vs. If this bee trew, then must there needes bee election, so as God must take the one sort bycause he thinketh it good so to doo, & leaue the other. Thus ye see it is a most assured point, that Gods glory doth not appeere & shyne foorth as were requisite, except it be knowen that he sheddeth foorth his goodnesse and loue where it pleaseth him.

Rom. 8. c. 15.

I sayd euen now that the preaching of his word is a singuler benefyte too vs. And that is the cause why it is sayd so often in the Lawe & the

the Prophets, that God hath not delt so with any other nation, as he delt with the linage of Abrahã, in that he voutsafed too chooze & adopt them: whereof the lawe was a sure record. So then the children of Israel were exhorted too prayse God, bycause he had voutsafed to gyue them his law, and in the meane whyle had let the poore Gentyles and straunge folk that perteyned not too him at all. But it is yit a farre greater and specialler priuiledge, when he maketh vs too fare the better of his woord. For it is certeyne that our eares myght bee beaten styll with the things that should bee told vs, and wee bee neuer the nere for it, vntill God speake to vs by his holy spirit within vs. Then in this matter God sheweth a dubble grace. The one is when he rayseth vp men to preache the Gospell too vs: for no man is meete & sufficient too doo it of himselfe. Needes therefore must they bee of Gods sending, which doo call vs too him, and offer vs the hope of salvation. But yit for all that, let vs marke well that wee cannot beleeue, except God reuele himself too vs by his holy spirit, and speake too our hartes by the holy Ghost, as well as he hath spoken too our eares by the mouth of man. And that is the cause why the Prophet Esay sayeth, Who hath beleeued our doctrine: or too whom is the arme of the Lord reuealed? He sheweth that there is no fayth in the world, till God haue wrought in mennes myndes and hartes by the power of his holy spirit. And for the very same cause also dooth our Lord Jesus say, that no man commeth too him except he bee drawen by the father: but whosoeuer hath learned of my father (sayeth he) the same submitteth himself too mee. Too be short, wee see manifestly that God sheweth himself pitifull too vs, when he voutsafeth too inlyghten vs by his holy spirit, too the end wee should bee drawen too the fayth of his Gospell. If the same were doone commonly and indifferently too all men: yit should wee haue cause too magnify God. But now when wee see that some are hardened, and othersome vnconstant: and that some go their wayes without taking any profit by the things that they haue heard, and othersome bee altogither blockishe: it is certaine that the same maketh Gods grace more apparant too vs, according as S. Luke reporteth, that at S. Paules preaching, as many beleeued as were ordayned too saluation. Verily the number of people was great that heard S. Paules Sermon: and out of all doubt he on his side had so great grace, as ought to haue moued euen the very stones. And yit notwithstanding, a great sort continued in their vnbeleefe and stubbornnesse,

Deut. 4. a. 7.

2. Cor. 2. d. 16.

Esai. 53. a. 1.

Iohn. 6. c. 44.

Act. 13. g. 48.

nesse, and otherſome beleeued. Now S. Luke ſayeth playnly that the cauſe therof was not for that the one ſort were more forewarde folke than the other, or for that there was any towardneſſe of vertue more in the one than in the other: but for that God had foreordeyned them too ſaluation. Therefore at one woord, wee ſee that all mannes deſeruing muſt ceaſſe and be layd vnder foote, or elſe God ſhall not haue his deſerued praiſe. Yea and wee muſt vnderſtand, that fayth commeth not of our ſelues: for if it did, then ſhould there be ſome woorthineſſe in our woorkes. Trew it is, that by fayth wee confeſſe that there is nothing but wretchednesſe in vs, that wee bee damned and accurſed, and that wee bring not aught with vs but onely an acknowledgement of our ſinnes. But yit ſhould our fayth ſerue for ſome deſert, if we had it of our owne breeding. Wee muſt therefore conclude, that it is impoſſible for men too beleeue, vnleſſe it bee giuen them from aboue. And ſurely S. Paule declareth heere a thing well woorthie too bee marked, when he ſayeth, bleſſed bee God. And for what cauſe? Euen for inriching vs in ſuch wiſe in Ieſus Chriſt, that our lyfe is happie and bleſſed. And afterward he addeth, according too his choozing of vs. Is not fayth comprehended among the ſpirituall riches whereof S. Paule maketh mention? Yis, and (which is more) it is the chiefe of them. For it is by fayth that wee receyue the holy Ghoſt, it is by
Heb. 11 fayth that wee become patient in our aduerſities, it is by fayth that we become obedient too God, it is by fayth that wee bee ſanctifyed to his ſeruice. Too bee ſhort, fayth continueth alwayes chiefe of the ſpirituall beneſites that God beſtoweth vppon vs. Now let vs remember well S. Paules order. He ſayth that God hath giuen vs fayth as well as any of all the reſt, according too his choozing of vs. Wee ſee then that fayth dependeth vppon Gods election, or elſe wee muſt make S. Paule a lyer. And ſo as touching the firſt poynt, yee ſee that all ſuch as cannot abyde to haue predeſtination plainly and openly ſpoken of, are deadly enemies of Gods grace, and would deface it too the vttermoſt of their power. For (as I ſayd afore) the hyding therof were the ouerthrowing of all religion.

The ſecond poynt is the aſſuredneſſe of our Saluation. The Papiſts ſay wee muſt dout of it, and that wee cannot come vntoo God otherwyze than with an opinion that he wyll receyue vs: but too aſſure our ſelues of it, that ought wee not too doo, for that were too great a preſumtuouſneſſe. But when wee pray vntoo God, wee muſt call

him

him father, at leastwize if we be the scholers of our Lord Jesus Christ, for he hath taught vs so too doo. Now, doo wee call him father at al- sure? or are we sure of it in our selues that he is our father? If then is there nothing but hipocrisie in our prayers, and the first that wee vtter shalbee a stark lye. The Papistes therfore neuer that it is too pray vntoo God, seing they say that they ought not sure themselues of their saluation. But (as wee shall see in the chapter specially) the scripture sheweth that if wee will pray too ryghtly, wee must haue beleef in Jesus Christ, which giueth vs, & vppon that trust wee by and by conceyue boldnesse. Then how- er the world go, wee must not bee in a mamering nor yet dout, but must be throughly resolued & perswaded in our selues, that God ac- knoweth vs as his children. And how may that bee but by imbracing his mercie through fayth, as he offereth it vs in his Gospell, and by al- suring our selues also that wee bee grounded in his euerlasting electi- on? For if our fayth should depend vppon our selues: surely it would slip from vs, and it myght bee shaken of, if it were not mainte- nom aboue. And although wee bee kept or preserued by fayth as Eph. 3. c. 12. 1. Pet. 1 a. 5. Luke. 22. c. 31. Luke. 10. c. 32. Pfal. 16. a. 2.

saith S. Peter: yit is it God that keepeth or preserueth vs. Then if fayth were not grounded vppon Gods eternall election, it is cer- e that Satan myght plucke it from vs euery minute of an houre. ugh wee were too day the constantest in the world, yit myght wee too morowe. But our Lord Jesus sheweth vs the remedie too gthen vs ageinst all temptations, in that he sayeth, you come not nee of your selues, but the heauenly father bringeth you too mee. forasmuch as I haue taken you intoo my keeping, bee no more alreadie, for I acknowledge you for the inheritance of God my father, and he that hath giuen me the charge of you and put you into my hand, is stronger than all. Wee see then, that besides the setting foorth of Gods glory, our saluatiō also is warranted by Gods eternall predesti- tion: which ought too bee sufficient cause too moue vs too consider at S. Paule treateth of it in this place.

Trew it is (as I haue touched alredie) that many men starkle at it en they heere that God hath chozen whom he thought good, and re- d all the rest. For wee see that the number of them that come vnto is very small: and why then hath he refuzed the rest? Verily as would say that Gods will ought not too stand for a rule towardes It behoueth vs too marke, first that God is not bound at all vntoo

any person. For had wee once that foredeele at his hand, that he were neuer so little beholden vntoo vs: then we might well go too lawe with him. But forasmuch as he on his side is nothing at all bounde vntoo vs, but wee altoogither vntoo him: let vs see now what wee shall win by our contending with him. For if wee will needes constreyne God too deale alyke with all men, he should haue lesse libertie than mortall creatures. If a man bee riche, he may doo what he listeth with his owne goods: if he bee liberall too some one, is it reason he should bee sewed at the Lawe for it, and that euery man should demaund the lyke summe of him? Behold, a man of his good will aduaunceth one whom he loueth: now if all poore folke should come and require him too doo as much for them, as it were of bounde dewtie, were it not a fond thing? Uerily a man may adopt the furthest straunger in the world too be his chyld and heire, and it is free for him so too doo. Behold, God is liberall too all men: for he maketh his sunne too shyne both vppon good and bad. Onely he reserueth a certeine part of men on whom too bestowe the priuiledge of adopting them too his children. What shall wee now gayne by murmuring ageinst him? If any man say, that then he should seeme too bee an accepter of persons: No, it is not so: for he chooseth not the riche, and letteth the poore go: he chooseth not noble men and gentlemen, rather than men of no estimation and base degree. And therefore it cannot bee sayd that there is any accepting of persons before God. For in choosing those that are vnworthy, he hath no respect but only too his owne mere goodnesse: nother passeth he whether one bee more worth than another, but he taketh whom he listeth. What would wee more? Then is it good reason that we should hold our selues contented with Gods will, and bydde our selues, and let him choose whom he listeth, bycause his will is the souereine rule of equitie and right. And so yee see the mouthes of all the world stopped. And although the wicked and heathenish sort doo grudge and repyne at God, yea or blaspheme him for so dooing: yit is he myghtie ynough too maynteyne his owne righteousnesse and infinite wisdome: and when they haue chattered their fill, yit must they bee confounded in the end. For our part, wee see what S. Paule sayeth heere: for it is no darke doctrine when he sayeth that God hath blessed vs. Uerily inasmuch as he hath inlyghtened vs with the fayth of the Gospell by his holy spirit, and made vs parteners of the grace of our Lord Iesus Christ: euen therby (sayeth he) hath he shewed that he had choosen vs

Matth. 5. 8. 45.

Colos. 3. d. 25. 1. Cor. 1. a. 26.

Rom. 3. c. 19.

before

before the making of the world. And therefore let vs vnderstand, that
too magnify Gods grace aryght, wee must (as I sayd afore) come too
this [illegible]pying and originall cause, that is too wit, vntoo Election.
[illegible] haue wee too passe further: for too the intent the better too ex-
[illegible] respects and worthynesse which men myght pretend, inas-
[illegible]s wee bee inclyned too chalendge alwayes somwhat too our
[illegible] and cannot abyde too bee brought too nothing: he sayeth, before
[illegible]cation of the world. So then forasmuchas through such imagi-
[illegible] wee think our selues too haue that which wee haue not: it was
[illegible]te that S. Paule should heere beate downe all such fantasticall
[illegible]esse. And for that cause he sayeth wee could put our selues fore-
[illegible] when wee were not yet borne. Nay verily, God chose vs before
[illegible] making of the world: and what could wee then bring vntoo him? In
[illegible] the Papists haue a little shift in this behalfe: for they say that
God chose such vntoo saluation, as had not yet deserued it, but yit
he chose such as he foresawe should deserue it. Thus confesse they
that no deseruing at all went before election, eyther in order or in
[illegible] but that God (as too whom all thinges are open) knewe who
[illegible] bee worthie of it. After that maner doo the Papists speake of it
[illegible] they deny not Gods election. And soothly, too shewe that these
[illegible]tipacks which nowadayes cannot abyde too haue it spoken of,
[illegible] diuells incarnate, and mayntayne a more outrageous and vi-
[illegible]s wickednesse than the Papists do: wee must note that the Pa-
[illegible] confesse God too haue chosen and predestinated whom he thought
[illegible]euen before the making of the world. They stand vntoo that:
[illegible] thing these diuells deny, and would haue Gods maiestie vtterly
[illegible], by ouerthrowing his ordinaunce after that maner. The Pa-
[illegible] (at leastwyse such of them as haue walked vpryghtest, for I speake
[illegible] of the very Monks and Freers which are called schoole diuines)
[illegible] yit further, that this election of Gods is free, and that he chose
[illegible] man for any other respect, than for that it pleased himselfe: but
[illegible] and by after, they mingle and turmoyle al: for they say that whē
[illegible] chose whom he listed, he did it too make them deserue it. And
[illegible] uppon doo they ground all their merites, insomuch as they con-
[illegible] that men may win the kingdome of heauen by their owne po-
[illegible]. They graunt in deede that as touching election, it is a free gift:
[illegible] alwayes they returne too their fantasticall surmyse, that God fore-
[illegible] who should doo good. But how should he foresee that which could

not

not bee: For wee knowe that all Adams offspring is corrupted, & that wee haue not the skill too thinke one good thought of doyng well, and much lesse therefore are able too doo well in deede. Although God should tarie for vs a hundred thousand yeers, if wee could continew so long in the world: yit is it certeine that wee should neuer come vntoo him, nor doo any thing else than increase the mischiefe continually too our owne condemnation. Too bee short, the longer that men lyue in the world, the deeper doo they plundge themselues in their damnation. And therefore God could not foresee the thing, which was not in vs, before he himselfe did put it intoo vs. How then come wee vntoo God: How obey wee him: How haue we a quiet mynd that yeeldeth it selfe according too his kayth: All these things come of him. And so it followeth that he is kayne too doo all himselfe. Wherfore let vs consider, that in saying that God chose vs before the creation of the world, S. Paule presupposeth the thing that is trew: namely that God could not see any thing in vs, saue the euill that was there: for there was not one droppe of goodnesse for him too fynd. So then, seying he hath chosen vs, yee see it is a very manifest record of his free goodnesse.

Rom. 9. 11. And for the same cause, in the nynth too the Romanes where he speaketh of the twoo twinnes Iacob and Esawe, at such time as they were yit in their moothers womb, before they had done eyther good or euill, too the intent that all shoulde come onely of the caller, and not of the worker: it is sayd, that the elder should serue the yonger. Wee see then how S. Paule declareth there more at large, the thing that he toucheth heere briefly: that is too wit, that whereas God chose vs before the creation of the world, therein he sheweth sufficiently, that one man is not more woorthie or excellent than another, that he had not respect too any deseruing. Therefore seyng that the putting of difference betweene Iacob and Esawe, was before they had doone eyther good or euill: it came not of the woorkes, but of the caller. Then must all praise bee yeelded vntoo God, and nothing at all bee reserued too man. And so yee see yit once ageine what wee haue too marke heere, when as S. Paule sayeth that wee were chosen before the making of the world.

He confirmeth the thing yit better in that he sayeth, that the same was doone in Iesus Christ. If wee had bin chosen in our selues, it myght be sayd, that God had found in vs some secret vertue vnknowen too men. But seyng that he hath chosen vs (that is too saye, loued vs)

of our selues: what shall wee reply too that? If I doo a man good, it is bycause I loue him. And if the cause of my loue bee sought for, it must bee for that wee bee lyke of conditions, or else for some other respect. But wee must not imagine any lykelinesse in God, and that bs expressly heere: for S. Paule sayeth that wee were chosen in Iesus Christ. Had God then an eye vntoo vs when he voutsafed to loue vs? No: for then should he haue vtterly abhorred vs. It is true that in respect of our miseries he had pitie and compassion vppon vs to releeue vs: but that was bycause he had loued vs already in our head Iesus Christ. Then must God needes haue had his patterne in a looking glasse before him wherin too behold vs, that is too say, he must first haue looked vppon our Lord Iesus Christ, before he could receiue vs and call vs. And so, too bee short, after S. Paule hath shewed that wee could not bring any thing vntoo God, but that he preuented vs of his owne free goodnesse, in choozing vs before the creation of the world: he addeth yit a more certeiner proofe: namely that he did it in our Lord Iesus Christ, who is as it were the trew booke of remembrance of Gods voutsafyng to choose vs, that is to wit, his voutsafyng was set before all euerlastingnesse, was as it were a registring of vs in a thing of Record. And the holy scripture calleth Gods election a booke of Lyfe. As I sayd afore, Iesus Christ serueth for a register: for in whom wee bee ingraued, and in whom God acknowledgeth vs for his children. Seyng then that God had an eye vntoo vs in the person of Iesus Christ: it followeth that he fyndeth not any thing in vs which wee myght lay before him, too cause him too elect vs. This therefore is the thing that wee haue too remember further.

It followeth afterward, that it is too the end we should be pure and vnblamable before God, namely in Loue. This word Loue may bee referred vntoo God: as if it were sayd, that wee shall fynde none other reason why God voutsafed too take vs for his children, but of his owne free loue. Or else (as it is verye lyke) S. Paule sheweth heere what the trew soundnesse and perfection of the faythfull is: namely too walk in all righteousnesse before God. Wee cannot laye hold the whole as now, but it shall suffyce too tell breefly whertoo S. Paule had an eye. For he sheweth heere that although Gods election bee free, and doo beate downe and put away all the worthinesse, workes, and vertewes of men: yet notwithstanding it serueth not too giue vs leaue too doo euill and too lead a disordered lyfe, or too runne

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at rouers, but rather too withdraw vs from the euil wherin wee were plunged. For naturally wee can doo nothing else but prouoke Gods wrath, wickednesse will alwayes reigne in vs, & wee bee hild downe vnder the bonds and tyranny of Satan. God therfore must bee fayne too worke, & too change vs: for all goodnesse cõmeth of his election, sayeth S. Paule. Yee see then that the thing whereunto he ment too bring the faythfull, was to make them knowe, that lyke as God chose them of his owne free goodnesse: so he gyueth them not leaue too yeeld themselues to naughtinesse, but intendeth too keepe and preserue them vndefiled too himselfe. For Gods chozing of vs and his calling of vs therwithall vnto holynesse, are things matched inseperably together: accordingly also as S. Paule sayeth in another text, that wee be not called to vncleanenesse & filthinesse, but to be dedicated too God in all godlynesse and holynesse. Now forasmuch as we cannot lay foorth the whole at this tyme, let vs looke too make our profit of this Lesson. And seing wee bee now about too prepare our selues to the receyuing of our Lord Iesus Christs supper, which is a pawne vntoo vs as well of our election as of the hope of our saluation, and of all the spirituall benefyts that come foorth of this wellspring and fountaine of Gods free goodnesse: let vs consider that there he vttereth his riches vntoo vs, not too the end that wee should abuse them, but rather of purpose too be glorified for them at our hands, not only with our mouthes, but also with our whole lyues. And forasmuchas wee hold all things of him: let vs also learne too bee his, and too give ouer our selues too the obeying of him, that he may inioy vs quietly. And let vs alwayes shoote at this mark, namely too get a sure warrant that he taketh and auoweth vs for his children, by bearing his marks, & by shewing in very deede that wee bee rightly gouerned by his holy spirit, in calling vppon him as our father. Thus yee see in effect what wee haue too marke in this text till the residew may followe.

1. Thess. 4. 7.

Now let vs fall downe before the maiestie of our good God with acknowledgement of our faults, praying him too make vs feele them in such wise, as wee may continually profit in his feare, and be strengthened more and more in the same: & in the meane whyle so to beare with our weakenesse, as wee may alwayes inioy his grace, euen till he haue set vs in possession of all things, at such time as he shall haue doone away our sinnes, and blotted them quite out for our Lord Iesus Christs sake. And so let vs all say, Almightie God heauenly father, &c.

The

¶ The third Sermon vppon the first Chapter.

4. [G]d hath choozen vs in Christ, before the foundation of the [w]orld: too the end vvee should bee holy and vnblamable be[f]ore him, in Loue.

[W]ho hath predestinated vs too adopt vs too himself by Ie[s]us Christ, according too the good pleasure of his vvill.

[T]oo the praise of the glory of his grace, vvherethrough he [h]ath accepted vs in his vvelbeloued.



Began too shewe you this morning that it is not lawfull for vs too take libertie too loo cenesse, vnder colour that God hath chozen vs before the making of the world: as though it were meete for vs too giue ouer our selues too all naughtinesse, bycause wee cannot perishe, seyng that God hath taken vs for his children. For wee must not put the thinges a sunder which he hath [c]oopled toogither. Seyng then that he hath chozen vs too bee holy, [a]nd walke in pureneſſe of lyfe: our election must bee as a roote that [b]eareth good fruites. For so long as God lettes vs alone in our owne [n]ature, wee can doo nothing but all manner of naughtinesse, bycause [t]here is so great corruption and frowardnesse in mannes nature, that [w]hatsoeuer they thinke or doo, is contrarie too Gods rightuousnesse. [W]herefore there is none other shift but too bee chaunged by God. And [f]rom whence commeth this chaunge, but onely of the grace that wee spake [o]f, namely for that he did elect and chooze vs for his children, before [w]ee were borne into the world: Herewithall wee haue too marke [f]urther, that God letteth his choozen ones go for a tyme, so as they [s]eeme too bee strayd away & vtterly lost, & yit bringeth them home a[g]ain too his flocke when it pleaseth him. And that serueth too humble [t]hem the more, and too make his goodnesse and mercy so much the [m]ore knowen too the whole world. If God should make all his cho[s]en ones too walke in perfectnesse of conuersation euen from their be[g]innyng childhod: it should not bee so well discerned, that the same com[e]th of the grace of his holy spirit. But when wretched folke that

Math.16. a.6.

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lyued loosely, and were giuen too all naughtinesse for a time, are quite chaunged: that cannot come too passe without Gods woorking & putting too of his hand. Thus yee see that the cause why God delayeth the calling of those whom he had chozen, is (say I) too touche them too the quicke by his holy spirit, that he may make them too walke in his obedience. For when wee see them reformed vpon the suddayne, and beyond the common expectation and opinion of men: therin wee perceyue that God hath vttered his power in them, as I sayde afore. And agein on the other part, euery of vs is conuicted by experience, that wee bee beholden too God for all the good that is in vs. For when wee bee naturally inclyned too any vyce, and afterward the same is corrected: wee perceyue well that God hath looked mercifully vppon vs. Yee perceyue then that wee haue so much the more cause too humble vs, seyng wee were in the way of perdition, till he had drawen vs out of it. And it standeth vs in hand too mark that well: For there are some fantasticall heades, which imagin that God dooth so guyde his chozen ones by his holy spirit, that they bee sanctifyed afozehand, euē from the tyme that they bee borne intoo the worlde, as soone as they come out of their moothers womb: but the contrarie appeereth. And in good sooth wee see how S. Paule in another text speaking too the
Rom. 1. d. 29. faythfull, sayeth, some of you were plundged in couetousnesse, some were giuen too crueltie, some were scorners, some were whoremongers and loose lyuers, and othersome were gluttons and drunkardes: and too bee short, yee were full of all vncleneneſſe: but God hauyng chaunged you, and made you cleane from such filthinesse and infection, hath dedicated you too himselfe. Agein he sayeth too the Romanes, you ought too bee ashamed of the lyfe which you led before he newe you too himselfe. So then, whereas it is sayd in this text, that God chose his seruantes to make them walke in holinesse of life: it is not ment that he is bound too gouerne them with his holy spirit euē from their childhood forth. For (as I haue sayd alredy) experience sheweth that he letteth them runne astray, till conuenient tyme bee come for too call them. But yit must wee alwayes beare in mynd, that Gods choozing of vs, was too the end too call vs too holinesse of lyfe. For if he should let vs alone still as wretched castawayes: surely wee could doo nothing but all manner of naughtinesse, according too the corruption that is in vs. The good then proceedeth of his free bestowed mercy, which he hath vsed alredy towardes vs before wee were borne, yea

and

...before the world was made. Thus yee see in effect what wee haue ...marke vpon this streyne. And so the blasphemies of such as would ...face Gods praise are repressed, which make a iarre, and as it were ...betweene Gods free election, and indeuer of dooyng well. ...ey, Hath God chozen vs? Then let euery of vs doo what ...wee cannot petishe. And what shoulde wee passe of doo... good or euill, seyng that our saluation is grounded vppon ...re grace, and not vppon any vertew. The answere heere... ...ealie: namely that if Gods election were not, looke ...anie thoughtes and appetites there are in vs, so many re... ...should there bee against all rygtwousnesse: for wee tende all ...euill, and wee bee not only inclyned too it, but wee bee as it ...hing hot with it, and weerunne too it with frentik headi... ...bycause the diuell possesseth all such as are not reformed by ...holie spirit. And so we must needes conclude, that our gining ...our selues too doo good, is for that God guydeth and leadeth vs ...by his holy spirit, and all bycause of his election. There... ...sayd erewhyle) wee must not separate the things that God ...too gither. For wee bee not chozen too take leaue too doo ...list, but too shewe by our deeds that God hath adopted vs ...children, and taken vs intoo his keeping, too the intent too ...vs by his holie spirit, and too knit vs too himselfe in all per... ...rygtwousnesse.

...chal let vs mark also, that although God haue reformed vs, ...vs in the good waye, and made vs too feele that he hath ...in vs alredie, to subdew vs to his word and to make vs serue ...ently in all things: yit doth it not therfore follow, that we be ...reformed at the first day, no nor yit in all our whole lyfetyme. ...saies not that God bringeth his chozen and faythfull ones ...poynt of perfection, but he sayes that he draweth them to... ...And so are wee but in the way thitherward euen vntill our ...Therfore as long as wee liue in this world, let vs learne too ...go forward more and more, assuring ourselues that there is ...wayes somewhat amisse in vs. For they that imagin anie ...on, are as good as bewitched with hippocrisie and pryde, or ...haue no feeling nor feare of God in them, but mocke him flat... ...face. For he that examineth himselfe, shall alwayes fynd ...e of vyces, as he shalbee ashamed of them, if he consider them

well

well. They then which say that wee can come too anie perfection whyle wee dwell in this mortall bodie, doo well shewe that eyther they bee vtterly blynded with diuelishe pryde, or else that they bee heathenish folk voyd of all religion and godlinesse. As for our part, let vs mark (as I touched afore) that God hath chozen vs too the end wee should bee blamelesse: Howbeeit, that wee bee not able too bee so, till wee bee quyte rid of all our infirmities, and departed out of this prison of sin, wherin wee bee hild fast as now. And therfore when wee feele anie vyces in vs, let vs fyght manfully ageinst them, and not bee out of hart, as though wee were not Gods children, bycause wee bee not yit faultlesse before him, but that our sinnes are alwayes before our eyes, which make vs giltie. Although then that wee fynd neuer so manie miseries in ourselues too thrust vs out of the way: Yit let vs go on still, assuring our selues that as long as wee line heere beneath vppon the earth, our waye is neuer at an ende, but wee must alwayes go still forewarde, and wee can neuer come too our resting place. Lo how the faythfull ought too harten and strengthen themselues, although they bee not perfect. And let the same also cause vs too grone and sigh vnder the burthen which wee bee driuen too feele. Rom. 7. d. 24.

For the perfection of the faythfull and of Gods children, is too acknowledge their owne weaknesse, and too pray God not onely too amend all their misdoings, but also too beare with them of his infinite goodnesse, and not too call them too account with extremitie and rigor. Yee see then that the thing whereuntoo wee must resort for succour, is Gods mercy, whereby he couereth and buryeth all our sinnes, bycause wee haue not yit atteyned too the marke whereunto he calleth vs, that is too wit, too a holy and faultlesse lyfe. But howsoeuer the world go with vs, let vs go forewarde still, and take good heede that wee step not out of the right way.

If the woord Loue bee referred too men, then S. Paule ment too betoken the trew righteousnesse of Christians, that is too wit, to deale faithfully and vprightly. For wee knowe that the hypocrites would content God with ceremonies and Gewgawes, as men terme them: and in the meane whyle some of them shalbee giuen too catching and snatching: some shalbe full of enuie, malice, crueltie and treason: some shalbe drunkards, and othersome shalbe whoremongers and loose lyers, giuing themselues the bridle too all naughtinesse. And yit for all this, they thinke al is safe, if they may make a fewe moppes & mowes,

and

pretend some countenaunce of holinesse by vsing a feire Ceremo-
nies. S. Paule too cut of all such stuffe, sayeth that wee must walke in
which is the bond of perfection and the fulfilling of the Lawe) if
end too haue our lyfe allowed of God. And so yee see what wee
o marke vppon that strey ne.

herfore let vs marke, that in this place S. Paule exhorteth
acknowledge our selues beholden to God for all the vertew and
sse that is in vs. As for example, if wee haue any good zeale, if
ght against our owne vyces, or if wee walke in the obedience of
whence commeth it? Euen of this we spring, that he purposed
t is to wit, that he chose vs aforehand. Then let vs consider,
the prayse thereof is dew vnto him, and let vs not defraud him of
ight. For although wee lyued as perfectly as Angells: yit if we
re so fond as too thinke that the same commeth of our owne free
will and selfmouing: wee misse the chiefe poynt of all. For wherefore
serue all our good workes, but to glorify God withall? And if we take
so spring of our selues, wee see they bee marred by so dooyng,
turned intoo vyces, so as they be nought elle than stark vaine-
Yee see then that the thing wherat S. Paule aimed in this sen-
is too bring vs alwayes backe too Gods free election, that wee
know how all goodnesse dependeth theruppon.

e addeth immediatly that wee be predestinated in adoption in
elf, through Iesus Christ, according too the good pleasure of
wne will. Wheras he sayth that God hath predestinated vs in
ion: it is too shewe that if wee bee Gods children, it is not
h nature, but through his onely grace. Now, this onely grace
respect of any thing that God foresawe in vs (as I touched
morning:) but bycause he had erst marked vs out and appoyn-
too vs too such adoption, yea euen in such wyse as the cause thereof is
too bee sought elswhere than in himselfe. And that is the cause why
Paule addeth immediatly, that he did it in himself, and according
the good pleasure of his owne will. Also he repeteth the same
that I declared this forenoone, namely that all was done in Je-
Christ. Yee see therfore that the thing which wee haue too marke
is sentence, is, that none other cause maketh vs Gods children,
onely his choozing of vs in himselfe. For wee haue no such pre-
aue by birth or inheritance, nother commeth it of flesh and blud,
is sayd in the first chapter of S. John: insomuch that al that euer

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can bee sought in our our owne selues, is vtterly excluded and abolished. And that is too shewe vs, that if men bee let alone in their former plyght, they haue no intercommoning at all with God, but are vtterly cut off from his kingdome. Trew it is that our first father Adam was created after the image of God, and that he was excellent in his first state: but after the comming in of sinne, wee were all vtterly forlorne. Insomuch that euen Adam had not any stay of himselfe, and his free will that was giuen him, serued him too none other purpose, but too make him the more vnexcusable: For he fell wilfully and through his owne malice. But heereby we see what maner of constancie he had in him, sith he was no sooner made, but he by & by fell & drew vs downe intoo his fall with him. Then as nowe wee bee all of vs borne the children of wrath, and are cursed of God.

Gen. 1. c. 26.

Eph. 2. a. 3.

And so, as long as wee abyde in our former state and plyght, there is nothing but endlesse death in vs. Therefore God must bee fayne too call vs home to him. For are wee able too purchace such prerogatiue? Where is the goold or siluer too buy it withall? Where are the vertewes wherewith to recompence God for so great and excellent a priuiledge? Too bee short (as is sayd alredie vppon this sentence) it commeth not of flesh nor of blud, that is too say, it commeth not of anie thing that wee can fynd in this world: but alonly of Gods adoption. For the word which S. Paule vseth, betokeneth an appoynting of children: lyke as when a man adopteth a child, he chooseth him too bee his heire, and all the goods that he hath afterward, doo passe vnder that title. Euen so are wee heires of the heauenly lyfe, bycause God hath adopted and chosen vs for his children. Yea, but S. Paule is not contented too haue magnifyed Gods grace so farre foorth: but he sayth moreouer, that God had also predestinated vs, and appoynted the thing afore hand. Wee see then that S. Paule gathereth toogither all the things that may beate downe the fond imaginations, which wee myght conceyue of bringing aught vntoo God, or aduauncing our selues towards him, too make our selues acceptable vntoo him. Therefore all such thinges must bee layd awater, so as Gods only grace may bee acknowledged in that behalfe. And that also is the cause why he repeteth, through Iesus Christ. Then if it bee demaunded why and how wee bee predestinated of God too bee his children: it is bycause he voutsafed too looke vppon vs in Christ: for (as I haue sayd afore) he is as it were the register, wherein wee

Ioh. 1. b. 13.

bee

bee written too atteine too the heritage of lyfe and saluation. For although God pitie our miseries: yit should we alwayes be hateful in his sight, if Iesus Christ came not before him, bycause that all of vs [illegible] descended of Adam, are all of one mould and making, and [illegible] none better than other among vs. Now then the one sorte [illegible]hen: and why is that, but bycause God looking vppon them [illegible]selues dooth mislyke them: But he chooseth vs in our Lorde [illegible] Christ, and looketh vppon vs there as in a glasse that he lyketh [illegible]. And so yee see whereof the difference proceedeth. Howbeit to expresse the thing yit better, he sayeth that Gods choosing of vs [illegible] in himself. Trew it is that God dooth all good of himself. But [illegible] S. Paule ment too set out the thing which is not seene in all the [illegible]ordinarie workes of God: that is to wit, that none other cause moued [illegible] too chooze vs, than his owne will. S. Paule therefore taketh away all respectes, when he sayeth that God chose vs in himselfe. If he had found any desert or worthinesse, if he had found any disposition (or towardnesse,) if he had found any goodnesse or vertew, or (too be short) if he had found any one drop of aught that he myght like and allowe: he had not chozen vs in himselfe, but wee our selues shoulde [illegible] had some partnership with him. Seyng then that S. Paule locketh vp all thinges in Gods purpose which belong too our saluation, and sayeth that our election also is shet vp there: it is all one as if he should saye, that men doo folwly ouershoote themselues, when they take vppon them too bee any thing woorth, or too haue bin furtherers or [illegible]furtherers of themselues too the receyuing of such grace. Therefore [illegible] must bee carryed vp aloft, if wee will knowe whereuppon our saluation is grounded, and what is the very originall welspring and the chiefe and only cause of the same. And so yee see what is ment by this saying, that God did it in himselfe.

But S. Paul addeth yet further, according too the good pleasure of his owne will. If he had set downe no more but onely the woorde will, it had bin ynough: accordingly as wee haue seene heertoofore, it was declared vppon Sonday last, that S. Paule was chozen according too the will of God. And why so: Bycause he was nother fit [illegible] worthie to haue such a prerogatiue, but that it pleased god to choze [illegible]. S. Paule therfore bragged not that he had gotten the Apostleship: but with all mylonesse acknowledgeth it too bee the free gift of [illegible]. Thus yee see what the woord Will betokeneth, and that not in

any one place only, but throughout all the whole holie scripture. Therfore whensoeuer Gods wil is mencioned, it is to shew that men cannot bring ought of their owne. Neuertheless S. Paule setteth downe heere a woord of ouerplus, and sayeth, according too the good pleasure. As if he had sayd, truly seing that Gods will is the cause of our saluation, wee should not fleete too and froo, and seeke other reasons & meanes therof: Howbeit forasmuch as men are so vnthankefull and malitious, that they would alwayes darken Gods glory: & so puffed vp with fond ouerweening, that they continually chalendge more too thẽselues, thã belongeth vnto them: therfore if they be not sufficiently perswaded of Gods wil, let them vnderstand that it cõmeth of the good pleasure of his will: that is too say, of a free inclined wil which dependeth not vpon any other thing (than it selfe,) nor hath any respect one way or other, but vouchsafeth too chooze vs freely, bycause it lyketh & lyketh so too doo. Now then wee see that such as serch out the cause why God hath chozen vs, woold (if it lay in them) ouerthrowe his euerlasting ordinance: for the one is vnseparable from the other. If God haue chozen vs as it is shewed vs heere: then can nothing hang vppon our deserts, nor vppon aught that wee myght haue too commẽ, but God wrought it according too his owne free inclyned will, and found not any other reason (to moue him therto) than his owne good pleasure. If any mẽ think this to be strange geere, it is bycause they would be haylefellow with God. And heerin appeereth their diuilish malapertnesse, that they cannot suffer God to raine freely, as the thing that he lyketh myght bee receyued as good, iust, & ryghtfull, without geynsaying. But let such folke barke lyke doggs asmuch as they list, yet is this sentence definitiue vnable too bee repealed, which the holie Ghost hathe vttered heere by the mouth of S. Paule: namely that it is not for vs to searche any further cause of our election, than the good pleasure of God: that is to say, than his owne free inclyned wil, wherby he hath chozẽ vs, though we were not worthy in none other respect than for that he listed too say, so it pleaseth me. And so yee see in effect what wee haue too gather vppon those woords of S. Paules.

Now he sayeth immediatly, that it is too the prayse of the glorie of his grace. Heere he sheweth the finall cause that God looked at in chozing of vs: namly that his grace myght bee praysed by it, and that not after a cõmon and ordinary manner, but with a certeyne glozie: for he hath cuppled those twoo things togither, too the intent we should

bee

bee ravished when wee see how God hath drawen vs out of the bottom of hel, and open vs the gate of his kingdome, and too call vs too the heritage of saluation. Heere wee see yit ageyne the thing that I treated of in the beginning: namely that all such as would put awaye Gods predestination, or are loth too heere it spoken of, doo therin shewe themselues too bee mortall enemies of Gods prayse. Too their seeming reason it vanisheth away. Yea, but who is the competent iudge therin? Unlesse they themselues wyzer than God, who hath spoken the contrary too that which they alledge? O (say they) that were the way to open the mouthes of many mē to blaspheme God. Surely for the wicked, it is certeyn that they wil alwayes find wherat to stumble, and they cannot be letted so too doo. But yit for all that God shal have enough wherwith to iustifie himself, and all they that doo so spyte at his righteousnesse, shall bee confounded. Howsoeuer the case stand, it is not without cause sayd heere, that God is then duely glorified, and his praise maynteyned, when wee acknowledg that he hath freely chozen whome he listed, & that there is none other cause of difference betweene man and man (than only his wil;) so that they whō he hath refused doo perishe, bycause they be woorthye of it, and they whom he calleth too saluation must not seeke the cause therof, elswhere than in the sayd free bestowed adoption. Rom.3. 3.4. Psal.51. 2.6.

Furthermoze by those twoo woords, S. Paule ment also too stirre vp too a greater and feruenter earnestnesse of praysing God. For it is not enough for vs too confesse coldly, that our saluation springeth of Gods mere good will: but wee must bee as it were inflamed too giue our selues wholly too his praise, as if wee were wholly wedded to it, accordingly as S. Peter sheweth, that forasmuch as wee bee drawē out of the darknesse of death, it is good reason that wee should be speaking of the dowtterable prayses of God. And hereby he dooeth vs too vnderstand, that when the faythfull haue streyned themselues too the vttermost, too discharge themselues in praysing Gods goodnesse: yit they shall neuer compasse it, bycause it is a thing incomprehensible. Marke well therefoze what wee haue too beare in mynd. And so, vpon the goodnesse or grace wherof he speaketh, it behoueth vs too gather that men shall neuer yeeld God his dew glory, till they bee vtterly abased, so as there remayneth not any thing at all in them for too glory of. Let vs put the case that Gods election were neuer thought of: should he therefoze ceasse too bee praysed? No: but he shoulde haue 1.Pet.2. b.7. Psal.107. Luke.17. b.10.

some peece of his prayse still. For if men should say no more but that
Math. 5. 6. 45. God causeth his daylumne too shyne vppon them, that were a cause too prayse him. And when we open our eyes too looke vpward and downward vppon the wonderfull woorkes that he sheweth vs, the same is a large prouocation too exercise vs in his prayse all our lyfe long. Moreouer, when his Gospell is preached vntoo vs, there also wee haue whereof too praise him, though no mention at all bee made of his election: I say there is ynough as in respect of vs, but then should he bee robbed of his chiefe prayse, and wee should yeeld him but a peece of that which is dew to him. And why so? For the faythfull should thinke that they haue fayth of their owne selfmouing and free inclyned will. I told you this morning, that fayth is a fruite of election. For there is none other oddes betweene vs and the vnbeleeuers, but that God reached vs his hand, and drewe vs too him by a secrete meane, at such time as wee turned our backes vppon him, and were straungers too
Rom. 5. b. 10. him. Too bee short, it is not for naught that S. Paule sayeth heere, that Gods prayse shall neuer bee glorifyed as it ought too bee, till wee acknowledge his election too bee the cause of all the benefites which he bestoweth vppon vs, and that if he of his infinite mercy adopted vs not of set purpose from euerlasting, wee should haue a peece of the prayse too our selues which is dew vntoo him. And so should God bee diminished and abridged of so much of his right. Too bee short, wee see well ynough how it is sayd heere, that men must bee vtterly abaced, too the end that God may haue his right, and no man bee made copartener with him, but all men confesse that he is both the beginner and the accomplisher of our saluation.

Also wee must marke well how S. Paule addeth, that of his owne grace he hath accepted vs in his vvelbeloued. By this he vttereth yit much better, why our saluation is grounded vppon Gods mere election and free bestowed goodnesse. For men will neuer giue ouer their foolishe ouerweening, if they bee not so vanquished as they haue not one woorde more too reply. S. Paule therefore too tying vs too such reason, telleth vs that wee bee damned & lost in our selues. Now when such a thunder bolt lighteth vppon our heades, it is not for vs too stand checking any more. Then if men will bee so foolishe as still too hunt about with wyndlasses too haue somewhat alwayes belonging and reserued too themselues besides the onely grace of God: there needeth no more but this saying too turne them from it, namely that

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loue vs not in Gods fauour, till wee were in Iesus Christ, bycause wee be vtterly damned and accursed in our owne selues. This matter is sufficiently declared already, if wee were not ouerslowe in consydering the thing that is so needefull, and which ought too be so cleere vnto vs. And in good sooth, euen experience ought too teache vs in this behalfe. And surely if hipocrisie blynded vs not too much, we might well perceyue that there is nothing but wickednesse in vs, and Gods wrath would strike vs in such feare, that wee shoulde lose our wittes end with it. But God must bee fayne too compell vs to conscience by strong hand, or elsse wee cannot fynd in our hartes too render all praise vnto him. Therefore let vs marke well what is ment by this speeche, where it is sayd that wee were taken too fauour in Iesus Christ, bycause he is the welbeloued. And why is Iesus Christ called Gods welbeloued, according as he is termed in the xlii. of Esaie, and in other places, and also is shewed too bee so in the Gospell of Mathew: Thereby it is shewed vs, that God dooth iustly hate and abhorre vs, so long as wee abyde in our owne naturall plyght. For if wee were not peculiar too Iesus Christ, then was it sayd in vayne, This is my welbeloued sonne in whom I am well pleased. But peculiar too Iesus Christ, then can none other creature claime so much that although God loue his Angels, yit can they not bee singularly beloued of him, but by the meanes of Iesus Christ. And as touching there is a farre other respect. For (as I haue sayd alredy) wee were hated, and Iesus Christ is the mediator or spokesman too set vs at ones with God, insomuch that there should bee no stedfastnesse nor constancie in them, if they were not vphild by him. And bycause that their righteousnesse should not bee perfect, but that they bee fulfilled and chozen in him. Let that serue for one poynt.

Matth.17. v.5.

Esai.43. v.4.

Luke.3. v.22.

Coloss.1. v.20.

As for vs, seyng wee bee estraunged from God through sinne: he must needes take vs as his enemyes, and be an aduersarie too vs. Iesus Christ therefore is the onely welbeloued among men: and as for the rest of vs, God vtterly mislyketh and disclaymeth vs, yea euen so farre, that he sayeth he repenteth him that he made man. Which is ment of his impozteth that wee bee not woorthie too bee of the number of Asses, Dogges, and other beastes. For they continue still Gods creatures in the same plyght that he made them: but we bee so leawd and vnthankfull toward, that wee deserue too bee razed out, and too haue our remembrance cursed and hatefull before God. Nowe let vs go hzag

Gen.6. v.7.

and boast and seeke armes too innoble our selues: for wee see how the holy Ghost disgraceth all such as thinke themselues too bee aught woorth. Wherfore let vs consider that if wee bee enemies vntoo God, wee bee in woorser taking than if wee had neuer bin created.

Heeruppon S. Paule telleth vs, that God hath accepted vs in his welbeloued. Seing then that our Lord Iesus Christ is receyued of God his father too bee the beloued, not only in his owne person, but also in respect of the loue that is extended too all the members of his bodie: by that meanes wee bee called home agein, and God imbraceth vs for his children, wheras erst wee were his enemyes and vtterly hated of him. But howsoeuer the woorld go, wee must alwayes come backe too the election that wee haue spoken of before. For the grace that is communicated too vs by our Lord Iesus Christ, doothe isswe lykewyse out of the same spring. Theruppon going forward with the matter that I haue touched alredie, he sheweth vs howe greate neede wee haue too bee welbeloued in Iesus Christ. For if it were not proued too our faces, wee woold neuer graunt (I meane vnfeynedly) that wee bee beholden too God for all things. For wee bee alwayes laboring too aduaunce our selues some way or other, and euery of vs seeketh how he may reserue somewhat too himself, though it bee but the mountenance of a pinnes poynt. But contrariwyze S. Paule telleth vs, that God must be fayne too loue vs out of our selues, and that if he lyke well of vs, it must not bee in respect of our owne selues. And why? For wee be prisoners and bondslaues of sin, wee bee hild downe vnder the poke and tyrannie of Satan, and finally we bee shet vp in the bondage of death, till wee bee raunsomed by our Lord Iesus Christ. Now then wee see that the summe of this lesson is, that men are admonished too depart out of themselues, and too seeke their saluation in Gods only goodnesse, euen by holding the meane that is shewed vs heere, which is too resort too our Lord Iesus Christ. For there are two euill extremities wherof wee must beware. The one is, that in comming too our Lord Iesus Christ, wee must not imagin that there is anie woorthynesse in vs, why he should make vs partakers of his benefytes. And how may that bee corrected? Euen by being led too Gods free election. For the verye cause why men presume so much vppon their owne free will, and the very ground also wheron they build the opinion which they haue conceyued of their owne deserts and woorthinesse, is that they know not how they bee no-

Math. 8. 8.

thing

thing in any other respect, than for that God hath accepted them of his owne mere free goodnesse, bycause he had chozen them alredie in his owne euerlasting purpose. Therfore wee cannot by any meanes father the beginning of our saluation vppon God, except wee confesse that which is shewed vs heere, namely that wee were vtterly damned and accursed at such tyme as he adopted vs, & that the verie originall cause of his adopting of vs, is for that he had predestinated vs before hand, yea, euen before the making of the world. Marke that for one poynt. The other euill extremitie whereof wee must likewyze beware, is speculation. Many fantasticall folke will say, As for mee I shall neuer knowe whether God hath chozen mee or no, and therfore I must bee fayne too abyde still in my destruction. Yea, but that is for want of comming too Iesus Christ. How knowe wee that God hath chozen vs before the making of the world? By beleeuing in Iesus Christ. I sayd heeretofore that faith springeth of election, and is the fruite of it, which sheweth that the roote is hidden within. He then that beleeueth, is therby assured that God hath wrought in him: and fayth is as it were the copie or counterpane which God deliuereth vs of the originall register of our adoption. God hath his euerlasting purpose or determination, and that he keepeth alwayes too himselfe as a chiefe president or originall record, whereof he giueth vs a copie by fayth. I speake heere after the manner of men, for wee knowe that God vseth nother paper nor parchment too ingroce vs in: and I haue told you alreadye, that too speake properly, the register wherein wee bee inrolled, is our Lord Iesus Christ. Neuertheless God reserueth too himselfe the knowledge of our election, as a Prince would doo an originall President, Register, or Record: but yit he giueth vs copies or counterpanes of it, autenticall ynough, in that he imprinteth it in our hartes by his holy spirit, that wee bee his children. Yee see then that the fayth which we haue in our Lord Iesus Christ, is ynough too warrant vs our election: and therefore what seeke wee more? I tolde you euen now that Iesus Christ is the looking glasse wherein God beholdeth vs, when it is his will to lyke well of vs. Likewyse also on our side he is the glasse wheruppon wee must cast our eyes and lookes, when wee mynde too come too the knowledge of our election. For whosoeuer beleeueth in Iesus Christ, is Gods chylde, and consequently his heire, as I haue declared before. Then dooth it followe, that if wee haue fayth, wee bee also adopted. For wherfore doth God giue vs fayth? Euen bycause he

1. Iohn. 1. b. 12. 1. Iohn. 5. c. 15.

choze

choze vs beloze the creation of the wozld. This therefoze is an infallible ozder, that inasmuch as the faythfull receyue Gods grace and imbzace his mercy, holding Jesus Chzist foz their head, too the intent too obteine saluation by his meanes: they knowe assuredly that God hath adopted them. Trew it is that election is of it selfe secrete: it is so deepe & hidden a determination, as it behoueth vs to honoz it. Yit notwithstanding God shewreth it too vs so farreforth as is requisite, and as he knoweth it too bee foz our benefite and welfare: and that dooeth he when he inlyghteneth vs with the beleefe of his Gospell. Thus yee see why that after S. Paule had spoken of Gods euerlasting election, he setteth foozth Jesus Chzist, as the partie too whom wee must resoze, too bee assured that God loueth vs and auoweth vs foz his childzen, and consequently that he had adopted vs beloze wee knewe him, yea and beloze the wozld was made.

Moreouer we haue to gather vppon this sentence that the doctrine of predestination serueth not too carie vs away intoo wandering speculations: but too beate downe al pryde in vs, & the fond opinion which wee conceyue alwayes of our owne woozthinesse and deseruings: and too shewe that God hath such free power, priuiledg, and souereyn dominion ouer vs, that he may refuze whom he listeth, and chooze whom he listeth: and that by that meanes wee bee led too glozyfye him, and therwith too acknowledge that his choozing of vs is in Jesus Chzist, too the end wee should bee hild fast vnder the fayth of his Gospell. Foz if wee bee his members and take him foz our head, accozding too the couenant and holie vnion that is betwixt him & vs, which can neuer bee broken so long as wee beleeue his Gospell: wee must repayze too him too be made sure of our saluation, bycause we see and feele by experience, that God had adopted and chozen vs, and that he presently calleth vs, & telleth vs that the assurance which he hath giuen vs and dayly giueth vs by his Gospell, namely that he will bee our father, & specially his ingrauing of it in our harts by his holy spirit, is no deceytfull thing. Foz the Gospell may well bee preached too all men, yea euen too the castawayes: but yit foz all that God is not so gracious too them, as too touch them too the quicke. Therfoze when wee haue Gods adoption ingrauen in our harts, then (as shalbee declared further heraftер) wee haue a good and vndecepuable gage, that God will guyde vs vntoo the end, and that sith he hath begunne too lead vs intoo the waye of saluation, he will bzing vs too the perfection wher-

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ntoo he calleth vs, verely by cause that without him we could not con-
inew so much as one day.

But now let vs fall downe before the maiestie of our good God, with acknowledgment of our faults, praying him too make vs per-ceyue them more and more, that being vtterly ashamed of them, wee may hate our vyces, and al our whole lyfe, with the naughtinesse and frowardnesse therof, & resort to him who alonly is able to remedie the same, & not swarue one way or other from him, as he communicateth hymselfe too vs in our Lorde Iesus Christe: but keepe on right foorth too hym, acknowledging that as we be chosen in hym, so also wee bee maintayned and preserued for his sake, and that he wyll vtter his power more and more in vs, vntyll wee haue finished our race, and bee come to the heauenly heritage, wherintoo wee bee going: beseechyng him that although we be yit farre from it, yit he will voutsafe too giue vs a stedie and inuincible strength to hold out continually, till we haue fully renounced the world, & being quyte consumed in our selues, be so renewed in the image of God, as the same may shyne perfectly in vs, vntill wee bee made partakers of the glorious immortalitie, which he hath bought deerely for vs. That it may please him too graunt this grace, not only too vs, but also too all people and nations. &c.

¶ *The fourth Sermon vppon the* first Chapter.

God hath accepted vs in his welbeloued.

7. By vvhose blud vve haue redemption, that is too vvit, forgiuenesse of sinnes, according too the richesse of his grace.

8. VVhereof he hath sheaded out abundance vppon vs in all vvisedome and vnderstanding,

9. By making vs too knovv the secrete of his vvill, (according too his good pleasure which he purpozed in himself.

10. Too

10. Too the intent too deale it foorth vvhen the tyme were full come,)that is too vvit, too gather all thinges toogither by Christ,as vvell the things in heauen,as the things on earth, in the selfsame.



Haue declared alredie that wee cannot bee beloued of God, but by the meanes of his onely sonne. For if the Angells of heauen bee not woorthy too bee taken for Gods children, but by the meanes of a head and mediator: what shall become of vs that ceasse not too prouoke Gods wrath dayly by our wicked dooynges, as folke that doo in deede fyght ageinst him? God then must bee fayne too looke vppon vs in the person of his onely sonne, or else he must needes hate vs and abhorre vs. Too bee short, our sinnes doo set God and vs so farre at oddes, that wee cannot so soone come towardes him, but by and by wee feele his maiestie vtterly ageinst vs, and as it were armed too put vs too vtter confuzion. But now remayneth too see, how God receyueth vs intoo his fauour by meanes of our Lord Jesus Christ. That is the thing which Saint Paule meaneth in adding, that in him vvee haue redemption through his blud, that is too vvit, forgiuenesse of our sinnes, according too the riches of Gods grace Heere wee bee first of all doone too vnderstand, that the enmitie which God beareth vs, is not in respect of our nature, but in respect of our corruption. I say, it is not in respect of nature: for as in respect that God hath created vs, it is certeine that he cannot hate vs. But inasmuch as mankynd is vtterly marred and gyuen ouer too all naughtinesse, God must needes bee as a mortall enemie too vs, and as an aduersarie ageinst vs, till the remembrance of our sinnes bee buryed out of his sight. For wee bee subiect too euerlasting death, till wee bee restored agein: by reason whereof, God being the fountaine of all iustice and righteousnesse, dooth vtterly hate and abhorre the euill that he seeth in vs. Therefore vntill such tyme as our sinnes bee blotted out, it is impossible for vs too hope that God should eyther fauour or loue vs. But let vs marke heere how S. Paule vseth twoo woordes, too expresse how wee bee reconcyled too God: First, he setteth downe the Raunsom or Redemption, which is all

Isai. 59. 2.

one:

e: and afterward the forgiuenesse of sinnes. Howe commeth it
en too passe that Gods wrath is pacifyed, that wee bee made at one
ch him, yea and that he accepteth and auoweth vs for his children?
t is by the pardoning of our sinnes, sayeth S. Paule. And further-
ore, bycause redemption is requisite thereunto: he matcheth that
ch it also. Trew it is, that as in respect of vs, God wypeth away our
nnes of his owne free goodnesse, and sheweth himselfe altogither
ountifull of himselfe, without respect of any recompence for it at our
ndes. And in good soothe what man were able too make amendes
r the least fault he hath committed? Then if euery of vs should im-
loy his whole lyfe in making satisfaction for any one fault alone, and
y that meanes seeke too winne fauour at Gods hande: it is certeine
at the same dooth farre surmount all our abilities. And therfore God
ust bee fayne too receyue vs too mercy, without looking for any re-
mpence or amendes at our handes. But yit for all this, the attone-
ent which is freely bestowed as in respect of vs, did cost the sonne of
God very deere. For he found none other payment, than the sheading 1. Pet. 1.
his owne blud, insomuch that he made himselfe our borrowe both in d. 19.
ody and soule, and answered for vs before Gods iudgement, too get
s our discharge. Our Lord Iesus Christ (say I) imployed himselfe
holly both body and soule. For it had not bin ynough for him to haue
ffered so cruell and slaunderous a death in the syght of men: but it
choued him also too abyde such horrible anguishe in himselfe, as if
God had bin become a iudge too him: for he came too that poynt, that
e sustayned the person of all sinners too make full amendes for them
ll. And so yee see why S. Paule hath matched those twoo woordes
ogither in this streyne.

Therefore wee haue too marke first of all, that wee can obteyne no
uour at Gods hand, nor be receyued of him, till our sinnes bee wyped
ut, and the remembrance of them cleane put away. The reason
hereof is (as I sayd afore) that God must needes hate sinne wher-
euer he seeze it. So then, as long as he considereth vs as sinners, he
ust needes abhorre vs: for there is not any thing in our selues, nor in
ur owne nature, but al maner of naughtinesse & confusion. Then are
ee enemies and aduersaryes vnto him, till wee come too the reme-
ie that S. Paule sheweth vs heere, which is, too haue our sinnes for-
giuen. Whereby wee see that no man can bee loued of God for any
oothinesse that is in himselfe. For wherein lyeth the loue that God

beareth

beareth vs: I haue tolde you already, that he must bee fayne too cast his eye vpon our Lord Iesus Christ, & not too looke a whit at vs. But yit therewithall it is declared further, that God dooth neuer lyke well of vs, till he haue released vs our dettes, and adopted vs too bee his childzen, notwithstanding that wee bee woozthy of death before him. Thus yee see that the assurance of our saluation (as is sayd in the song of Zacharie) is that God bee mercifull too vs and forgiue vs our sinnes whereby wee were become his enemies. Howbeit, let vs also beare in mynd, that the cleere release of our sinnes through Gods free goodnesse, is not doone without the raunsome that was payd by our Lord Iesus Christ, not in golde noz syluer (as sayeth S. Peter in his first Epistle) but in such wyse that he which was the vnspotted Lambe, was fayne too serue that turne his owne selfe. Wherefoze whensoeuer wee intend too seeke Gods fauour and mercy, let vs fasten all our wittes vpon the death & passion of our Lord Iesus Christ, that we may there fynd wherwith too appease Gods wrath. And furthermoze seyng that our sinnes are done away by such payment and satisfaction: let vs vnderstand that wee cannot bring aught of our owne, foz the which wee should bee reconcyled vntoo God. Wherin wee see how the diuell hath by his slyghtes cut of all hope of saluation from the wozld, by bearing men in hand that they must euery man raunsome himself, and make his owne attonement with God. And that is the very thing which men call good woozkes, merites, and vertewes in Papistrie. Foz too what ende tend all the inuentions which they haue forged? Why martir they themselues after so many fashions, so as men neuer make an end day noz night, but are euer still making of new wyndlasses and courses? The marke that all these things ame at, is too pacifie God. And so all the good woozkes which are so counted in Papistrie, are nothing else but meanes whereby too make amendes foz sinne. Howbeit that is but a defacing of the raunsome whereof S. Paule speaketh heere. Foz there is (as yee would say) an inseparable bond betweene these twoo things, namely that God putteth our sinnes out of his remembrance, and drowneth them in the bottom of the sea; and moreouer receiueth the payment that was offered him in the person of his only sonne. Therefoze wee cannot atteyne the one, without the other. Wherfoze if wee intend too haue Gods fauour, let vs consider that wee bee his enemyes till he haue pardoned all our sinnes of his owne free goodnesse: and yit notwithstanding, that our Lord Iesus Christ must bee fayne too

Luke. 1. 77.

1. Pet. 1. 18.

too step in betweene him and vs. For the sacrifyze of his death serueth too purchase vs an euerlasting attonement, so as wee must alwayes flee thither for refuge. Trew it is that the whole lyfe but of Lord Jesus Christ is become our raunsome: for the obedience which he yeelded too God his father in this world, was too make amends for Adams offence, and for all the iniquities wherthrough wee bee rome in arrerages. Howbeit S. Paule speaketh heere purposely of his blud, bycause it behoueth vs too resort too his death and passion, as too the sacrifyze which is of power too blot out all our sinnes. And for that cause hath God represented in figures vnder the lawe, that men could not bee reconcyled vntoo him but only by that meane. Now it is trew that Jesus Christ did not only shed his blud, namely at his death: but also feele the feare and terrour which ought too haue lyghted vpon vs. But S. Paule dooth heere vnder one parrell comprehende the whole after the ordinarie maner of the holy scripture. Too bee short, let vs repose all our righteousnesse in Gods shewing of himselfe mercifull towardes vs of his owne free goodnesse: and let vs not presume too face him with any vertew of our owne, thereby too bynd him vntoo vs: but let it suffize vs that he receyueth vs intoo his fauour, freely without any desert of ours, onely bycause the remembrance of our sinnes is buryed out of his sight. And agein, let vs vnderstand, that the same cannot bee doone but by the death and passion of our Lord Jesus Christ, and that that is the thing wheruppon wee must wholly rest.

Heeruppon S. Paule addeth, that all is done according too the richesse of Gods grace. Not without cause dooth he heere magnifye Gods mercie which he vttereth in receyuing vs too fauour. For wee see on the one syde how men doo wilfully ouershoote themselues through their foolish ouerweening. For most men haue alwayes imagined, that they myght make their attonement with God by their owne satisfactions, and I wote not what shiftes besydes. Seeing then that men are so farre ouerseene in their owne imaginations, S. Paule too exclude all such dealing, sayth that wee must bee rauished in loue with the richenesse of Gods goodnesse. He could haue sayd simply that God dooth all according too his grace: but he setteth downe heere his greate treasures, too the intent that men should not bee so fond, as too bying as it were but a farthing, for the discharge of ten hundred thousand crownes. And truly when the Papists prattle of their satisfactions, they say not that they bee able too doo it throughly

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in all poyntes: but they are of opinion that with the death and passion of our Lord Iesus Christ, they also are able too bring somewhat of their owne, and too doo so much by patches and peeces, that God shalbee satisfied and contented. Thus yee see what a diuelish opinion reigneth in papistrie, for they will needes sound masses, they will needs bable many prayers, they will needs gad on pilgrimage, they will needs keepe this feast and that feast, they will needs performe I wot not what deuotiõs, they wil needs weare sackcloth next their skin, and all too help forth the death and passion of our Lord Iesus Christ: as who should say, it were not sufficiẽt ynough of it self. But S. Paule telleth vs that Gods goodnesse as it is shewed vs in Iesus Christ, is so greate a treasure, that all other things must needs giue ouer and be thrust vnder foote. And seing that God vseth so greate bountifulnesse as wee ought too bee wholy rauished at it: is it not too outrageous a presumptuousnesse, when wee will needs bring our owne pelting trash, as though our going on pilgrimage, & our dooing of some other deuotions were of any valew or estimation: Is it not al one, as though the blud of Iesus Christ were not a sufficient pryce, I say a sufficient pryce and raunsome for our saluation? Yee see then on the one syde, how S. Paule ment heere too cut of all occasions of the fond imaginations that men conceyue in surmizing themselues able too pacifye Gods wrath by their owne satisfactions and payments: and on the other syde how he purposed too succour our feeblenesse. For although wee bee giuen too beleeue wonderous well of our owne vertuousnesse, and too beare ourselues in hand that God is greatly beholden vntoo vs: yit notwithstanding, when it commeth too the calling vppon God in good earnest, and too the putting of our trust in him: then if Satan egge vs too despayre, and that wee bee tossed with troubles and temptations: we be so dismayed, that all the promises of the holy scripture, and all that is said vntoo vs of the death and passion of our Lord Iesus Christ, cannot make vs too haue any hope. S. Paule therfore too remedie this vyce of vnbeleefe which is too deeply rooted in vs, doth heere set before vs the greate treasures of Gods goodnesse, too the end that all the distruste which wee can conceyue, may bee as it were swallowed vp, seing that God vouchsafeth too vse so greate bounteousnes towards vs.

And heerupon he addeth, that he hath made the same grace too abound towards vs in all wisdom and vnderstanding. By these

words

words he doth vs too wit by what meanes wee come by the thing that he had specifyed afore. Behold, all our happinesse and all our souerein welfare consisteth in being at one with God, so as he may take vs for his children, and it may bee lawfull for vs too call vppon him as our father with full libertie. But how shall wee obteyne that thing, from which we be so farre wyde? It is sayde, that although wee bee naught worth, ne naught can doo: yit wee shall finde all thinges in Iesus Christ which are wanting in our selues, and that his death & passion will bee a sufficient sacrifyze, too put away the remembrance of all our mislyeedes. Howbeit dooth it followe therefore, that all men are partakers of this benefite which is purchaced for vs by our Lord Iesus Christ? No: for the vnbeleeuers haue nother part nor portion in it. Then is it a speciall priuiledge for those whom God gathereth too himselfe. Also S. Paule sheweth, that eyther wee must haue fayth, or else Christ shall not boote vs at all. Although then that Christ bee generally the redeemer of the whole world, yit dooth his death and passion aduauntage none but such as receiue the thing that S. Paule sheweth heere. And so wee see that when wee once know the benefites that are brought vs by Christ, and which he offereth vs dayly by his Gospell: we muste also bee knyt vntoo hym by faith. For the Turkes, Iewes, and Papistes, and all other lyke are cut of and estranged from Christ, & rot away in theyr owne filth, bycause they presume to worke wonders of themselues. For it is a common principle among the papistes, Iewes, Turkes, and all the Heathen men that euer were, that they must appease Gods wrath. And how? By a great sort of meanes of their owne deuising, and of euery mans imaginyng in his owne brayne. Such men therfore haue no part in Christ. Wherfore if faith be the key that openeth vs the doore to inioy the treasure whereof S. Paule spake euen now: then is that the next way too make vs riche, so farre forth as shalbe requisite for our saluation, so as we shal not want any thyng, if wee bee knyt vnto Christ by fayth. Gal. 5. a. 4.

Notwithstanding, it is not for nought that S. Paule hath heere set downe this twoo woordes of wisdom and vnderstanding. For they doo vs too wit, that the lerning of the Gospell is ynough too bring vs to all perfection, and that whatsoeuer is added moreouer, is but dung, filth, and rottēnesse. Too be short, S. Paules intytling of the Gospell with those twoo honorable termes, is too the ende that euery man should quietly giue eare to the things that God teacheth him by the

meanes of his only sonne, and that wee should yeeld our selues so teachable vntoo him, as not too take vpon vs to know aught, than that which commeth out of his mouth, but simply receyue whatsoeuer he speaketh, and continew in the same to the end, though the whole woyld despyze vs, and all men set themselues ageynst vs, and not passe foyr the sleyghts of the woyld, as many men doo, who haue itching eares and are alwayes desirous too heere sonme new thing. Too the end therfoyre that wee bee not so wauering, noyr ouerled by foolish desyre of knowing moyre than is lawfull foyr vs too knowe: let vs marke well how S. Paule sayeth here, that if we haue once profited thyroughly in the Gospel, we shall find there all wisdome to the full, so as we may reiect all other things, not only as needlesse, but also as noysome, bycause that by them wee shalbee turned from the pure doctrine, wherby it is his will too haue vs knit vntoo him. Too bee shoyrt, S. Paule ment to shew heere, that God doeeth vs an inestimable good turne, when he voutsafeth to call vs too the knowledge of our Loyrd Iesus Chyrist his only sonne, and that when we haue him, wee must dispyze all other things, and not bee trubbled with a foolish desire of knowing this oyr that, bycause that (as I haue sayd alredy) the full perfection of all our knowledge is there, that is to wit, in our Loyrd Iesus Chyrist.

Colos. 2. d. 25. And here yee see also why it is sayd to the Colossians, that he had bin a faithfull teacher, yea euen too byring men too the perfection of wisdome. In deede he confesseth that he was rude and homely of speech,

2. Cor. 11. b. 6. and that he had nother the wisdom noyr the eloqvence that was hyghly commended in the woyld: but yit he declareth, that if his doctrine were receyued, there should bee found a full substance in it foyr the full nurrishment of mens soules, and that there needeth not any moyre too be added vntoo it. When we heere these things now adayes, we must take warning to-byrdle our selues, & to repyresse the fond ouer curiousnesse that is rooted too deeply in vs, that wee may hold vs too the pure doctrine of the Gospell, & relt wholy therupon. Thus yee see in effect what wee haue too gather vppon that streyne.

Heere withall let vs marke the thing that I haue touched alredye: namely that as oft as the Gospell is preached, so oft is Gods grace spred out vpon vs. If we acknowledge his goodnesse and liberalitie, which he maketh vs too perceyue by his moystening of the earth, too the end it should yeeld vs fruits too the sustenance of our bodies: much moyre may wee vnderstand, that when God sendeth vs the woyrd of saluation,

saluation, he not only watereth vs too the welfare of our soules, but also giueth vs so largely therof too drink, as wee may bee throughly satisfyed therwith. For S. Paule thinkes it not ynough too say, that wheras wee bee barren wee haue some refreshing by the Gospell: but he sayeth, that it is as if God should poure downe abundance of water vppon vs, and that wee myght bee so watered and refreshed with it, as wee myght gather substance and lustinesse of it too hold out to the end. And so yee see in what wyse we ought to esteeme of Gods goodnesse, when he voutsafeth too drawe vs too him by meanes of his Gospell, and that therwithall wee enter into possession of the benefites that haue bin purchased for vs by our Lord Jesus Christ, according as he offereth them too vs by his woord, and will haue vs also to receyue them by fayth.

Nowe for a larger openyng of the matter, he addeth immediately, That his so dooyng is, bycause he hath vttered the secrete of his vvyll vntoo vs, euen accordyng to his ovvne good pleasure vvhich he had purposed afore in hym selfe. Loe heere an other thing which ought to aduance the dignitie of the Gospell yit more: whiche is, that there we haue the secretes which were hydden heretofore in God. And it is not here onely that S. Paule speaketh after this maner: but wee shall see yit a larger discourse of it in the second chapter. And not only in this Epistle, but also everywhere els, he sheweth howe wee ought to bee as it were rauished at the preathing of the Gospell, bycause God dooth there open the things that were incomprehensible to all men before, and which no man would neuer haue beleeued, or once thought of. For he seemed too haue chosen the onely lyne of Abraham, in such wise as if he had cast away all the world besides. Therefore it was a wonderful thyng when he poured out his grace in commō vpon al nations. Yit notwithstanding wee knowe, that at suche tyme as Jesus Christe came intoo the worlde, the very selfe same people were growen out of kynde, and Gods doctrine was so corrupted, that there was nothing but superstition among the Iewes. It seemed then that all had bin past hope of recouerie, when sodenly beyond the opinion of al men, behold, saluation was offered too all nations. Beholde, Christe which had erst byn hidden in deepe darknesse, yea, and in so deepe darknesse, as there was not any hope that euer he shoulde haue comme out of it, rose vp as the Daylumne of righteousnesse, to giue light to the worlde. For this cause therfore dooth S. Paul say, that in the Gospell wee bee

Rom.16. d.25. 2.Cor.2. b.7.&.4. a.1. Eph.6. d.19. Colos.1. d.29. Esai.4. a.2.

made priuie too the secrets of Gods wyll. Trewe it is, that at the first sight there seemeth to bee nothyng but simple stuffe in the Gospel. And that is a cause also why many scoffers thinke that the things which are conteyned in the Gospell, doo serue but for idiots: and they beare them selues in hande, that they are able too deuize many wyttier thynges in theyr owne dreames and dotages, than all the doctrine is that concerneth Iesus Christe. But such folke are vnworthy to taste of the thyng that is shewed vs heere: for theyr pryde dooth vtterly blynde them, and make them starke doltes. Notwithstandyng, how soeuer they fare, yit the faythfull perceyue full wel, that there is a diuine maiestie in the doctrine of the Gospell. And for that cause S. Paule doeth giue vs to wyt in this same text, that our commyng thyther must not bee to learne any common thyng, but too lyft vp our selues aboue the world. For we shall neuer bee good scollers to Godward, nor neuer be in any towardnesse to profit in his schoole, except we mount aboue the world, and reuerence the things that God speaketh with his owne holy mouth. To be short, the beginnyng and entrance of our fayth, is lowlynesse. But how can men wel humble thēselues, vnlesse they know that the thinges which God telleth them, doo farre surmount theyr owne wyt and capacitie: Ye see then that the thyng whereat S. Paul amed, is, that wee should reuerence the Gospell, assuring our selues, that it is not for vs to iudge whether God haue spoken well, or yll. For it becommeth vs too be fully resolued, that all that euer commeth from hym, is infinite wisedome, yea and such wisedome as is vtterly faultlesse. To the end therfore that all gloryyng may be beaten downe in our selues, & wee learne to reuerence soberly and modestly the doctrine that is preached too vs in Gods name: S. Paule hath purposely set downe this secret.

And too the end wee should knowe how much wee be bounde vntoo God, he repeteth this woord, According to his good pleasure, which he had set downe before. And that is doone too put awaye, and too shet out all opinion which men might conceiue of their owne woorthinesse. For Gods good pleasure can haue no place, vnlesse men be barred from al deseruyng, and repayre to hym vtterly empty. For so soone as wee presume too bryng any thyng at all vntoo God, surely it is an aduauncyng of our selues too the defacing of Gods grace, so as it may haue no more beautie nor preheminence among vs, as it ought too haue. Too the end therfore that men should forbeare such presumptuousnesse, S. Paule sendeth vs styll backe too Gods good pleasure: as

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he should say, that there was none other cause of the preaching of the Gospell too the world, than the only franke and free goodnesse of God. Yit not withstanding, too represse all overboldnesse of men, he addeth, that God had purposed the said ordinaunce, and the said high incomprehensible determination of his wyll aforehand in hymselfe. For what is the cause that men take so great libertie of questionyng, disputing, and going to lawe with God, but for that (to their seemyng) they treate of matters which ought to be open & manifest vntoo them: So then, S. Paule perceiuyng vs too bee so foolishe and rashe, as to presume over boldly to be inquisitiue of Gods purpose, saith it is a sealed letter, and that God hath his purpose in hymselfe, and that it is not lawfull for creatures too mount so high, and that if they doo so, it is the next way too cast them downe, and too breake their neckes. Trewe it is, that wee may well apply our whole indeuer too knowe Gods wyll: howbeit, that must bee no further than he hath vttered in his woord: for his woord is our light. But if God doo once holde his peace, he will haue vs too bydle and as it were too imprison our selues, and not too start out any further, for if wee woulde needes knowe more than is graunted vs, that is too say, more than wee ought too know, & more than is imparted too vs by his woord: it were but an entering further and further intoo a maze, or rather intoo the bottome of hell. Therfore let vs marke well, howe S. Paules meaning in this text, is that whosoeuer God keepeth his purpose to himself, it becommeth vs to stoope, and too holde our selues contented too bee ignorant of it. For it is a cursed wisdome, and such a wisdome as sendeth vs too the pit of hell, when wee take leaue too knowe more than God hath taught vs. And contrariwise wee bee wyzer in our ignorance than all the wyze men of the world, when wee take not vppon vs too knowe any thing further than Gods woord guydeth and gouerneth vs. Trew it is that there is not any mo than onely one single will in God. Neuertheless he vttereth the same vntoo vs according too our capacitie, and so farre foorth as is expedient and profitable for vs. As for example, wee haue seene that the forgiuenesse of sinnes is a poynt that wee cannot ouerpasse nor forbeare: and therefore Zacharie calles it the knowledge of saluation. Agein, it standeth vs on hand too knowe where the forgiuenesse of our sinnes is too bee sought for. For if wee haue not Jesus Christ, wee continue still enemyes vntoo God, wee haue no agreement nor rest in our selues, and Gods iustice must needes pursue vs: but Jesus Christ is Luke 1. 8. 77.

our peace. Furthermore, whē we know the things that are witnessed to vs by Gods woord, wee must therwithall reuerence the misteries that are hidden from vs, as hath bin sayd alredy, and must hereafter be said agein, when wee come too Gods election. And S. Paule dooth yit agein set downe heere the woord of foreordeyning or forepurposing, to shewe that God had predestinated vs before the making of the world, and yit that the same was hidden. Yea verily: but nowe is the same discouered vntoo vs, sayeth he. Thus yee see in effect, that the thing which wee haue too beare in mynde, is that wee bee not called too the knowledge of the Gospell by our owne towardnesse, nor for that any of vs putteth foorth himself too it of his owne accord, nor for that wee haue bound God vntoo vs by any vertue of ours: but for that God of his owne infinite goodnesse listed too inlyghten vs. And he hath not doone it bycause it came sodeinly in his mynde too doo it, as men are woont too doo, who are caryed with sodeine braydes: but bycause ye had determined the same in his owne purpose, euen from before all tyme. And if our wittes bee ticklish and prouoke vs too bee inquisitiue and too say, How so? Had God chozen vs aforehand? And why then did he not vtter it vntoo vs sooner? How happeneth it that it was not perceyued ere this? too the ende wee should not so ouershoote our selues, S. Paule sayeth that this purpose was after a sort locked vp in God, till it was vttered vntoo vs. And so, too bee short, it is not lawfull for vs too knowe any more than is vttered vntoo vs in the Gospell: and looke what is shewed vs there, it behoueth vs too reuerence it. And for the same cause it is added, that his so dooyng vvas too set foorth the same in the fulnesse of tyme.

Now heerin he sheweth, that men may wel vexe themselues, but yit shall they come short of their purpose, and all their witts & imaginations shall fayle them, if they go about too knowe more than God hath giuen them leaue to know. For if any man demaund why God hasted no rather too do it: therin he sheweth that he would be wiser thā God. And is not that a diuelish pride? Is the creature woorthie to go vpon the groūd, when it aduaūceth it self so hygh? For this cause S. Paule sayeth, that the appoynting therof belongeth vnto God. For if a man may set order after this maner, in his owne house & say: I will haue my folke to fare thus, I will haue them to drinke such drinke, I will haue them too eat that kynd of bread, I will haue them lodged after this maner: how much more ought we too let God doo so? why should

haue lesse priuiledge than wormes of the earth: Therfore let vs
giue God leaue to dispose of his church, & of the welfare of his chosen,
as lyketh best himself. And as for the tyme, let vs take that for the full
tyme which it shall please him too shewe vs. For it is not for vs too be
eyther iudges or vmpers in this cace, too measure the tymes, yeares,
moonethes, or dayes: but it ought too content vs, that God listeth too
haue it so. Some man will argew the cace and say: what, I pray you:
Behold, fower thousand yeeres passed betweene the fall of Adam and
the commyng of Christ: and could not God haue remedyed the matter
by sending the redeemer of the world sooner: See what a number of
wretched folke wandered away in darknesse: behold the destruction
of mankynd as a waterflud that swalowed vp all thyngs: and yit in
the meane whyle Iesus Christ was hidde. Bysids this, a small nũber
of men tasted of him, alonly by figures & shadowes. For none but the
Iewes wayted for the redeemer, to obteyne saluation by his meanes:
& yit euen they were faine to vse calues & sheepe & other brut beasts, to
assertayne them selues of the forgiuenes of their sinnes, and that God
was mercifull to them. If a mã aske how this cõmeth to passe: let vs
repayre too that which is sayd here in one word: namely that the time
was not yit fully come. And why: Bycause God had so appoynted it.
And this is the very selfsame thing that we haue seene alredy in the
Epistle to the Galathians, wher S. Paule repressed all the foolish ga- Gal. 4.
ings, wherthrough men wander away in mounting vp hygher than a. 4.
is lawfull for them to do. Therfore let vs conclude, that it is Gods pe-
culiar office too appoynt tymes and seasons, and that wee must not
think any other too be the dew, than that which he appoynteth. For
albeit that winter and sommer bee ordinarye with vs euery yeere: yit
if sommer come ouer late, wee must bryde our selues, and not grudge
ageinst God. Wee may well say, alas, if it pleased God too send vs
heate, it should bee well welcome. But yit in the meane while wee
must fully resolue our selues thus: It belongeth too God too gouerne,
and all souereintie and authoritie perteyne too him. If wee ought too
behaue our selues so modestly as in respect of the order of nature which
is common among vs, and wherein God shewes himselfe familiarly
intoo vs: what ought wee too doo when wee come too the scanning of
the heauenly secretes, as of the euerlasting saluation of our soules, and
of this hygh misterie that the sonne of God is come too set the thinges
in their state ageinn which were lost and perished: Doth it not become

vs too stoope in that cace, and humbly too take in good wooꝛth whatsoeuer God telleth vs, and too lyke of that which he lyketh: Thus yee see why S. Paule spake heere expꝛesly of the fulnesse of tyme, as if he should say, that wee can neuer pꝛoffit in the Gospell, till wee yeeld God so much honour, as too hold our selues contented with his onely will, so as wee step not fooꝛth too reply ageinst him, noꝛ face him with our iangling, but gloꝛify him by acknowledging his will too bee the rule of all wisdome, of all ryght, and of all equitie.

And foꝛ the better declaration hereof, he addeth immediatly, that it vvas too gather all thinges toogither, as vvell in heauen as in earth, by Iesus Christ, in himselfe. As touching this wooꝛd gather, S. Paule ment too shewe vs thereby how wee bee all of vs hoꝛribly scattered, till such time as our Loꝛd Jesus Chꝛist set vs in aray ageyn: and this is verifyed not onely of vs, but also of all other creatures. Too bee shoꝛt, it is all one as if he had sayd, that the whole oꝛder of nature is as good as defaced, and all thinges decayed and disoꝛdered in the sinne of Adam, till wee bee repayꝛed ageyne in the person of our Loꝛd Jesus Chꝛist. Foꝛ although wee beholde Gods woonderfull wisdome, power, goodnesse, iustice, and righteousnesse in all creatures: yit notwithstanding there are markes of sinne both aboue and beneath, and all creatures are subiect too coꝛruption, and all is disoꝛdered by reason that God hateth and reiecteth vs. Needes thereforе must a restoꝛement bee made by Jesus Chꝛist. And that is the thing that is ment by the gathering toogither that S. Paule speaketh of heere, too the ende wee would learne too mislyke of our selues, and too bee ashamed of the disoꝛder that is in our selues, and wherwith the whole woꝛld is fylled through our sinfull lyfe: and moꝛeouer learne also too magnify Gods goodnesse so much the moꝛe. Then on the one side the holy Ghost warneth vs in this text, that not onely wee our selues are out of oꝛder, but also that wee haue bꝛought the whole woꝛld too the same poynt, and doo keepe it still at the same stay dayly by our sinnes, and that there is none other remedy thereof, but that Jesus Chꝛist must bee fayne too amend all agein, and make such a gathering and vnion, as wee may bee knit agein too our God. And so yee see the first poynt that wee haue too marke vppon this text. Truly this thing is spoken in fewe woꝛds: but it had neede too bee muzed vppon moꝛe at length. Foꝛ it is the thing wheraboutes wee ought too occupie our selues both earely and late, that when wee looke intoo our selues, wee myght bethinke vs in this

Rom. 8. d. 22.

this wise: who art thou o wretched creature? for thou seest thou art separated from thy God euen from thy birth: behold, thou art his enemy and inheritour of his wrath: and on the other side there is nothing in thy selfe which tendeth not too naughtinesse and frowardnesse: & thou oughtest not onely too feele this disorder in thine owne person, but also too perceyue that all thinges else are out of order through the whole world by reason of thy frowardnesse. Therefore let vs sink downe and bee ashamed of it, and therwithall confesse how much wee bee indetted vntoo God, for his voutsafyng too gather vs toogether in the person of his onely sonne, euen vs that haue so torne a sunder the thinges that he had set in so goodly order.

And for the same cause S. Paule speaketh heere, not only of men, (which were estraunged from God afore by reason of sin): but also of all things that are in heauen and earth: wherin he comprehendeth euen the verye Angells. For although Gods glorie shyne foorth in them, and that they were neuer yit separated from him: yit neuertheless it stoode them on hand too be gathered toogither by our Lord Jesus Christ, and that after twoo sorts. For albeeit that they neuer swarued aside, ne fell from that they were at the first, and that Gods righteousnesse doo alwayes shewe it self in them, insomuch that they bee as it were mirrours and paternes of it: yit notwithstanding, if God listed too looke vppon them with rigour, they should fynd themselues farre short of the perfection of righteousnesse that is in him, as it is sayd in the booke of Job. Furthermore, there is yit one other reason too bee matched with this: which is, that the Aungells should not haue such constancie and steadinesse as were requisyte, vnlesse Jesus Christ had so stablished them as they myght neuer fall. Thus yee see one way how they were gathered togither. But this gathering wherof S. Paule speaketh heere, is in respect of their vniting agein vntoo vs. For wee knowe that inasmuch as wee were banished out of Gods kingdome, wee were cut of from all hope of saluation, so as the Angells were by and by fayne too become our enemies, and should bee so still, were it not for the attonement which wee haue with them agein, by meanes of the head which is common too vs both. And heere yee see also why that in the ladder that was shewed vntoo Jacob, it is said that God stood vppon the toppe of it, and touched both heauen and earth, and that the Angells went vp and downe on it. Now our Lord Jesus Christ is the trew liuing and euerlasting God which touched both

Coloss. 1. c. 20.

Iob. 4. d. 18. 18

Gen. 28. c. 12.

both heauen and earth, by cause that in his persone God hath knit his owne diuine being (or substance) and the nature of man toogither. Thus therefore yee see that heauen is open, so as the Angells begin too acquaynt themselues with vs, yea and too become our seruants, as is sayd in the Epistle too the Hebrewes, bycause the care of our soules is committed vntoo them, and they (as is sayd in the thirtie and foure Psalme) incamp about vs, and watch vs, and are our keepers. Yee see then how wee bee vnited ageín too the Angells of heauen by our Lord Iesus Christ. And that is the cause also why he sayd, from henceforth yee shall see the heauens open, and the sonne of man comming downe in his maiestie with his Angells. Whereby he doeth vs too wit, that heauen was shet ageinst vs, and that wee also were vnwoorthie too fynd any fauour at Gods hand, & that yit notwithstanding, now that he is come too bee our head, and hath made the attonement betweene his father and vs, and taken vppon him the office of mediator, & is become the head, not only of the faythfull, but also of the Angells: he hath gathered all toogither ageín in such wyse, that wheras the diuells make warre ageinst vs and practize our destruction without ceassing: the Angells are armed with infinite power too maynteyne vs. And although wee see them not with our eyes: yit must wee certeynly beleeue that they watch for our welfare. Otherwyse what a thing were it: For wee knowe that the diuell is as a roring Lion, and seeketh nothing else but too deuoure vs. Wee see what a number of slyghts he hath too wynd about vs with. Needes then must the Angells haue an infinite power too defend vs withall. Also it must needes bee, that wee bee preserued vnder the protection of our Lorde Iesus Christ, who is both their head and ours too. Thus yee see briefly that the thing which S. Paule ment too tell vs in this Text, where he saith that we are gathered togither ageín, is, that wee were scattered asunder before, & that wee bee not onely reconciled to God by the death and Passion of our Lord Iesus Christ, but also now henceforth knyt ageyn vntoo the Angelles, so as they are become our brethren and fellowes, and God hath giuen them charge too guide and mainteyne vs in all our wayes, and to watche ouer vs, and to be in continuall battell for the withstandyng of all the enemyes that make warre ageynst vs, tyll wee be gathered all together intoo the rest of heauen.

Hebr. 1. d. 14.

Psal. 34. b. 8.

Luke. 21. c. 27.

Colos. 2. b. 10.

1. Pet. 5. b. 8.

Psal. 90. c. 3.

Now let vs cast our selues downe before the maiestie of our good God with acknowledgment of our faultes, praying him too make vs

so

so too feele them, as it may drawe vs too trew repentance, and make vs to continue the same all the tyme of our lyfe, and that yit notwithstanding wee may not ceasse too trust in him, and too offer our selues boldly in his sight, forasmuch as our sinnes are scoured out by the blud that was shed for the washing of them: and that wee may so frame our selues too this doctrine, as wee may all the tyme of our lyfe acknowledge, that seyng he hath purchaced vs so deerely, wee ought too giue our selues wholy too his seruice: and that seyng he hath shewed himselfe so good a redeemer towardes vs, wee may not doubt but he wyll continue his goodnesse from day too day, too the full finishing of the thing that he hath begunne, and strengthen vs in all assaultes, tyll he haue deliuered vs from the crueltie of Satan and of all his vpholders, yea, and quyte and cleane taken vs out of the world, too make vs partakers of the happie blissednesse whereuntoo he calleth vs. That it may please him too graunt this grace not onely too vs, but also too all people and nacions. &c.

The fifth Sermon vpon the first Chapter.

13. You also doo trust in Christ, vppon the hearing of the word of truth, that is too say, of the glad tydings of your saluation, by beleeuing vvhereof you also are sealed vvith the holy spirit of the promise.

14. VVhich is the earnest penny of our inheritance, vntoo the redeeming of the purchaced possession, too the prayse of his glory.

WEe haue seene heeretoofore how S. Paule hath declared, that there is none other grounde of our saluation than Gods free goodnesse, and that wee must not seeke anywhere elsse for the cause why he chooseth the one and forsaketh the other. For it becommeth vs too holde our selues contented with his onely will, purpose, & vnchaungeable determination. And whosoeuer goeth any further, must needes stumble intoo such a dungeon through his owne

owne rashnesse, as he shall feele that such as cannot honour Gods maiestie and euerlasting ordinance with all lowlynesse and reuerence, must euery one of them (say I) come too shame. Therefore whensoeuer we come to the serching of the cause of our saluation, let vs learne too father it altoogither vppon God. It is trew that too bee Gods childzen and heires it behoueth vs too bee of the body of our Lord Iesus Christ, which thing is doone by fayth: but yit can wee not beleeue the Gospell except God drawe vs theretoo by his holy spirit. Nowe wee see that he dealeth not alyke with all men. For he could very well inlyghten all the world, and bring too passe that there should be no vnbeleeuers at all: but wee see the contrary. Therefore let vs assure our selues, that he chooseth whom he listeth. For if a man should aske the reason why he dooth it: it were too loftie a presumptuousnesse, and that is the very cause that maketh so many ouerweening folke too breake their owne neckes, for that they cannot fynd in their hartes too graunt, that God gouerneth men accoording too his owne will, as of good ryght he may full well. Furthermore also S. Paule hath heretofore set the Iewes and Gentyles both on one euen ground, and that is a thing that requyreth yit longer discourse. For seyng that God had chozen Abrahams offspring, it myght haue bin thought that there had bin some woorthinesse in them. Surely if wee haue an eye too the special fauour that God shewed too the Iewes, they bee well woorthy too bee preferred before all the rest of the world. But if a man take them as they bee of themselues: he shall fynd them voyde of all ryghtuousnesse. For wee must alwayes come backe too this poynt, that God is not bound nor beholden too any man at all: and his receyuing of the Iewes by free adoption, is not for that they were better woorth than other men, or for that they myght make any maner of baunt at all of themselues. Therefore yee see why S. Paule sayeth expresly, that they which beleeued in Iesus Christ in tymes past, are cõprehended vnder Gods election, as well as the others, & that the others cãnot boast theselues too bee more worthy, or too haue deserued more than they, but that all must come too this poynt, that as well of the Iewes as of the Gentyles God chose whom he lyked and listed, too the ende that nothing should bee considered in that behalfe but his onely mercy, and that all mouthes myght bee stopped, and no man bee able too alledge that he brought any thing of his owne. Howbeit, when S. Paule entereth intoo this comparison betweene the Iewes and the Gentyles,

he

sayeth that if a man haue an eye too Gods accepting of the Iewes
his owne peculiar heritage, they were a holy linage, and he had
giuen them his Lawe and promises, by meanes whereof they were
more excellent and hygh degree, than all the residew whom he had
forsaken and shaken of. But if wee haue an eye vnto God, all mannes
glory must needes bee layd awater. But S. Paule in that place spea-
keth alonely of the forgiuing of our sinnes, and of our imbracing of
Gods grace by fayth: which things he sheweth cannot bee fathered
vpon any other cause, than onely Gods pitying of vs. Also wee haue
seene heretoofore in the Epistle too the Galathians, howe S. Paule Gal. 2.
layd vntoo Peter, wee bee Iewes by nature. For inasmuch as it was c. 15.
a common opinion, that the Iewes were a holy lynage, bycause they
were descended of Abrahams race: very well (sayeth he), howsoeuer
the cace stande, wee haue none other refuge nor assurance of saluation,
but too beleeue in Iesus Christ: for he wist well that men are vtterly
fordoone and lost in themselues, bycause they bring nothing with them
but Gods wrath and curse. Therfore lyke as in those textes S. Paule
hath shewed that men beguyle themselues, if they imagin that they
haue any desert or woorthinesse in them: so now for the better confir-
mation of the same doctrine, and too take away all disputing, and too
beate backe all replyings, he bringeth vs too this wellspring, namely,
that God not onely giueth fayth too whom he listeth, but also hath
elected and chozen vs before the making of the world. Yee see then
that the thing which wee haue too marke in effect, is that all men from
the most too the least are indaungered vntoo God, and there is none so
holie or excellent, that can exempt himselfe from that generall state
of men.

Nowe hereupon S. Paule magnifieth Gods goodnesse, in that the
Ephesians were gathered toogither, and made all one with those that
were hild and accounted afore for Gods people, and for the housholde
folke of his Church. Before the Ephesians beleued the Gospell, there
was great diuersitie betweene them, as shalbe declared yit more at
large in the second Chapter. But notwithstanding that the beleeuyng
Iewes which had alredy bin cõuerted to our Lord Iesus Christ, were
as brethren too the Angels of heauen, for so muche as they were mem-
bers of the head that was common too them both, wheras in the meane
while the Ephesians were poore wretches, shet out from al hope of sal-
uation, enemyes of God, and plunged in all cursednesse: beholde, God

tooke

tooke away that diuersitie, and raunged them both in one aray. Gods goodnesse therfore was so much the more manifest, in that he did so pul them backe which were drowned in the bottome of hel, to match them with his owne children, and too make them fellowes and heyres of his heauenly kingdome. That therfore is the cause why S. Paul hauing spoken of such as had beleued in Iesus Christ afore, telleth vs expressly, that God hath gathered and stablished his Churche in such wise, as it wel appeareth that the greatest depend wholy vpon hym, and haue not any other thing to rest vpon, than his only mercy: and that those which were after a sort caste away, yea and abhorred, haue cause to glorifie hym, seeing he hath deliuered them from the confuzion wherein they were. And herewithal S. Paule sheweth, that the thing whiche hee had said afore, is verified vntoo vs by the effectes of Gods grace. For (as I haue said afore) our election is a secret thing, yea and incomprehensible. When men haue inquired of it as much as is possible, surely they must needes quaile in their owne imaginations, if they mynde to enter intoo the sayd euerlasting ordinaunce of God. And therefore it is not lawful for vs too seeke any further than the Scripture guideth vs, and sheweth vs the way. Yee see then that Gods choozing of vs, is hidden in hym selfe: but yit he yeeldeth vs recordes of it by the gifts of grace which he bestoweth vpon vs, as by faith, which is a gyfte of the holy Ghost. Marke that for one poynt.

Nowe, were it but suche a gyft, as when he maketh his Sunne to shyne both vpon good and bad, or as when he causeth the earth to bring foorth fruit indifferently for all men: the same ought also too bee reckened among the gyftes and benefites of God. But faith is a singular gift, which is not bestowed commonly vppon all men, but is reserued of God as a Iewell for those whom he liketh well of. And what is the cause of it? Wee are all of vs the children of Adam, and we are all of one mould. Why then inlighteneth hee the one sort, and letteth the other alone in their blyndnesse? There is none other cause but his owne choyse. So then although we can not conceyue nother by wyt nor by reason, howe God hath chozen vs before the making of the world: yit wee know it by his shewing of it vntoo vs, and experience it selfe auoucheth it sufficiently, in asmuch as we be inlightened by faith. What is the cause that I receyue the Gospell, and sticke to it, and in the meane whyle others abyde styl in their beastly blockishnesse, or rather beare a spiteful rancour ageynst the doctrine of saluation? If I

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gine that it commeth of myne owne towardnesse, I am a traytour
God. For wee must alwayes come backe to that which wee haue
ne alredy, and say, Who is hee that hath made thee to excel others? 2. Cor. 4. b. 7.
Paule then dooth in that saying pull downe all loftinesse of man, to
end that no man should aduance hymselfe, nor alledge that he hath
ght of his owne. Wee must not thinke (saith he) that wee haue any
orthynesse of our selues, but that euery whit of it commeth of God.
herfore in this Text S. Paule sheweth by experience, howe the E-
sians had byn chozen of God, & that it behoued them to haue their
ole faith grounded thereupon, that is to wyt, vpon Gods free good-
se. And for proofe thereof (saith he) ye haue heard the doctrine of
Gospell, and beleeued it. But how commes that to passe? He she-
th that it must needes bee that they were confirmed by the holy
ost. Now, if they were confirmed, it was of necessitie that the ho-
ghost must needes haue wrought beforehand. And so it is to no pur-
se, to enter into so deepe a maze as Gods euerlasting ordinaunce.
For he sheweth vs as it were with his finger, how he hath chozen vs,
at least wise if we play not the churles with hym, but acknowledge the
that he hath done vs, and bee fully perswaded and resolued in our
es, that there is none other cause of it, than for that hee had giuen
his marke from before all euerlastingnesse: that is too say, for that
had reserued vs too hym selfe, as his owne chyldren. Nowe then
e see S. Paules meanyng: and therfore let vs learne too leaue ma-
g of long raunges, when the cace concerneth our imputyng of all
ngs to Gods onely mere merry. For the faith that we haue, dooth
it wel ynough, by cause that (as I haue sayd afore) the same com-
eth not from our owne moother witte, but as a gifte that commeth
om aboue, & such a one as God communicateth not too all men with-
exception, but onely to such as he lysteth.

Furthermore heere are many woords well worth the weying. For
the one syde S. Paule intendeth too magnifie the grace of the holy
ost, by shewing that wee can haue no part nor portion in our Lord
sus Christ, nor in any of all the benefites that he hath purchased for
, except God put vs in possession of our saluation by his holie spirit.
hat therfore is one poynt. And yit notwithstanding S. Paule say-
h not too shew therwithall, the inestimable benyfite that wee haue
the Gospell, in that he termeth it the woord of truth, and the glad
dings of saluation. For first of all he ment too assure vs, too the in-
nt wee myght haue an infallible warrant too call vppon God with-

out

out doubting or grudge of conscience. For so long as wee bee in doubt whether God loue vs or hat vs, it is impossible for vs too praye truly vntoo him. And so by that meanes yee see how our saluation is vtterly defeated, according too that which is sayd by the Prophet Ioell. And it is a common doctrine in the holy scripture, that wee cannot obteyne saluation, but by fleeing vntoo God with prayer and supplication. But wee should be shet out from that, if wee had not the sayd warrant, as wee shall see more fully in the third chapter. Therfore it stands vs on too be throughly assured, that God is our father, and that he accepteth vs for his children. And how shall wee bee warranted that vnlesse the doctrine of the Gospell bee so certeyne in all poynts, as it bee not lawfull for vs to bring it in question? That therfore is the cause why S. Paule sayeth that it is the word of truth. No doubt but there are other truthes also: for euen when God threatneth vs, he dooth it not in iest nor yit in vayne: for as well his threatninges as his promises haue their execution sure and certeyne. Howbeeit forasmuch as the present cace concerned the correcting of al distrust in vs, as whereunto we be too much inclined: S. Paule hath termed the Gospell the doctrine of truth: as if he should say, my frendes, God is a faithfull witnesse vntoo you of his owne wyll: for the Gospell is as much as if he laid forth his hart vntoo you: and therefore settle your selues vppon it. Moreouer also he saith, that our saluation lyeth inclosed in the Gospell: and that it is too make vs too looue it, and esteeme it. For should we be so witlesse, or rather starke mad, as to holde scorne of our owne welfare? But yit notwithstandyng he saith, that al this commeth of Gods mere mercy, and of his euerlasting electiõ, which as in respect of our selues is farre of, and vnknowen too vs, but we haue knowledge of it by the Gospell, which is the meanes and instrument therof. For too what purpose were it that our Lorde Iesus Christ hath offered hym selfe in sacrifice too reconcile the worlde to God his father, vnlesse wee were made partakers of it by faith? Now, faith is not an opinion of mans conceyuyng in his owne brayne: but a setled beleefe, that God cannot lye nor deceyue vs, and that it is not to be feared, that our hope shall not come too good end, if wee wayt vpon hym. So then, too be short, S. Paules intent was to shewe, that if we haue the skyll to make our profit of the doctrine of the gospell, wee shall no longer stand in a mamering and perpleritie, but shalbe able to call vppon God with open mouth, acknowledgyng our selues so bound and wholly indetted vntoo

Ioel. 2. f. 32.

him

ynn in all things, as wee feare not but that he anowreth vs for his chil-
ren, and are accepted at his hande, and that hee heareth vs in all the
prayers that wee make vntooo hym. Thus much concernyng the first
poynt. Therfore according to S. Paules exhortation, let vs learne to
rest in suche wise vppon the doctrine of the gospell, that it may bee as
much too vs, as if God shewed hymselfe visibly vntoo vs, and that the
heauens were opened vntoo vs: and let vs alwayes beare in mynde,
howe it is anouched by the mouth of our Lord Jesus Christ hymselfe,
that when soeuer sinnes are forgiuen men by the preachyng of the gos-
pell, the same is out of hand ratified in heauen. Thus ye see what cer-
teintie we ought to haue, that wee bee no more doubtfull whether God
wyll heare vs, or no. But lyke as the gospell teacheth vs to beleeue,
so also S. Paule sheweth vs that we ought too esteeme it as an incom-
parable treasure, for so much as it is the power of God, tendyng to the
saluation of all that beleeue, as hee speaketh of it in the first Chapter
too the Romanes. Seeing then that wee bee forlorne and vndone of
our selues, and there is none other meanes too call vs backe ageyn too
God, but by the gospell: let vs set store by that treasure, and bee well
auized too make our profite of it. And in so doing let vs hardily des-
pise both the Diuell hymselfe, and all his temptations which he pra-
cheth ageinst vs, seeing that God calleth vs, and hath giuen vs a suffi-
cient record of hys fatherly loue and good wyll towardes vs.

Math. 16. c. 19. Iohn. 20. c. 23.

Rom. 1. b. 16.

But let vs come too the second part which I glaunced at. For S.
Paule sheweth that beyng Gods voutsafing too haue the Gospell
preached vntoo vs, it behoueth him also too worke by his holie spirit
and by a speciall grace. And in very deede (as shall bee many that
will well ynough graunt that God was not moued to send vs his Gos-
pell vppon any other cause than his owne mere free goodnesse. But
therwithall they surmyze, that tho cause why some receyue it and
some receiue it not, is for that their owne free wils doo rule the roste:
and by that meanes Gods grace is diminished. For God offereth vs
not his grace, as a man shoulde offer an apple too a litle chyldren, so as
hee that could roone best, should come and haue it. If God should cast
it out so, it is certaine that the greatest parte of our saluation shoulde
proceede of our owne power and policie, and the commendation
therof should redound too our selues. Now then, after S. Paul hath
shewed that God hath called, and dayly dooth call vs too the inheri-
taunce of his heauenly kingdome, and that his so doeing proceedeth

of his own mere free goodnesse. He addeth further, that it behoueth vs of necessitie to be touched with his holy spirite. In deede he letteth downe but the one part of the grace of the holy ghost: & that is bycause he had set downe the other part before: for he hath not in this discourse forgotten aught that belonged to his matter: but he began with Gods free goodnesse wherewith wee bee all filled, and shewed that fayth springeth out of the said fountaine of free election. And nowe for the second part he addeth, that Gods inlightening of vs by his holy spirit, so that whereas we were blynd, he hath printed his grace in our hartes, and bowed and bent them to the obeying of hym, is not ynough for vs: but that moreouer he muste bee fayne to confirme vs, and strengthen our fayth, by geuyng vs an inuincible constancie too holde out too the end. Yee see then that the thing whereto S. Paule byngeth vs, is, that besides our receiuyng of fayth at the hand of the holy Ghost, and besides his inlightenyng of vs by his grace, wherof I haue spoken alredy: he dooth also stay vs in such wise, as wee fal not away. For the better vnderstanding hereof, wee must first call to mynd the thing that hath bin treated more at length alredy: that is too wit, that so long as God letteth vs alone in our owne state and plight, wee bee blind wretches wandring in darkenesse, and what soeuer is preached or spoken vntoo vs, wee abide styll as blockes in our brutishnes. For the sensual man shall neuer vnderstand any thing that belongs to God, or too hys owne saluation. Yee see then howe wee bee vtterly barred and excluded from the heauenly light, tyll God pitie vs, and giue vs the spirit of light and insight. Marke that for the first poynt. Howbeit, for asmuch as that poynt hath bin discussed heretofore: it suffiseth to doo no more but too put you in mynd of it.

1. Cor. 2. d. 14.

Now there is yit another poynt, which is that when wee haue once imbraced Gods grace by fayth, so as wee knowe that our Lord Iesus Christ is he in whom wee fynd all that is requisite too make vs perfectly happie: it standeth vs on hand too be stablished in the same. For why? let vs marke how wauering men are. He that is best dispozed too followe God, shall by and by fall, bycause wee be so fraple that the diuell will ouerthowe vs euery minute of an houre, if God hild vs not vp by strong hand. And for that cause is it sayd that God vttereth his power in mainteyning vs, when he hath chozen vs, and giuen vs too our Lord Iesus Christ. For if he fought not for vs, alas what woulde become of vs? wee should bee confounded out of hand, and we shoulde

not

take one or twoo falles, but infinite falles, as I sayde afore. As
one then as we were in the way of saluation, by & by should we sure-
ly bee turned out of it by our owne frayltie, lyghtnesse and vnconstan-
cie, vnlesse wee were hild backe, and that God wrought so in vs, as
wee might by his holy spirit ouercome all the assaultes of the diuell
and the world. Thus dooth Gods spirit woorke dubble in vs as in re-
spect of sayth. For he inlyghteneth vs to make vs vnderstād the things
that else should bee hidden from vs, and too receyue Gods promises
with all obedience. That is the first woorking. The second is, that the
same spirit is sayne too continue in vs, and too giue vs perseuerance,
that wee quayle not in the middes of our way. That then is the thing
that S. Paule treateth of as now. As if he should say, my friendes, yee
haue knowen Gods grace, and yee haue had experience of it, and that
he hath drawen you too the obeying of his Gospell: For you had neuer
come vntoo it, if he had not shewed himselfe pitifull towardes you. But
yit assure your selues, that he dubbleth his grace, in that he giueth you
power too hold out in the same. For had ye continued but two or three
dayes, or two or three yeeres, yea or more: needes must it bee that
God had helped you therein, for else yee should alwayes haue bin in a
wauering, yea, and as poore wretches at your wittes ende, without
any certeintie at all, but that God hath promised too haue a care of
you, and too guyde you continually till you bee come too your wayes
end, and haue accomplished your course. That therefore is the cause
why he sayeth heere, that they were sealed or signed by the holy Ghost.
Now it behoueth vs to marke well the similitude that S. Paule vseth.
For wee know that euidences are made authentik by seales: and that
hath bin in all tymes. Trew it is that men did not set them too in such
maner as they doo now adayes. But yit notwithstanding in stead of
signing them with their owne handes, they deliuered their seale or a
ring, and that was the maner of the publication of Testamentes, and
of other euidence, and of all bargaynes and couenants. In this respect
S. Paule sayeth that wee must bee sealed in our hartes. Trew it is,
that too speake properly, he should haue sayd that the Gospell was sea-
led. Howbeit, too the end too doo vs too vnderstand that the fault com-
meth and springeth from our selues, and that the Gospell is a doctrine
of sufficient authoritie of it selfe, he mynded too shewe vs, that Gods
sealing of his truth is in respect of our hard hartednesse, and vncon-
stancie, for that we be shaken with euery wynd lyke wouering reedes,

vntill such time as he haue strengthened vs. But howsoeuer the case stand, let vs marke that the holy Ghost is as it were the seale wherewith he ratifyeth and warranteth his truth vntoo vs. Nowe I haue told you alredy how greatly wee stand in neede thereof. For although wee graunt that Gods word deserueth to be admitted without geynsaying or reply: yit ceasse wee not too doubt of it, and that doo wee fynd well ynough by experience. For whensoeuer any trubble or vexation commeth, wee be as folke dismayd, wheras if wee were throughly perswaded of Gods goodnesse in such wyse as he assureth vs of it, it is certeyne that wee should not bee in any such feare. All the temptations then which shake vs, doo shewe well ynough that wee profit not as wee ought too doo in the Gospell. And therefore God is fayne too warrant it on his behalfe by his holy spirit, and too print it so surely in our hartes, as wee may bee stedfast, and as the same stedfastnesse may not bee beaten downe by all that euer the diuell can worke or deuise too ouerthrowe our fayth. But wee shall vnderstand this thing yit better, by making continually such examination of our owne weakenesse, as I haue spoken of before. For take wee all the reasons of the world, and yit shall wee neuer bee certifyed so fully and perfectly as is requisite, that God will bee mercifull too vs and defend vs in the middes of all the perills of this world. For wee bee heere as it were in a sea, the wyndes and stormes assayle vs euery minute, and wee be still in daunger of swallowing vp. How then may wee despise Satan, being as wretched sheepe vnprouided both of armour, weapon, and all other meanes of helpe: How can wee be merye both in life and death, knowing that Satan might doo any things ageinst vs: if wee were not wel sealed, and after an authentical manner: So then, besides that in this texte wee bee warned too rid our selues of all presumption and ouerweening, that onely God may bee prayzed and magnified: wee may also gather therwith vppon S. Paules woords, that wee haue armour and weapon wherwith too incounter and fight well, and that although our enemy bee mighty and sturdie, yit he shal neuer ouercome vs, so wee take the aduauntage of that which is sayd heere, namely that Gods spirite sealeth the truthe, and the certeyntie of the promises of the Gospell vn vs.

And S. Paule addeth yit one similitude more, saying that Gods spirit is as an earnest peuny. And let vs not thinke it straunge that S. Paule hath so myghtily confirmed this doctrine, forasmuch as the di-

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hath neuer ceassed frō the beginning of the woꝛld, to puffe vp men ...cimually with some fond opinion of their owne wisdome & vertew. ...e cause of Adams fall, was that he would needes aduaunce himself ...gher than was lawfull foꝛ him, and be wyser than God: which thing ...od gaue him not leaue to doo. Euen so standeth the cace with vs, & ...e diuell pursueth his chalendge still. Foꝛ behold he ouerthꝛew man- ...nd by that sleyght, and all his indeuour yit still is to make vs beleue ...t wee be able too doo this and that. Therfoꝛe it stoode S. Paule ...hand too rid men of that false and cursed opinion of their owne ...ewill and selfuertew, and too shewe them that they are beholden too ...e holy Ghost foꝛ all. Mark that foꝛ one poynt.

Secondly, we be so grosse and earthly, that we had neede too haue ...e doctrine chawed vntoo vs, and wee cannot conceyue any moꝛe of ...ods gracious giftes which are inuisible, than we see with our eyes, ...nd touche with our hands. Therfoꝛe it was requisite that S. Paule ...hould by similitudes declare how it is Gods holie spirit that putteth ...s in possession of the Gospell, and of all the benefits conteyned ther- ...in, and which holdeth vs in them vntoo the end. Now wee knowe that ...gaynes are confirmed by giuing of an earnest penny, which men ...o cōmonly call a Gods penny. Foꝛ asmuch then as in buying eyther ...nds, houses, inheritaunces, oꝛ wares, although a mans bare woꝛd ...ght to suffyze, yit notwithstanding mē are so yll dispoꝛed, that if they ...ceyue any disaduauntage to themselues in the matter, they will not ...e ashamed too eate their woꝛd: therfoꝛe was this ceremonie of gi- ...ng an earnest penny, added: and it is all one as if the payment were ...lly perfoꝛmed, so as the bargayne were vtterly past calling backe a- ...eyne. S. Paule then meaneth heere, that Gods spirit serueth to war- ...rant our saluation too the full. And too what end? For your inheri- ...unce (sayeth he) too the day of your redemption. It is trew that ...e be Gods heyꝛes euen in that wee bee his childꝛen. But wee must ...te how it is sayd in the eyght too the Romanes, that our saluation Rom.8. ...shet vp vnder hope. So then, wee cannot see it, noꝛ inioy it as now, c.24. ...coꝛding too the third of the Colossians, where it is sayd, that wee be Coloss.3. ...ke dead men that are departed out of this woꝛld, and that our lyfe is 2.2. ...dden with God in Christ. Therfoꝛe although wee be Gods childꝛen, ...t haue wee not the full inioyment of it as yit. And it is all one ...ith that which S. John sayeth in his canonicall Epistle. Wee 1.Iohn.3. ...nowe (sayeth he:) wherby he sheweth that our fayth is not doubtfull: 2.2.

but yit he addeth that it is not yit seene, (or it dooth not yit appeere,) but wee must wayt for the day wherin wee shalbee lyke vntoo God, & thē we shal haue lyght to see the thing perfectly, which we doo but be-
2. Cor. 5. leeue as now. Ageyne, wee haue seene how S. Paule sayd in the se-
b. 6. cond too the Corinthians, that as long as wee bee in this earthly pil-grimage, wee bee (after a sort) absent from God. For why? wee walk (sayeth he) but in hope, and wee see not the thing as if it were present,
1 Iohn. 5. but wee see it by fayth. Too bee short, although wee bee passed from
d. 24. death too lyfe (as is sayde in the fift of John:) yit do we fyght ageinst an infinite number of deathes, bycause wee be beseeged by them. And S. Paule dooth well match bothe toogither in this text. For on the one syde he sayeth wee bee not yit come too our redemption and hery-tage: and yit therwithal he sheweth, that we bee neuertheless sure of it for all that, and that nothing but our owne vnthankfulnesse letteth vs too glory fully in God, and too say with full mouth, that wee doubt not of our comming too the heauenly lyfe, forasmuch as wee haue an ear-nest penny therof by the holy Ghoste, and are so knyt too our Lord Je-sus Christ, that all the goodes which he hath, doo belong vnto vs, and are made common to vs by fayth. Therfore let vs mark well what is conteyned in these words of S. Paules. He sayeth that the holy ghost is our earnest penny. Seing it is so: wee must needs be sure of our re-demption, wherof we shall haue the possession at the last day, yea euen to the full: & that dooth the thing of it self shew sufficiently. For we be but sillie wormes of the earth, wee bee compassed aboute with rotten-nesse and corruption, wee bee beset with so many miseries as is pitie to see, the world rayleth vpon vs, and mocketh vs and our simplicitie, we bee fayne too indure hunger and thirst, it seemeth often tymes that God hath forsaken vs, and after a sort cut vs of, yea, and that he vout-safeth not too pitie vs, as the most despyzed creatures of the worlde. Lo at what poynt wee bee too outward appeerance. And therefore it standeth vs on hand too haue a remedie, too warrant our selues withall in the middes of so many perplexities and hartgrieses. That is the cause why S. Paule sayeth purposely, that the holy Ghost is our ear-nest penny. Although then that the world haue the bydle looce to tram-ple vs vnder his feete, as they say: although our Lord keepe vs occu-pyed with many temptations: although he humble vs in such wyse, as it may seeme that wee bee as sheepe appoynted too the slaughter, so as death bee continually betweene our teeth: yit are wee not vnpurueyed

of

good remedie. For why? Seyng that the holy Ghost reygneth in our hartes, wee haue whereof too boast euen in the middes of all our temptations, according as it is sayd in the viii. too the Romanes, that being once assured that God taketh vs for his children, wee may not only call vppon him, but also although wee bee afflicted and tormented, yet wee ceasse not too bee alwayes fully and infallibly resolued that he is our father, too leade vs too the glory of heauen: for euen that also is a meane whereby our hope is tryed. Rom. 8. c. 15.

Furthermore wee bee warned also too walk in pacience, and that seing God hath giuen vs his holie spirit for an earnest penny, wee must not bee so haskie and impaciente as wee haue bin woont too bee. For if God handle vs roughly, by and by wee fall too grudging, and are very loth too suffer any thing: for wee see how tender and nyce wee bee of nature. But wee must indure paciently, bycause God will not haue vs too come too his kingdome at one leape, as they say, but will haue vs too passe by this world through the midds of thornes and briers, so as wee shall haue much a doo to get through, and wee shalbee in greate distresse. Seing that he will haue vs led such a way, and yit notwithstanding giueth vs so good a remedie as ought to suffyce vs, which is that he strengtheneth vs in inuincible constancie by his holie spirit: let vs stand in a redinesse too fyght till the tyme of victorie bee fully come. It is trew that our fayth doth euen now alredy get the vpper hand: but wee receyue not yit the fruite of it, nother doo wee fully enioy it. Therfore wee must determine with our selues too fyght and wrestle continually, and yit therwithall too reioyce also. For (why? too reioyce in our hartes, and also) too cry with S. Paule, alas wretched wyght that I am, who shal deliuer me from this prison of my bodie, are things that may match verye well toogither. Therfore let euery of vs mourne, yea and bee greeued at the hart, for that wee bee still so much giuen too our wicked lusts, and too the number of vices that are in vs. And yit notwithstanding let vs ceasse also too say that wee thank God, and too bee contented with his giuing of such portion vnto vs as ought too suffyce vs, and too tary his leyzure till he accomplish and performe the thing that he hath begunne, seing wee haue his holie spirit so dwelling in vs, with a promis that wee shall neuer bee destitute of him vntoo the end. Thus yee see how wee bee heere encouraged too take hart of grace, and too walk in such constancie, as all the miseries of the world may not stop vs of our course, till wee bee come to our ra-

ces end. And that is the cause why S. Paule speaketh purposely of redemption. It is trew that wee bee redeemed by our Lord Jesus Christ, and he is giuen vs for our redemption or raunsome, as is sayd in another text: yit notwithstanding wee haue not the effect and full fruition of it as yit. Then is there a dubble redemption: one which was accomplished in the person of our Lorde Jesus Christ, and another which wee wayte for, and which shalbee shewed vppon vs at his comming ageine. According wheruntoo S. Paule sayth in the viii. too the Romanes, that although wee grone and bee hild downe in anguish, yit wee must not bee dismayed at it, nor think it straunge: bycause all creatures (sayth he) doo beare vs companie, yea and bee as a woman that trauelleth of child. For wee see that all the world is subiect too corruption through the sin of Adam. Seing then it is so: let vs not quayle in our gronings, but let vs so measure our affections as too hold vs contented in that we haue our redemption purchaced in the person of our Lord Jesus Christ, and thereuppon trust that he will accomplishe the same thing in vs and in our persons, which he hath brought vs in his owne. The thing therefore that S. Paule ment too say, is that Gods spirit is our earnest penny duryng the tyme that wee wayte too be taken out of this transitorie lyfe, and too bee set free from all miseries, specially from the bondage of sinne, which is the heauyest burthen that can bee. Untill such tyme then as wee bee deliuered from all those thinges, wee must rest vppon this, that Gods spirit dwelleth in vs.

1. Cor. 1. d. 30. &c
1. Tim. 2. b. 6.

Rom. 8. c. 23.

And as touching the redemption of purchace: it may well bee taken for purchaced redemption: for it is a very vyse maner of speech: lyke as when it is sayd, the spirit of promis, it is ment, the spirit that assureth or warranteth al the promises: The spirit of the feare of God, bycause it is he that maketh vs obedient too his righteousnesse. So lykewise when he speaketh of the Redemption of purchace, it may well bee sayd that it is the redemption which was purchaced for vs, too shewe that if wee feele the effect of it in our selues, so as wee be out of all doubt of the things that Jesus Christ hath doone for vs, we must not mistrust that he hath suffered in vayne. For surely his suffering were too no purpose at all towardes vs, vnlesse it came vntoo vs, so as it myght redound too our profit, and wee inioy it. That therefore is the thing that is purchaced in the person of our Lord Jesus Christ. And yit in the meane season, as in respect of our selues he reyneth vs short,

too

to the ende wee should not through our owne vnthankfulnesse refuze the benefite that God offereth vs, that is too wit, our reioycing in our afflictions, bycause wee knowe that our saluation is sure, nor reppne against God and blaspheme him, but walke on quietly till wee bee deliuered from this prison wherein wee bee, and till wee bee fully set free by beyng gathered togither in our Lord Iesus Christ.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our faultes, prayying him too make vs feele them more and more, yea euen so farre as too bring vs too vtter mislyking of the wretchednesse that is in our selues, so as wee fynding that there is nothing in vs but a dungeon of all naughtinesse, may learne too resort too his righteousnesse, and to seeke it at the well head, and too acknowledge that he hath shewed himselfe a mercifull father towardes vs, not doubting but that thereby he ment too assure vs also that he had adopted vs before the beginning of the worlde, too the intent wee should continue in calling vppon him with trew stedfastnesse and neuer giue ouer. And so let vs all say, Almightie God heauenly father. &c.

¶ *The sixth Sermon vppon the first* Chapter.

15. For this cause I also hauing herd of the fayth vvhich yee haue in Iesus Christ, and of the loue vvhich you haue towardes all the Saintes,
16. Ceasse not too giue thankes for you, making mention of you in my prayers.
17. That the God of our Lord Iesus Christ, the father of glory should giue you the spirit of vvisdome and reuelation, too haue knovvledge of him.
18. That is too vvit (too haue) the eyes of your mynde inlyghtened, that you might vnderstand vvhat the hope is vvhich yee ought too haue of his calling, and vvhat are the riches of the glory of his inheritance among the Saintes.

Wee



Ee haue seene already howe Saint Paule brought the Epesians not onely to the chief but also too the onely cause of their saluation, and shewed that they must of necessitie father all the whole vppon God, without mingling of any foolish presumption therwithall, as who should say that they themselues had furthered Gods grace which they had receyued, eyther by their free wil, or by any good intent in them. Saint Paule therefore hath shewed in effect, that not onely the Ephesians too whom he spake, but also they that had bin Gods Church before, ought all without exception to confesse, that all their welfare proceeded of Gods onely free goodnesse, not onely bycause they were all redeemed by meane of our Lord Iesus Christ, but also bycause he had called them too the beliefe of the Gospell, according too his choozing of them before the creating of the world.

And nowe he warranteth all the sayd doctrine by the recorde which it yeeldeth vnto God, in that it doth euen then magnifie his goodnesse, when he is as it were separated from mannes eye, and from the sight of all witnesses. Trewly the doctrine of the Gospel oughte not too bee the lesse esteemed when it is preached and published in the open face of the whole woorld: but yit it behoueth him that speaketh it too haue it throughly printed in his hart, & to say the same thing in himselfe before God and his Angels, which he speaketh before mē: for otherwise it were but a iangling, or rather an whalowing of Gods word: if a mā should step vp into the pulpet too talke lyke an Angell, and in the meane while haue no such meaning in his hart, nor bee perswaded of the thing that he speaketh. It were better that a man were drowned a hundred times, than too beare abrode the most excellent record of saluation & of Gods truthe: and in the meane season not too bee perswaded in himselfe of the thing that he preacheth, so as God and his Angells might knowe that he hath the same thing printed in his harte. Therefore it is not without cause, that after S. Paule hath preached Gods free goodnesse in choozing whom he lyked, and in calling them too the knowledge of his Gospell when he had chozen them, & in confirming them with his strong hand, and by giuing thē inuincible constancie and stedfastnesse whē he had called them: nowe he addeth that

God

God knoweth his witnessing therof too bee in good earnest and vnfeyndly. For he protesteth heere concerning the prayers which he maketh alone by himselfe, when no man could know his thought nor what he sayeth and vttereth with his mouth: that euen then he auoweth the same doctrine before God, inasmuch as he prayeth him to voutsafe too accomplishe the thing that he hath begunne. Heere therfore wee haue too marke first of all, that such as mynde too haue their labour profitable too the edifying of the Churche, and such as haue any trew zeale, must not onely giue themselues too teaching, but also therwithall pray God too worke with them by his power and grace. For oftentymes it befalleth, that wee doo but beate the water, (yea though wee haue the tongues of Angells) bycause wee pray not God to further the doctrine that wee preach. For of our selues wee bee but vnprofitable instruments: and when he hath giuen vs vtterance, he must also make it effectuall, according as it is sayd, that he which planteth is nothing, and he that watereth is nothing, but it is God that giueth the increase. Seeing it is so: Let such as haue the charge of teaching Gods Church walke fearfully & carefully, & not onely indeuer to win men vnto God, but also humbly acknowledge that they can doo nothing of themselues, and that they should but cast foorth a sounde into the aire, which should vanishe away out of hand, if God wrought not with them by the secrete power of his spirit. That therefore is the thing that wee haue too remember vppon the woords that S. Paule speaketh heere. 1. Cor. 3. b. 7.

But euerye of vs also ought too apply it generally too his owne vse. Therfore when wee come too bee taught Gods woord, or when any of vs readeth it alone by himselfe: let vs not imagin our witts too bee suttle ynough, and that wee bee able ynough too vnderstand whatsoeuer the scripture telleth vs: but let vs acknoweledge our own beastlinesse, and praye God too make his doctrine too preuaile in such wyse with vs, as it may not slip frō vs. But this thing will be perceyued the better by the processe that S. Paule holdeth on heere, if wee wey well all the woords that he vseth. He sayeth that he yeeldeth thanks vnto God without end or ceasing, for the fayth which he hearde to bee in the Church of Ephesus, And for their loue towards the Saints: & yit notwithstanding he continueth his praying vntoo God, that he should inlighten them more and more, and bring them too the perfection which all the faythfull ought too labour too attayne vntoo, till God haue taken them out of this world. Now, in that he sayth that he ceaseth

seth not to giue thanks vnto God, wee see by his example wherabouts the faythful ought too spende their time. For in very deede the cheife sacrifyze that God requireth and alloweth, is that wee shoulde honour him for all his benefits, and yeelde him his deserued prayse for the same. And it is not too bee thought that that can bee doone (as yee would say) by starts or by patches: but lyke as God on his side ceaseth not too poure out his benefits infinitely, so also behoueth it euery of vs too inforce ourselues, too blesse and prayse him without ceassing. For S. Paule speakes heere vnfeynedly: and when he blessed God for the Ephesians, he ment as much for all other Churches. What an vnkindnesse then were it, if a mã should not thinke at all vpon the benefits that he hath receyued at Gods hand: Wee are all of vs bound too prayse God for our neighbours. If wee heare it reported that God hath prospered his Churche, or shewed mercie too his people a hundred leages of, and too bee short, if wee heare of any thing that ought too make vs glad: it becometh our mouthes too be open to prayse God for it. Now if wee bee bound too doo this for the good turnes that wee see not, but which our neighbours feele, though they bee distant in far Countryes from vs: what is too bee thought of vs when God filleth our mouthes (as it is sayd in the Psalme), and yit in the meane whyle wee haue no mind at all too yeelde him thanks: And wee haue too note further, that if wee bee bound too prayse God for our meate and drinke, and for all the things that belong too this slightfull life: he bindeth vs to hym much more without comparison, when he calleth vs too the heauenly heritage, and when he blesseth and inritcheth vs with spirituall gifts of grace, which serue too leade vs farre further than this worlde. Seing then that God vseth such bountifulnesse towards vs: what excuse can wee haue, if wee followe not the example that is shewed vs heere in S. Paule: which is, that all our life long wee must occupy our selues continually in praysing the name of God.

Pfal.145. e.16.

Now heerewithall he sheweth that faith and charitie are the verye giftes of God, & come not of our selues, as men doo alwayes imagine through a diuelishe pryde. I told you afore, that S. Paule playd not the Hypocrite in geuing thanks too God for the fayth and charitie of the Ephesians. If euery man could beleeue, and had faith of his owne inclination, or cold get it by some power of his owne: the prayse therof ought not too bee giuen vntoo God: for it were but a mockerye too acknowledge our selues beholden too him for that thing which wee

haue

of others than of him. But heere S. Paule blesseth Gods name for inlightning the Ephesians with fayth, and for framing their harts vnto charitie. Therefore it is too bee concluded, that all the whole commeth of God. The heathen men bringing in their owne freewill, thought themselues beholden too God for nothing, but for their good fortune, as they termed it: for they surmyzed that they had all things by theyr owne power and pollicie. The Papists also will well graunt that Gods grace must bee fayne too help vs in parte: but yet all that they will haue man too bee still exalted, and too attayn too faith by his owne motion. Heere S Paule sheweth out all these diuelish opinions, and sheweth (as wee haue seene heertofore) that whensoeuer there is any Churche in the world, or any people too call vppon God, which are setled and grounded vppon the beliefe of the Gospell: God deserueth to haue the whole glorie therof. And why? For his hand must needs haue wrought in that case, bycause men would neuer incline too any goodnesse, if they were not guyded and gouerned to it, yea and euen drawen too it perforce by the holie Ghost. For there is so great rebellicusnesse in vs, that wee not only bee weake and feble, as the papists imagin, but also vtterly contrarie too God, vntill such time as he haue clenzed vs. And this is the thing which he meaneth in saying by his prophet Ezechiel, that the hartes which were stony before, shall bee turned into fleshly hartes, namely that he will soften them, and bow them too his obeysance.

Furthermore vnder theis twoo wordes of Fayth and Loue, S. Paule hath comprehended the whole perfection of Christians. For the marke wherat the first table of the Lawe aimeth, is that wee should worship one only God, and hang vppon him for all thinges, acknowledging our selues too bee so indetted vnto him, as wee ought too flee too him alone for all refuge, and indeuer too spend our whole lyfe in his seruis. That is the summe of the first table of the Lawe. The commaundementes of the second are nothing else, but that wee should liue too gither in equitie and vprightnesse, and deale in such wyze with our neyghbours, as wee should streyne our selues too helpe all men without hurting of any man. And wee bee sure that God hath set foorth so good and perfect a rule of good lyfe in his lawe, that nothing can bee added vnto it. Seing it is also too bee thought that S. Paule in this place set downe fayth in Iesus Christ, and charitie (towards our neyghbor) as the summe of whole christen conuersation, shewing wherevnto

wee

wee ought too frame our selues, and which is our rule. But herewithall wee haue also to marke, that vnder this worde Fayth, he comprehendeth the whole seruis of God. For it is impossible that wee should not be wholy rauished in loue to our heauenly father, being once acquainted with his goodnesse, as hee hath shewed it vs in the person of his only sonne. Behold, God drayweth vs out of the dungeon of confuzion and death, and openeth vs the gate of the heauenly kingdome, and telleth vs that he will take vs for his children. Now can we heare and beleue this, but that wee shalbe wholly geuen ouer vnto him, forsaking the world, and hating the euill that is in our selues, bycause it separateth vs from him. Yee see then how the woorde fayth importeth a full yeelding ouer of our selues wholly vnto God. Ageine, faith is not an vole thing: it importeth that wee should resort vnto God, and that whensoeuer wee bee steyned with any blot, wee should pray him to redresse it: for there is not any necessitie in the world, which is not as a dash with a spurre, which God giueth vs to make vs comme vnto him. Fayth therfore importeth prayer & supplication. It importeth moreouer that it cannot be but we must halow the name of God by resting our selues vppon him, and by yeelding him the whole glorie that belongeth too him, when wee knowe that hee giueth vs all thinges of his owne free goodnesse, looking for nothing at our handes but only the sacrifyze of thanksgiuing. Thus yee see howe fayth importeth all that is contayned in the first table of the Lawe. Trew it is that the part is put for the whole: howbeit it is too bee considered that the thinges which wee haue spoken of, cannot bee put asunder. Now then it standeth vs on hand too liue vprightly & indifferently with our neyghboys, as it is
Psalm. 16. 2. 3. said in the sixteenth Psalme, that we bee beholden to God for al things, and that wee cannot yeeld hym any recompence agein, and that when wee haue steyned our selues too the vttermost, too bestow aught vpon hym, all that wee can doo, is nother here nor there too hym. What requireth he then? That wee should bee giuen too dooing of good to his poore faithfull ones, according as S. Paule also nameth the Saintes expressly in this Text. Trewe it is that wee ought too vse charitie towards all men without exception: for wee cannot bee the children of God, who maketh his Sunne to shine both vpon good and bad, except wee loue our enemies, and streyne our selues too succour & helpe them. That therfore is the marke that we must aime at. Yit notwithstanding this hindereth vs not to loue all Gods children with a brotherly loue,

bycause

...ause they be knit vnto vs with a streyter bond. That is the cause why ... said aswel in my forealleged text of the sixteenth Psalme, as in this ...ent one of S. Paules, that wee muste haue loue towardes all the ...full. Yea and S. Paule hym selfe in an other place doth well dis... the doubt that may bee cast in this behalfe. For he willeth vs haue charitie too all men in generall, and chiefly too such as are of houshold of faith. God then will haue vs too becomme lyke hym ..., and to folowe his example in doing good too al men, yea euen too ... as are not woorthy of it, in so much that wee shoulde too the vtter... of our power, procure the welfare of those which seeke nothing but to picke out our eyes. Moreouer, for as much as he hath set his ...rke vppon all the faithfull, and commended them vntoo vs, he will ...e vs too beare a certaine special brotherly loue towardes them. For ...ds gyftes are too bee esteemed whersoeuer they bee seene, accor... ...ng too the fifteenth Psalme, where it is said, that wee must loue such ...feare God, and abhorre such as are wicked. Then if wee see the to... ...that God hath put intoo his faithfull, whereby he commeth neere ...: is it not meete that wee also on our side shoulde be stirred vp ...loue them? Too bee short, wee see that S. Paule hath comprized ...e the whole rule of good and holy conuersation: that is too wyt, ...first of all we must giue ouer our selues wholy to our God, to stick ...faithfully vntoo him: And secondly lyue euenly and vprightly with our ...ghbours, abstaynyng from all euyll doyng, and indeuoring too doo ...d too all men, accordyng too our power and abilitie. And howe ...y that come too passe? Euen by knowing our heauenly father, and ...acknowledging the infinite good turnes which he hath done vs, and ...wherof he vouchsafeth too make vs partakers dayly, so as all our whole ...se depend vppon hym, & he onely be the party at whose hand we looke ...euerlasting saluation, by callyng vppon hym, and by yeelding hym ...ankes all our life long. Let that serue for the first poynt.

Agayne, as touching the second, it is not possible for vs too loue our ...ighbors, but wee must also lyue soberly without shewing any euyll ...ample, and looke in such wize too our behauiour, as no man maye ...ue cause too complayne of vs. For what charitie is there in a whore... ...monger that goes about to dishonest another mans wyfe: or in a theefe ...hat seekes too steale another mans goodes? Agayn, seeing that our ...se ought too bee guided with all honestie: when soeuer any man bu... ...eth out intoo drunkennesse, blasphemie, or such other things, it cannot

Galat. 6. 5. 10.

Psal. 15. 2. 4.

bee,

bee, but that in so doing there must be some trubbling of poore folkes, some robbing them of their goodes, or some starting out into all maner of extorsions and excesses. So then, if wee haue charitie, and loue towardes our neighbor, wee shall lyue a sounde and vpright lyfe with them, and wee shall rule it in suche wize, that wee shall not buzie ourselues about vayne fancies, as the Papistes doo: for they take great paynes in their Ceremonies, and they call it Gods seruice too babble much, and too gad heere and there on pilgrimage, and to doo this and that: and in the meane while they doo but plonder away in their owne imaginations: and that is onely for want of knowing whereunto God calleth them. Too the ende therefore that wee take not labour in vayne, let vs marke what God alloweth, and let vs holde vs too that. For wee cannot misse, if wee abide continually in the way, as he sheweth it vs by his worde, specially sith he sheweth vs in so small roome, what is requisite too the leading of such a lyfe as becommeth vs. For were the bookes long, and without end, wee would excuze our selues that wee were no great Clerkes, and that wee could not beare away so many things. But now seing that our Lord vttreth his whole demaūds in twoo or three words: we must needs grāt, that if we beare not away so short and eazie a lesson, we be too peruish and frowarde, and stop our eares euen wilfully, least wee might heare what he sayth vntoo vs.

Finally it is too bee noted vppon this woord Fayth, that S. Paule dooth not without cause say, the fayth in Iesus Christ: for that is the thing which we must looke at. The fathers of old tyme had alwayes the image of God before their eyes: for they myght not make sacrifice but before his merciseate: they myght not hope that God herd them, or was mercifull too them by any other meane. They then had the visible image of the Arke of couenant: but wee haue now Iesus Christ the image of God, which was inuisible of himself: for not without cause dooth S. Paule say, that God is incomprehensible till he manifest himselfe in the person of his sonne. Therfore sith wee haue Iesus Christ who is the expresse image of God, it behoueth vs to looke thither. And heere yee see also why it is sayd, that he is the expresse image of the power of God his father. For although the persones bee distinct: yit dooth he represent vntoo vs the thinges that are belonging and requisite too our saluation, so that in knowing the sonne, wee knowe the father also, as sayeth S. John: and he that hathe not the sonne, renounceth the father, what protestation soeuer he make of going

Coloss. 1. b. 15. &c.

Hebr. 1. a. 3.

Iohn. 5. d. 23.

ing

too him. So then, wheras it is sayd heere, that wee must beleeue Iohn. 14. Iesus Christ: let vs bethinke vs of the warning which he giueth to 2.1. disciples. Beleeue yee in God (sayeth he:) beleeue ye also in me. Here hee sheweth that the auncient fathers which liued vnder the Lawe, had but a dark teaching, vntill the tyme that he was manifested the world. Trew it is that they worshippid the liuing God, yea that they had none accesse vntoo him but by meanes of the media-. Howbeit, that was but vnder shadowes and figures, nother had they any such lyght as wee haue nowadayes vnder the Gospell. And that cause also told I you that he is called the image of God, who is his owne nature inuisible, so as wee could not knowe him, vnlesse he ered hi mselfe by such meanes. Too bee short, let vs mark that wee nothing else but wander, till wee haue our fayth settled in Iesus ist. And this wil bee the better perceyued by the errors wherwith world hath bin imbrewed vnto this day. For the Papists will ye- well ynough that they beleeue in God: as much doo the Turkes the Iewes also. Trew it is that the Papistes and Iewes seeme too neerest the truthe: for the Iewes protest that they worship the God, euen the same God that gaue them his Lawe by Moyses. what for that: In the meane whyle they reiect Christ, who is the nd substance of the Lawe. As for the Papistes, although they lesse Christianitie, & auowe Iesus Christ to be their sauiour: yit is pparant that they make warre ageynst him, for as much as they set vp seruing of God after their owne lyking, so as there is no- but disorder in all their doings. As touching the Turkes, they el ynough say, Almyghtie God the maker of heauen and earth: all wee thinke that God will renounce himselfe, or vnsaye that he hath sayd, which is, that no man can come vntoo him but by welbeloued sonne, whome he hath ordeyned too bee the mediator eene him and men: Ageyn wee see how the papistes will well y- gh say, that they beleue in God: but yit therwithall they wil needs patrons and aduocates too bring them too his presence. Ageinz not ynough for them that they bee bought with the blud of our Iesus Christ: they must also put too their owne merits, and some themselues by their owne satisfactions: and when wee offended God, we must haue such meanes and such. Then if a list too examin the papistes beleefe, surely he shall fynd that they eue their owne meanes, and that all that euer they doo, is but a confuzed

confuzed maze. For with Iesus Christ they mingle whatsoeuer commeth in their owne head, whereas wee know that he ought to continue whole alone by himselfe. Wee see then how S. Paule leadeth vs to the trew tryal of our fayth: which is by resting vpon Iesus Christ, so that wee feele our selues vtterly voyd of all goodnesse, and that wee must drawe from out of his fulnesse, too be filled with all good thinges, or else too wil bee vnto vs. For if wee had all the Angels in heauen on our syde (if it were possible:) yit is it certeyn that all should go too wrecke, if wee haue not the sayd head, as S. Paule sayeth in the first and second chapters of the Epistle too the Colossians. And so yee see what wee haue too gather vppon that sentence.

Coloss. 1. c. 18. & 2 b. 10.

Now after S. Paule hath sayd, that he thanketh God for the things that he saue alredie in the Church of Ephesus: he addeth that he praieth too him also. This is too shewe vs that when wee see God bestowe his excellent giftes vppon his children, wee had neede too beseche him still to continewe and go forewarde with the same, and that for twoo causes. For he that standeth, may happen to fall, and againe, God had neede too increase his grace more and more. For euen they that are the perfectest shall haue cause too bee ashamed, if they looke well intoo their owne wantes. Yee see then that the thing whereto S. Paule bringeth vs, is that when wee prayse God for the gyftes which he hath bestowed vppon his chosen children; wee ought too match prayer also with our thanksgiuing. And why? For it is in him onely too bring too passe the thing that he hath begunne: and it behoueth vs too lay alwayes this ground, Lord thou wilt not leaue the woorke of thine owne handes halfe vndone. And the same thing which wee ought too doo for others, is also requisite for our selues. Too bee short, wee bee heere warned too magnifie God in such wyse for his goodnesse and gyftes which wee haue felt already, as wee must perceiue that there is still much default in vs, and that it standeth vs on hand that he should giue vs perseuerance too the ende: and moreouer that he should correct our vyces, and augment his grace in vs, till wee bee come too full perfection, which thing will neuer bee till wee bee rid of this mortall body. Yit notwithstanding wee see howe Satan dooth now adayes possesse such as surmyze a hellishe perfection, and make but the three first petitions too their father, saying, that it is ynough too pray God that his name bee hallowed, that his kingdome come, and that his will bee done: and so they cut of all the rest of the

Pfal. 138. b. 8.

yer which our Lord Iesus hath left vs. And for this matter I haue
e signing of their owne handes which theyr disciples know, wherby
ese diuells shewe that they must needes bee vtterly without wit, se-
they bee caryed away so farre, as too refuze too yeelde God this
y, that euen now wee bee yit still ouer loden with the burthen of
infirmities, hild downe with stoze of corruptions, and hemmed in
h abundance of vyces, and that God must bee fayne too clenze vs
them moze and moze, yea euen from day too day, vntill he haue
ought vs too the perfection wheruntoo he calleth vs. And it standeth
so much the moze on hand too marke this doctrine well: bycause
e Papistes are not so farre ouershot in the errours of their superst-
ns and Idolatries, as these varlets are, which doo now adayes
e abzode their poysons in their priuie meetings and lurking holes.
ut howsoeuer they fare, let vs marke well what is shewed vs heere
the holy Ghost, when S. Paule sayeth that he prayeth God. And
by: I haue tolde you already, that the Ephesians had profited, and
that the giftes of God and of his holy spirit were augmented in them:
he hath shewed that. Now too knit vp the matter, he sayeth further,
he prayeth God too giue them that which they haue not, & which
want as yit. Sith it is so: let vs marke that the moze wee haue
fited, the moze cause haue wee too humble our selues, and with all
onesse too beseeche God too finishe the thing that he hath begunne,
too increace his giftes in vs, till wee neede no moze too go any
her, which shalbee at the meeting, whereof wee shall speake moze
he fourth Chapter.

But yit must wee mark well the woozds that S. Paule vseth. For
he sayeth, the God of our Lord Iesus Christ, the father of glozie, or
the glozious father, (for the speeche father of glorie, is put in the He-
ew tongue, for glozious father) giue you the spirituall reuelation
o haue knowledge of him. Now when as S. Paule sendeth vs
ere too Iesus Christ, saying, that the God whom he calleth vppon, is
same which is the God of our Lord Iesus Christ, yea and his father
: it is too shew the trust that he had too be heard, and that the Ephe-
ns should take hart too follow the same fashion and rule of praying,
d that when they haue any occasion too resort vntoo God, they should
ld the same way that he did, and keepe by the streit lyne of comming
o our Lord Iesus Christ. But now if a man demaund how God is
oue our Lord Iesus Christ: the question is easye too bee resolued, if

wee haue an eye too the person of the mediator, which is abased in our
Iohn.10. stead and degree, too bee the meane betweene God and vs. Trew it is
f.30. that Iesus Christ is all one with his father, and when wee speake of
the liuing God, it behoueth vs too acknowledge that the whole fulnesse
Colos.2. of the Godhead dwelleth in him. Therefore wee must not separate
b.9. our Lord Iesus Christ, as though he were a new God, and some other
than the same that was shewed too the fathers from the beginning (as
some diuels say now adayes, which haue stirred vp that stinking villa-
nie and abhommination:) but it is the selfsame only one God which
hath shewed himselfe too vs in the person of the father, so wee seeke
him in Iesus Christ. For in Iesus Christ wee haue too consider the
office of the mediator, in that he so abased himselfe. Not that he for-
went any whit of his maiestie, nor that he was any whit abridged or
diminished of his eternall glory, there was no such thing at all. But as
in respect of vs he was abaced, yea and vtterly emptyed. And wee
must not bee ashamed too say, that Iesus Christ was abaced, seing it
is sayd that he was emptyed: for that is the very woord that S. Paule
Phil.2. vseth too the Philippians. Therfore when wee speake of Iesus Christ
a.7. as he is ioyned too vs, too the end too bring vs too his father: so is he
vnder God his father, namely in respect that he hath taken our nature
vppon him, and is become our fellow. And that also is the cause why
Iohn.20. he sayd to his disciples (as S. John reporteth in his twentith chapter)
d.17. Go yee too my brethren and tel them, I go too my God and your God,
too my father and your father. Lo how Iesus Christ ioyneth himself
in such wyse with his faythfull ones, that he sayth he will haue one self-
same God with them. Yea verily but in what sort? For is he not God
himself? Yis: howbeeit forasmuch as he is clothed with our flesh, and
inasmuch as he vouchsaued too bee made flesh, too the ende that wee
myght bee members of his bodie: that is the cause why he hath one
God with vs. And that is the cause also why the Apostle applyeth
Esai.8. this text of Esayes too his person: Lo heere am I with the seruants
d.18. &c. which thou hast giuen mee: so as Iesus Christ commeth there as a
Heb.2. captein that presenteth himself before his king and prynce, saying, Lo
d.13. here I am with the companie of children which thou hast giuen mee.
Howsoeuer the case stand, wee see that Iesus Christ draweth vs too
God his father, too the end wee should repayre too him with ful trust,
and he receyue vs. For otherwyse who is he that durst bee so bold as
too bight himself that his request should be heard? What grace could

wee

wee obteyne, if the gate were not opened vnto vs by Iesus Christ, and that he performed not the thing that he hath spoken, namely that he is the way? Iohn. 14. a. 6.

Howbeit too this intent wee myght the better knowe what neede wee haue too bee guyded by our Lord Iesus Christ: S. Paule setteth before vs the infinite glory of God. How dare wee then bee so bold as too offer our selues intoo Gods sight, but for that we haue an aduocate which maketh vs a way in thither: For if the sunne doo dazle our eyes, and the heate of it smoge vs though wee bee very farre from it: what will become of vs when wee will preace vntoo God? For what else is the sunne than a little power which he hath breathed intoo it? And must wee not needes bee as it were swallowed vp, when wee preate to the incomprehensible maiestie that is in God? Yit notwithstanding if wee haue Iesus Christ, wee haue too vnderstand that God is not onely the father of glory, but also the father of mercy, and that he looketh with pitie vppon such as are most miserable, and are had in reproche and disdeyne of the world. Lo wherevppon wee ought too rest in praying vntoo God.

S. Paule prayeth God heere expressly too giue the Ephesians the spirit of wisedome and reuelation. It is certeine that God had alredy reueled too them the truth of his Gospell, as it is seene. And verily wee could not haue one sparke of fayth, or of lyght, except God had wrought in vs alredy, according as it is sayd too Peter in the sixteenth chapter of S. Mathew, Flesh and blud hath not opened these thinges vntoo thee, but my heauenly father which is in heauen. And yit for all that, Peter sheweth afterward, that he knewe not any whit of Christes spirituall kingdome. Then although he were but as a silly nouice at his A. B. C. yit is it witnessed of hym, that the smal taste of the Gospel which he had, was a gift from heauen. Hereby wee see how God must be faine too increase his giftes more and more in vs: and in that respect is our life termed a way, bicause wee must alwayes go on forewardes, tyl our race bee ended. And who soeuer imagineth any perfection in this worlde, is possessed of Satan, and vtterly renounceth Gods grace. Yit notwithstanding let vs not surmize that God changeth his purpose, (for he is not variable) or suffereth his grace too bee wrapt out in gobbets and cantles, at mens pleasures: but he hath appointed this order, that wee shoulde growe from day too day, and yit withal learne too acknowledge soberly our wantes, and too grone

Math. 16. c. 17.

for them, and to mislike of them, & to hold our selues alwayes in awe. Yee see then that these two thinges agree very wel: namely that the Ephesians had alredy receyued the spirite of Reuelation, and yit that they needed to haue it giuen them of God. For although there be but one spirit, yit are the gyftes diuers, and they be distributed to euery of vs in measure, and as it pleaseth hym to giue them. There is none but Iesus Christe whiche hath receyued them fully. He onely is the fountaine that can neuer be dryayned dry, it is he vpon whom Gods spirit resteth: to the end that we should al of vs bee made partakers of it. And for our owne parts let vs acknowledge, that the wizest of vs haue neede too bee alwayes scoliers, and too learne styll euen to our dying day. Howbeit, by the way let vs marke that this woorde Reuelation condemneth vs of al blyndesse. For wee haue our eyes open too discerne betweene white and blacke: wee see the Sunne and the Moone, wee see these worldly things, and are able to iudge of them: wee neede no newe Reuelation for that geere, for wee haue it of nature. True it is that our eyes are instrumentes of Gods power and goodnesse, wherby he maketh vs to inioye the light: but that is a common thing. But heere S. Paule sheweth vs, that wee bee blynd, and that we conceyue not any whyt of Gods spirituall grace, except he open our eyes, and take away the kercheefe or veyle that is before them, yea and giue vs a newe sight, which wee haue not. For wee haue our eyes woorse thā stopped, vntyl he inlighten them by his holy spirit. Thus ye see what wee haue too beare in mynde. And that is the thing which he proceedeth styl withal. Namely (saith he) too haue the eyes of your vnderstanding inlightened. But a man might reply, If wee haue the spirit of Reuelation alredy, why haue wee neede of it? Uerily as who should say, you sawe nothing at all. True it is that you see partly: but you haue your eyes styll too much dymmed. And this may be said generally of al men, according as it is saide, that in this worlde wee see thinges but dimly, and as it were through a glasse, tyll wee bee able to behold God in his heauenly glory, at which tyme we shalbe fashioned lyke vnto hym. Ageyne, too the intent that men shoulde not alledge (and say) Shall God then reuele thinges in suche wise vntoo vs, as if wee were in such taking that wee could see nothing at all? And shall a man bee as a brute beast without discretion or iudgement? To answeare heereunto, it is true that wee haue some wyt, but yit are wee blynd for all that, bycause wee be corrupted by sin. God therfore must

1. Cor. 13. d. 12.

bee

layne too giue vs new eyes, as I sayd afore. And he addeth the word wisdome, the better too beate downe the fond ouerweening that men conceyue in themselues, when they will needes flye without wings too come vntoo God. For there is not that man which woulde not bee wyse. If wee desyred trew wisedome by seeking it at Gods hand: it were a good and well ruled desyre. But there are twoo faults in vs: for wee will needes bee wyze after our owne conceyt. Am I not wyze ynough too gouerne my selfe, wyll a foole say? And in the meane whyle wee despyze Gods word, and euery of vs will needes haue the bridle layd loose in our necke, and haue leaue giuen him too doo what he thinketh good. But that is too great an ouerweening. The other vice is, that in reading the holy scripture, wee still imagin too come too the knowledge of the things that are conteyned there, by our owne discretion. But heere both twayne of them are excluded by S. Paule. For when as he desyreth God too giue his faythfull ones the spirit of wisdome, he sheweth that they haue no discretion, no more than brute beastes, except it bee by the guyding of our Lord Jesus Christ, of purpose too come too the kingdome of heauen. For euen in ciuill matters and worldly affayres, God giueth it not too any, but too such as he thinketh good. Now if he keepe his speciall goodnesse alwayes too himselfe, too giue discretion too whom he listeth, too guyde himselfe withall in these base things of the world: then dooth he make the vnbeleeuers too bee well syghted: and therefore when the case concerneth the heauenly lyfe, there is no preparation in vs. And so S. Paule presupposeth the thing which I haue sayd already, namely, that wee must bee taught at Gods hand, too know him by the doctrine of truth through the record of the Gospell, for without that, wee shoulde bee like these fantasticall fellowes, which roue vnder the pretence of hauing the reuelation of Gods holy spirit: howbeeit, that is not after the maner that S. Paule taketh the word Reuelation, when he prayeth God too giue it too his children. As for example, when Jesus Christ speaketh of his spirit, he doth not separate it from the doctrine that he had preached. When the spirit commeth (sayeth he) he shall tell you all truth. And how is that? Had not the Apostles receyued it alredy? Yis: but he addeth, he shall shewe you the things that you heare now of my mouth. Too bee short, it is the peculiar office of the holy Ghost to teach vs in such wise, as the word which we heare, may therwithall haue his course & place, and as we may profit in the same. John. 14. d. 26. & 15. d. 26.

And thereuppon S. Paule sheweth also wherin lyeth all our light and knowledge: namely in knowing God in the person of his onely sonne. That (say I) is the thing wherwith we must content our selues. For if wee haue ticklishe wits too bee inquisitiue of the things that passe our capacitie: Let vs consider a little how weake and raawe our vnderstanding is. And if our wits be so grosse & heauie: how shall wee doo when wee would stye aboue heauen and earth? Are wee able too comprehend all that in so small a roome? Yit neuertheless we see how men take vnmeasurable leaue too bee inquisitiue of this and that, & to put foorth questions in way of pleading and disputing ageinst God. For this cause S. Paule sheweth vs here, that if wee mynde too bee wize, it behoueth vs too bee sober: that is too wit, we must vnderstand what manner a thing God and our Lord Iesus Christ is, as he himselfe will shew anone after, that when wee be once come to that poynt, wee haue so much as ought wel too suffize vs, and if wee presume too go any further, it is but a wilfull ouerthrowing of our selues. S. Paule then wil shew that more at length hereafter: but it ought to suffize vs, that as wel in this text, as in all the whole holy scripture, we ought too learne which is the God whom wee ought too serue, what is his will, how we may haue our trust in him, what entrãce we may haue to pray too him, and too flie too him for succour at all times. That is the thing wherunto we must imploy our selues. But that cãnot be doone, vnlesse al that euer we haue neede of, and is auaylable to our welfare, be too bee had in Iesus Christ, in whom God hath manifested himselfe. For in it selfe the maiestie of God is too high a thing, and wee should bee vndone a hundred times before wee could come nere him, if it were not that he is come downe vnto vs. But if wee once haue Iesus Christ: there wee haue a lyuely image of him, wherein wee may behold whatsoeuer is requisite for our saluation. For there we vnderstand that God is our father, and that wee bee clenzed from all our sinnes too be transformed into the glorye of God. There wee see how God accepteth vs for righteous, and that wee bee reconciled too God ageine. There wee perceyue how he hath raunsomed vs, and that wee shall neuer bee left destitute of the grace of his holy spirit, till he haue brought vs too the ioying of our inheritaunce. Thus doo wee knowe all these things in our Lord Iesus Christ. And that is the cause also why S. Paul sayeth in another place, that he desired not too knowe any other thing than Iesus Christ, and that it is he onely of whom he intended too boast.

1. Cor. 2. 2.

According

cording whereuntoo wee haue seene heretofore, how he forsooke all things to abyde vnder the Crosse of our Lord Jesus Christ, and that although the same hath too the worldward nothing but shame and reproach: yit he protesteth that he had giuen ouer al that he had esteemed ...ne, and that he esteemed them but as hinderaunce and losse, yea and ... filth and dung, too the intent too cleaue too our Lord Jesus Christ, ... too shewe that such as are possessed with the fond opinion of their ...ne deseruings, do separate themselues from our Lord Jesus Christ, ... that if wee will bee knit vntoo him, wee must giue ouer all that we ...agine our selues too haue of our owne, and offer our selues vnto him ...yde of all goodnesse, too bee filled at his hand: And here ye see also ...hy S. Paule sayth, that he had leuer come too the hauen of saluation ...re and starke naked, then too liue in the mids of the Sea, and too ... there swallowed vp. For although he were taken for an holy man, ... as halfe an Angell: yit made he no reckening of all that, so he might bee partaker of the remission (of sinnes) that was giuen him in Jesus Christ, and of the grace which he hath communicated too all his ...bers. Therefore let vs learne too magnifie Gods grace in such ...se, as wee may vtterly forget all the toyes wherwith the diuell deceiueth the vnbeleeuers, by puffing them vp with I wote not what ...nner of pryde, and come vtterly emptie too our Lord Jesus Christ ... beg his grace. For wee cannot receiue one drop of it, but by consenting our selues too bee vtterly vnworthie of it.

And now let vs fall downe before the maiestie of our good God, ... acknowledgment of our faults, praying him too make vs perceiue them more and more, and that the same may so humble vs, as wee may bee stablished in his grace, and labour too come nerer and nerer vntoo him, that being beaten downe in our selues, wee may bee raysed vp by him through his mere mercie, and depending altogither vppon him, resort vntoo him as too our father, and continewe in so doing till he haue taken vs out of the prison of sinne, and ioyned vs perfectly too himselfe. That it may please him too graunt this grace, not onely too vs, but also too all people. &c.

¶ The

The ſeuenth Sermon vpon the first Chapter.

17. I pray for you, that the God of our Lord Ieſus Chriſt, the father of glorie, giue you the ſpirit of wiſedome and reuelation, too haue the knoweledge of him:

18 That is too wit, too haue the eyes of your vnderſtanding inlightened, too the end ye may know what the hope is which you ought too haue of his calling, and what the riches are of the glory of his heritage among the Saintes.



All men haue naturallye ſome vnderſtanding. Not that it ſheweth it ſelf as ſoone as they bee borne: but in proceſſe of tyme all haue ſome diſcretion of good and euill. And for that cauſe are thei reaſonable creatures. But the vnderſtanding which wee haue of nature, is not ynough too bring vs too the kingdome of heauen. For wee ſtop farre ſhort when matters that concerne the heauenly life doo come in queſtion: Wee ſee that euery man hath wit in matters and affayres of the world: and euery man will looke about him. Agein although dyuers could fynd in their harts that their owne conſciences were dead: yit notwithſtanding God hath ſo grauen a kynd of feeling in their harts, as our liues muſt needs bee byrdled, and euen the wickeddeſt and wooꝛſt natured of vs all, ſhall of force haue ſome remorſe or hartbyting, and bee conſtreyned whether they will or no, too allow the good, and condemne the euill. Trew it is that when they haue committed any fault, they will labour too hyde it with vayne excuces. But if a man aſke them whether murther, extortion, robberie, whoredome, deceyt, and forſwearing bee vertewes or no: thy will ſay, they bee vyces wooꝛthy too bee condemned. Euerie man will talke ſo. For it is Gods will that there ſhould bee ſuch a knowledge printed in mans harte, too the end that all ſhould bee condemned without excuce, and bee inforced too bee thir owne iudges. But (as I ſaid afore) this is not ynough too leade vs vntoo God, and too open vs the kingdome of heauen in ſuch wiſe, as wee may kuowe how too bee ſa-

ued

ued, or howe too call vppon God. Then are wee starke blynd in that behalf: for our inlyght reacheth not beyond the world. Therfore God must bee fayne too woorke in vs, and too giue vs new eyes too spye out the things that are requisite too our saluation. And that is the cause why S. Paule prayeth vntoo God heere too giue them inlyghtened eyes. Wherin he presupposeth that men haue alredie some enterance, not too attayne so hygh as is requisyte: but too haue some seede of Religion in them, and too perceyue that there is a God: Furthermore God must bee fayne too giue a greater lyght, and such a one as wee be quyte voyd of, by reason of Adams sin: for wee bee plunged in such darknesse, that we go cleane awk frō the ryght way, till God haue reached vs his hand. Yee see then that the thing which is conteyned heere, is that God hath doone more for vs in giuing vs the eyes of vnderstanding, than in making vs men, and putting vs intoo the world: bycause that therby he reformeth vs, and giueth vs a cleere and sure inlyght, as too those whom he hath chozen. For it is a priuiledge which is peculiar too his owne children, and not common too all men. And truely wee see that when God vttereth his power, it is not knowen but onely too such as haue inlyghtened eyes, according too this saying of Moyses, Thy God hath not giuen thee a hart too vnderstand, nor eyes too see, euen vntoo this day. Wee knowe that miracles were wrought in the sight of the people: yit notwithstanding the passing of the red sea, the issuing of the water out of the rocke, the falling of the Manna downe from heauen, the thicke cloud by day, and the fiery pillar by night, the abundaunt comming of the flesh vntoo them, and the horrible punishments that God layd vppon the rebells, and vppon such as had giuen full scope too their owne lustes, all this geere the people vnderstoode not. Moyses telling them that they had neede too referre themselues too God, that they might bee inlightened by his spirit, sayeth, I see that euen vnto this houre Gods gracious dooings haue bin buryed among you through your vnthankfulnesse: but that is bycause men are blockish, and doo neuer vnderstand aught that belongeth too their welfare, till God haue wrought in them. Therefore it standeth you on hand too rid your selues of all ouerweemyng, and too craue vnderstanding at Gods hand, acknowledging your selues too bee vnable too reache so hygh as too iudge ryghtly of Gods woorkes, and too profite your selues by them, vntill he haue gyuen you a heauenly syght in your myndes. This is the summe of the thinges that

Deut. 29. 4.

wee

wee haue too marke in this streyne.

Now hereupon it is easye too gather, how the wretched worlde hath bin begnyled by the opinion of freewill, which hath bin put into their heades. For the Papistes will wel ynough graunt, that without Gods grace we cannot walk as we ought to doo: but yit they say therwithal, that we may well further Gods grace by our owne freewill: & so they make a medly of thē togither. When they mynd to defyne freewill, they say it is a mingled thing, so as wee haue reason and wit too chooze the good, and too refuze the euill, and that therwithall we haue also power and abilitie, to perfoyme and put in execution the thing that wee haue purposed. But wee see after what manner S. Paule speaketh heere of mannes reason, which they terme the Queene that ouerruleth and bydeth all our thoughtes and deedes. He sheweth that shee is starke blynd, vntill God haue renewed hir, and not that he dooth but supply our wantes where any bee, as though there were some peece of power in vs. Had it bin so, S. Paule would haue sayd, that God furthereth our light, or that he increaseth it, or that he addeth too it whatsoeuer it hath neede of. Howbeit he speaketh not so: but he sayeth, God giue you inlyghtened eyes: shewing therby that it is a free gift, & not only that our Lord must bee fayne too beare with our infirmities, and too put some further portion therunto: but also that we being blynd can see nothing at all, till he haue opened our eyes, and that wee bee guyded and gouerned by the sayd manifestation of his holy spirit, which wee haue touched heertoofore. And now forasmuch as men runne alwayes flinging ouer the feeldes, & buzie their heades about many vnprofitable things: S. Paule sheweth vs wherto we ought too apply all wholy both our vnderstāding & wit, namely about the seeking how too knowe what the hope of our calling is. I haue told you alreadye, that men are as yee would say, borne to curiositie, and that they roue & raunge, and frame many wicked gazes (in their heades:) & that is
2. Tim. 3. b. 7. the cause why many men doo martir themselues out of measure, euer lerning, and neuer atteyning too the knowledg of the truth, as sayeth S. Paule. Therfore let vs mark well, that all the trew knowledge which wee must seeke, is too atteyne to the hope whereuntoo God hath called vs. For the scripture serueth not too feede vs with vayne and superfluous thinges: but too edifie vs too our welfare: that is too wit, to make vs perceyue Gods goodnesse, that wee myght be ioyned vntoo him, and he bee our trew happinesse. And hereupon wee may

gather

gather also, that vntill such tyme as our Lord haue inlightened vs by his holy Spirit, wee can find nother waye nor path too come neere the heauenly lyfe, no nor so much as gesse what it meaneth. Wherfore it is for our behoofe, that our Lord should put vs in possession of our saluation, by the power of his holy spirit. I told you heertoofore how that fayth serueth too giue vs an enterance intoo the kingdome of heauen, and intoo the heritage that is purchased for vs by our Lord Jesus Christ, and that God must bee fayne too giue it vs by his holy spirit. Then sith it is so, let vs marke that wee haue neede, not only too haue the Gospell preached vntoo vs, but also that God boze our eares, so as wee may hearken too the things that are conteyned in the same, and he open our eyes too see the thinges that he sheweth vs: and too be short, that he may both begyn all, and bring all too passe. Howbeit for as much as men (as I saide afore) doo by their fond imaginations take more vpon them than they ought too doo, and on the other syde despize Gods giftes: S. Paule magnifyeth heere the hope whereof he had made mention before, saying: What the richesse of the glorye of his heritage are among the Saintes. No doubt but that when there is any speaking of God, and of our Lorde Jesus Christ, wee will say, they be high thinges: howbeit that is but too exempt our selues from them, if wee coulde scape: soo as wee coulde bee contented to knowe slightnought of the things that concerne our saluation. Wee bee vnsaciable when any body feedes vs with vanities and leazings: but if God call vs too his schoole, wee shrinke backe as muche as wee can possibly, yea and wee set this afore vs as a shielde, that wee bee rude, and that wee haue but a smal and ouer grosse vnderstanding, & that the secretes of Gods word are too deepe and incomprehensible for vs. Wee haue skyl inough too say so: and yit is al but hypocrisie and feynednesse. And for proofe therof men wyl alwayes iudge after their owne liking, so as if any thing be propounded to them frō out of Gods word: Is it so, say they? And howe is that possible? They reason, they scan of it. Beholde, it is God that speaketh, and yit wyll not they without gainsaying, receiue the thinges that are shewed them in the name of God. Wee see then that they doo but lye, in saying that they bee dull and grosse witted: for they thinke the cleane contrarye. The starkest idiots (say I) and the verye best doltes of them al will syl bee wyzer than God. Ageine, on the other syde, what causeth the Gospel too bee despized, but that a number of pert and fantastical felowes, thinke it too

bee

bee but a simple doctrine, and that it hath not fineneſſe and ſubtletie ynough for them: So much the more neede therefore haue wee too bethinke vs of the thing that is shewed vs heere by S. Paule: which is, that the glorious heritage whereunto God hath called vs, is an infinite riches. For beſydes that wee bee nothing elſe but myre and rottennesſe, ſinne ſhetteth vs out from all hope of ſaluation. And ſo long as wee bee Gods enemyes, what can wee looke for at his hand but vtter confuzion? Yit notwithſtanding it pleaſeth him too make vs fellowes with the Angells of heauen, yea and more than that too: for we be made members of our Lord Jeſus Chriſt, to the end we ſhould bee parttakers of his lyfe and glory. How excellent riches are theſe? When wee ſhall haue imployed all our wittes about them, ought wee not too bee tootoo much aſhamed, ſeyng that God hath vttered ſo inestimable goodneſſe towardes vs? So then, S. Paule too waken vp mennes drowzineſſe, and to rebuke and correct their vnthankfulneſſe, for that they commend not the hundreth part of Gods grace, as they ought too doo: telleth vs that if wee thinke better vppon it, wee ſhall fynde that his ſpeaking after that maner, is too ſtirre vs vp too pray God too inlyghten vs, bycauſe that without him, wee ſhould not bee able too come any thing neere fayth, nor neere any knowledge at all.

Thus wee ſee now S. Paules meaning, which hee purſueth and continueth much more in adding, what the excellencie of his power is in vs that haue beleeued. And ageyn, according too the effectual voorking of the ſtrength of his power. He gathereth and heapeth vp many woordes heere toogither, which import all one thing. Neuertheleſſe it is as it were a correcting of mans leawdneſſe, which labour too deface Gods goodneſſe as much as they can, inſomuch that wheras they bee not able too deface it altogither, they diminiſh it in ſuch wyſe as it appeereth not, as if it had but a ſparke wheras it ought to haue full light. But by the way let vs mark, that wheras S. Paule ſetteth downe here the Saintes and beleeuers: he meaneth the faithfull whom God hath already called too him. And therein he ſheweth that euen when wee haue fayth, all our holyneſſe proceedeth of Gods mercy, and men bring nothing of their owne growing. Truely this title of Saintes is very honorable: but yit it behoueth vs to go to the welſpring of holyneſſe: for in our ſelues we haue nothing but vnclenneſſe. Gods children muſt needes be holy: yit muſt they conſider from whēce they haue it, whether they haue of their owne purchace and pollicie, or

Gods gift. S. Paule sheweth here, that the prayse thereof ought too
e yeelded simply vnto God. For it is not for nought that he sayeth Leuit.11.
oft, I am holy. And agein, wee know that Iesus Christ was sancti- g.44.
for vs, too the intente that wee might bee washed and scoured from & 19.a.2.
our vncleneselle. Thus much concerning the first poynt. & 1. et 1.
c.15.

Afterward followeth the cause of our fayth: namely that men attayne
not otherwise, thā by the drawing of a secret motion, according as it Math.11.
sayd, that we must learne of God, not only bicause his word conte- d.29.
th all wisedome, and God doth thereby teach vs faithfully the things
at are for our behoofe: but also bicause our Lord expounded it more-
uer, saying, he that heareth it of my father. He himself spake it, which Iohn.6.
as the wisedome of God: and yit he sheweth that the things which c.45.
e vttered with his mouth, could not preuaile, except God spake with-
a man by his holy spirit. Now if Iesus Christ could not profit men
by his teaching, further forth than Gods spirit wrought within their
arts: what shall the preaching doo which wee heare at the mouthe of
mortall men, who are nothing: men then must plant and water, and
God must giue increase, as S. Paule sayeth in the third Chapter of 1.Cor.3.
the first Epistle too the Corinthians. b.6.

Furthermore, as I haue told you, that wee must drawe all our holy-
lle frō out of Iesus Chri t, in whom we shall finde al the fulnelle and
entie of it: so also let vs vnderstand, that by that saying we bee war-
d, that wee bee not called too filthinelle, too take leaue too doo euill:
t too bee as it were sholed out too the seruice of God. Most men can
ell ynough brag that they bee faythful, and that word runnes round-
vppon euery mans tongue: but fayth is a precioulser thing than wee
ake: for it cl ēseth our harts (as it is sayd in the fiftenth of the Acts) Act.15.
oo the intent wee should bee as it were sholed out and set a side, too b.9.
iue our selues wholly too Gods seruice. But hereby it is ment, that
en are as it were of a corrupt and infected lump, till God haue drawn
out the one sort from the other. Then differ wee nothing at all from
hem that are as deepely plundged as is possible, in all manner of euil
nd wickednelle. Wee bee all alike (say I) as touching our nature.
But they that beleeue in our Lord Iesus Christ, must bee as it were
nted out from the rest of the worlde, as S. Peter also sayeth in his
rst Epi le. Agein, wee haue seene heeretofore, that wee bee clen ed
by the blud of Iesus Christ, too the intent too bee drawen out of this Iohn.17.
worlde, according also as he sayeth in S. Iohn, where he prayeth too c.15.

his

his father, not too take vs out of this woꝛld, and out of this transitoꝛie lyfe, but too keepe the naughtinesse of the woꝛld from bearing rule in vs, and too exempt vs from it. Yee see then that the thing which wee haue too beare in mynde, is that holynesse is the trew recoꝛde of our fayth. And therefoꝛe whosoeuer is called a Christian, ought too bee consecrated vntoo God, and not too intermeddle oꝛ defyle himself with the vnclenenesse and filthinesse of the woꝛld. Trew it is that our holynesse shall neuer bee perfect, so long as wee bee in this woꝛld: foꝛ wee doo alwayes drawe the lynes too vs, and although sinne ouer mayster vs not, yit dooth it dwell in vs, and wee keepe continuall battell ageinst it, too get the vpper hand. But howsoeuer the woꝛld go, yit when God once hath sanctified vs, we must apply our selues to his seruice, we must indeuer too clenze our selues moꝛe and moꝛe from all vyces, and wee must giue our selues wholly vntoo him, so as wee bee no moꝛe as woꝛldlings, which take leaue too doo what they list. This in effect is the thing that S. Paule ment too say.

Moꝛeouer, no dou. but that in this place he maketh comparison betweene such as are dꝛowned in all ignoꝛance, oꝛ rather are so hardened, that they haue no mynd at all too submit themselues too the obedience of the Gospell, but doo fyght furiously ageinst it: and the faythfull which are as sillie sheepe, herkening to the voyce of the good shepherd. S. Paule then condemneth heere all scoffers and scoꝛners which defyꝛe God, and are as Doggs oꝛ brute beasts, without any feeling of religion. When wee see these things, they are all of them mirrours vntoo vs, too make the heares stand vp vppon our heades, by making vs too knowe what wee should be, if God pityed vs not. And therfoꝛe when we see folkes scoꝛne God so openly, and rush foꝛth at random into al leaudnesse, let vs acknowledge the infinite goodnesse of our God, in that he hath separated vs from that companye. Wherefoꝛe when wee see one soꝛt sotted in their vnbeleefe, and an other soꝛt full of pryde, bitternesse, and stubboꝛnnesse ageinst the Gospell: let vs vnderstand that wee our selues should bee lyke them, but that God hath reached foꝛth his arme vppon vs.

But now let vs marke well the woꝛdes that S. Paule vseth heerein, saying, the excellent greatnesse of his myghtinesse, according to the effectuall vvoorking of the povver of his strength. It should seeme that the holie Ghost ment too thunder dowme vppon this diuelish opinion wherwith the woꝛld hath at all tymes bin besotted, that is too

lt, of freewill. For the heathen men presumed so farre, as too say at God had in deede created them too bee in the woꝛld, and that it as in his power too giue thē good oꝛ bad foꝛtune, as they termed it: e that it was in euerye mans owne powꝛer and freechoyce too follow ertew, and too behaue himself in such wyse, as no fault myght bee unde in him. Loe how the heathen men parted the stake betweene od and themselues. The lesser matter, which is the setting of vs ere beneath too crawle heere lyke frogges, they left vntoo God: but e greater matter, namely our atteyning vntoo heauen, and the ruling our selues in all vertew, that sayd they, was in mans owne abilitie, d belonged only too himself. The Iewes and Papists haue not bin toogither of this mynd: foꝛ (as I haue touched alredye) they confesse at we haue neede of Gods helpe: But yit foꝛ all that, they will haue s too mingle some peece of our owne holinesse with Gods grace, and o bee able too wooꝛke ioyntly with it, as they say, insomuch that hen it commeth too the reckening, the cheef part shall alwayes bee found in our selues.

But let vs see how the holy Ghost speaketh of it. Too what end he all these termes of hyghnesse, power, strengh, effectual vvorng, and myghtinesse? wherfoꝛe heapeth he vp all these toogither, too shewe that men bee mad when they will take moꝛe vpon them an becōmeth them: Ther is not that woꝛd heere, which serueth not abate our cackling, if wee boast of neuer so little a dꝛop of goodnesse. foꝛ if men say, I haue yit some good mouing in mee, I haue some eece of vertew: behold, S. Paule speaketh of Hyghnesse: as if he meant to shew that all the goodnesse which we haue, is aboue the woꝛld, and hath not his roote noꝛ spꝛing in our selues, but cōmeth from aboue, as S. Iames sayeth. Again, if men say, wee haue some power too withstand our owne vyces, and to fyght ageinst temptations: S. Paul sayeth heere, that our strength, our power, and our myght commeth of God, and that he must bee sayne to bestowe it vppon vs, and we to receyue it of him. If men say still, yit by streyning our selues we may be able too doo somewhat: S. Paule telleth vs, ther is no effectuall woꝛking, ther is no bringing of the thing to passe, vnlesse God giue it vs, according too his speaking of it in the second to the Philipians, where he sayeth, that it standeth vs on hand too walke in feare and warinesse, because it is God which giueth both the will & the abilitie to perfoꝛme the will, according too his owne good pleasure: that is too say, he be-

Iam.1. c.17.

Phil.2. b.12.13.

ginneth the woorke, and bringeth it too the end and knitting vp. Too bee short, let vs marke, that looke how many woordes there are heere, so many great thunderclappes and lyghteninges are there too beate downe and too sinke all the pryde of man, too the intent that being confounded in our selues, wee myght giue God the glory which he deserueth, and with all lowlinesse frankly and freely yeeld our selues giltie, acknowledging that al goodnesse commeth of him, & that we be beholden to him only for it. Thus yee see how the effect of the matter which wee haue too marke vppon this streyne, is too imbace our selues in such wyze, as wee myght haue no desyre too part halues with God, too saye that he dooth but helpe vs, and that there is some portion of his grace and holy spirit in our owne freewill: but too yeeld him purely and simply the whole prayse of our saluation.

Furthermore, let it also make vs too despyze the world, that wee may content our selues with the hope of the euerlasting lyfe which is purchased for vs by our Lord Iesus Christ. For wee knowe that although men bee generally subiect too many afflictions, and that this lyfe of ours bee notwithout cause termed a vale of wretchednesse: yit god exercizeth his owne childrē with greater abundāce of aduersities, than he dooth the other sorte: for they also haue neede too bee alwayes put in mind to renounce the world. If wee should liue heere too much at our ease and pleasure, what woold become of vs, seeing wee nisse not too fall a sleepe heere, notwithstanding that God doo pricke vs and quicken vs vp so many wayes, to passe hence in poste without resting heere bylowe: yee see then in fewe woordes, howe God will exercyze vs many wayes after he hath called vs too the fayth of the Gospell, for else wee would bee weery of seruing him, and it would seeme too vs that his loue were but a very slender thing, if wee should not learne to giue ouer all other things as little or nothing woorth, and too imbrace Iesus Christ. Therefore let vs learne that S. Paules intent heere, is too drawe vs in such wyse vntoo God, as nothing may let vs too walke in our calling: and that if we haue not all thinges to our lyking in this world, wee may lerne too esteeme the inestimable benefites of our God better than wee haue doone, that wee may say with Dauid (as he speaketh in his sixteenth Psalme) I haue myne heritage, which
Psal. 16. 5. suffizeth me: seeing that God hath giuen himself too mee, I haue so excellent a portion, that I passe not for going through all the afflictions of the world, Pouertie, sickenesse, reproche, feare, & threatnings, all

these

ese thinges shalbee sweete too mee, so I possesse my God, and he ke mee to feele that he hath chozen mee, and reserued mee too him- fe, and is mynded too haue mee partaker of all his goodes. Thus see in effect, that by this text wee may bee hartened and strengthe- vntoo pacience, too beare myldly all the afflictions and aduersities the woylde, and not too bee greeued oz out of conceyt: and that al- ough God make vs now and then too dzinke of a bitter cup, and giue cause too sigh and lament, yit wee must not fall too reppyning and dging, but assure our selues that God hath giuen vs a good com- t, in that he hath called vs too bee parttakers of his kingdome, and ttered his power already in vs, as wee ought as it were too ad- nce our selues aboue all earthly thinges, and too looke downe at m as at our feete.

And foz as much as wee doo not yit perceyue such fulnesse of Gods ace, as were to be wished, therfoze S. Pãule sendeth vs to the per- n of our Loyd Jesus Chzist. And surely if he had not added, that God ath vttered his power in his only sonne, after such maner as we haue ed it: what a thing were it: Foz we myght alledge in way of reply, lo: where are these riches of God: Foz we be not only bereft of the ds of this woyld, but also we be as a dzy & barrein groũd in respect e grace of Gods holy spirit. If there bee any poztion of it in vs, it smal, as wee ought too bee ashamed of it: and yit foz all this, wee moreouer plundged in our infirmities. If yee speake of Gods er, it ought too get the vpper hand of all sinne in vs. But wee bee eake, that wee bee as good as beaten downe. Agein, it were meete Gods image should shyne foozth in vs, and wee beare such stoze of hinesse and such blemishes about vs as is pitie too see. Wee should wholly consecrated too God, but the woylde holdes vs backe, and bee as it were snarled in it. Loe how the faythfull myght bee a- shed when any talke were ministered concerning Gods grace, if y stayed there, and were not led foozth too Jesus Chzist. Not with- cause therfoze doth S. Paule adde here, that God did then vtter the cellencie of his power, when he rayzed our Loyd Jesus Chzist from ath. And he speaketh purposely of his resurrection, bycause that in s death wee see nothing but astonishment. Foz there appeered no- ng but weaknesse: but by his vanquishing of death he shewed him- f too bee the sonne of God, yea and the Loyd of glozie and lyfe, who d all power in himself. And that also is the cause why S. Paule

sayth, that God did set him at his ryght hand. For it had not bin ynough for Iesus Christ to haue bin rayzed agein, except he had a continuall and abyding dominion. Trew it is that euen in his (only) resurrection, wee haue a record that he is the sonne of God: but yit for all that, wee must passe one step further, namely that he had not a blast of power and away, but that by his ryzing agein, he atteined such superiozitie, that all the world is gouerned by him, and he is now set downe at the right hand of God his father, to maynteyne and preserue his seruantes that call vppon him, and put them selues intoo his keeping, and hath sufficient power to ouercome Satan and al the world, and all our enemyes. Now then wee see S. Paules meaning: that forasmuch as wee myght bee cast downe, and our fayth at leaste wyse sore shaken, if wee should looke no further than too our selues: therefore he setteth Iesus Christ before vs, as the trew patterne, wherin wee may see the thing that as yit is vnseene in our selues: that is too wit, Gods inestimable power which surmounteth the whole world. For first he is rayzed from death: and secondly he is set at the ryght hand of his father. Now the speaking of Gods ryght hand is a resemblance taken of men. It is certeyne that God hath nother ryght hande nor lefte, for he is infinite, and fylleth both heauen and earth, and agein, he hath no body, but is a spirituall beyng. Therefore wee must not imagin any place certeine, when Gods ryght hande is spoken of. And whyn as it is sayd, that Iesus Christ sitteth there, it is too shewe that he filleth all the world with his power. Trew it is, that as in respect of his manhood, he is in heauen: and it is one of the Articles of our fayth, that he is ascended into heauen. But yit notwithstanding, although he bee absent from vs in his body: and that there is a great distaunce betwixt vs: it is no let but that he filleth all things with his holy spirit, and dwelleth in vs himselfe, and that wee bee nourished
Iohn.6. f.55. by his owne substaunce, according to this saying, that his flesh is our meate, & his blud our drinke. Yee see then how that Gods right hand is not some certeyn place for Christ to sit in, but the souereinty which he hath obteyned too gouerne the whole world. And (as I sayd afore) it is a similitude borowed of men, as when a prince maketh his vicegerent, he setteth him at his right side, as who should say, Loe here the second person (of my Realme) whom I will haue men too obey. God
Colos. 2. b.9. then in the person of our Lord Iesus Christ, ment too shewe that he is our father. Trew it is that the whole fulnesse of the Godhead is in Iesus

s Christ. Howbeit forasmuch as wee bee heauie and slothfull, and able too attayne too the maiestie of God, therefore it is sayde, that Iesus Christ hath obteyned all soueraintie, so as wee bee sure that he ch vs in his protection, & that being vnder his hand, wee be safe, and the diuels of hell (doo what they can) cannot preuayle at al ageinst . For who is it that hath al power? It is ẽ our head. Although ẽ at we which are his members be weak: yit is there strength ynough the head, which is the chiefe part of the body. And so ye see for what use it is sayd, that Iesus Christ is set at the right hand of God his ther: namely too shewe vs that wee neede not too seeke farre for his lp, seeing he gouerneth all things both aboue and beneath, and wee e committed too his charge here. He sayeth that God hath vttered s high and infinite power in vs. Howebeit forasmuch as that sufeth not, by reason of the infirmities which wee feele, & for that ther e so much amisse in vs still, and wee bee not yit come too the full measure, no nor too the hundreth part of it: therefore too the intent we may be better assured of all the things that wee want, wee must con them in Iesus Christ: Are wee then subiect yit still vnto death? hold Iesus Christ is receyued vp into ouerlasting life: for the be cause why he became a mortall man as wee bee, was that the life ich he hath, might belong vnto vs. Doth sinne dwell still in vs? Be ld, Iesus Christ hath no spot nor blemish in him. Are wee weake? e is the power of God his father, and looke whatsoeuer he receyued his manhod, which he tooke of vs, was for our sakes and too our be ofe. Too bee short, looke whatsoeuer wee want, and whatsoeuer y comfort or quicken vs, we shall fynd it in our Lord Iesus Christ, cause wee should not bee in care and perplexitie, as though we were cluded from the benefites that S. Paule hath made mention of here ofore. Finally wee should neuer haue any setled trust, except wee new that the things which are wanting in our selues, are in our head. For the measure of Gods gracious giftes is very small, yea euen in e perfectest folke, and in such as are forewardest and haue profited most of all. Sith it is so then, wee should alwayes hang in a mame ing and doubt. But when wee know that all is accomplished in our Lord Iesus Christ, and that he is as it were the first fruites, and that wee were sanctifyed in him, and that in his person wee haue receyued he things aforehand, which shall bee geuen vs in all plentifulnesse hereafter when he hath taken vs out of this world: there verily lyeth our

our certeintie, wherupon wee ought too rest, that wee bee not shaken downe with any temptation. Too bee short, wee bee taught by this text, that although Gods grace bee weake in vs, that is too say, although he haue put but a small beginning of it in vs, and not so large an abundance as were requisite or too bee wished for: yit notwithstanding the same giueth vs a taste and sauer too trust in him. For there cannot bee so little grace of his holy spirit in vs, but that (as sayeth S. Paule in the eyght too the Romanes) we know the same is as a gage or earnest penny afore hand, of the lyfe that he hath promised. Trew it is that this lump of sinne dwelleth still in vs: but it ought too content vs that God vouchsafeth too bestowe neuer so little of his holy spirite vppon vs.

Furthermore, for asmuch as wee can not be sure of all these things, considering the slendernesse that is in our selues, and the infirmities and wantes which wee haue: therfore wee must lift vp our eyes to Iesus Christ. Yea, what auaileth it vs, that wee may fynd all perfection in hym: for wee bee too too farre of from hym. Wee bee farre from hym as in respect of distance of places, & in that respect doth S. Paul say, that wee bee absent from hym, bicause we walke but by faith, and not by open eye syght and beholding. But yit for al that, wee be members of his body. Then seeing it is so: like as a roote cannot bee separated from the tree, but sendeth foorth his sap into all the boughes and braunches of it: Euen so let vs vnderstand, that the end wherunto our Lord Iesus Christ hath in such fulnesse receiued the spiritual gifts that belong too the heauenly life, is too communicate them too vs so farre foorth as needeth, euen from degree too degree, according as wee shall haue profited in the faith. And heerewithall let vs continually beare in mynd, that wee must stoope and humble our selues, and (bee contented too) bee still farre of from the perfection whereunto it becommeth vs too aspyre, and too bee as hungrie folkes, so as wee feeling our owne necessitie and lacke, must runne too our God too beg at his hand, knowing that he is able too increace it from day too day, and that if it were not so, wee should bee vndoone out of hand, and al should go too wrecke and vanishe away, but that he continueth the thing that he hath begunne. Yee see then how it standeth vs on hand too bee ioyned too our Lord Iesus Christ, and too knowe that there is an inseparable bond betweene him and vs. And inasmuch as he once became poore too make vs ryche, as it is sayde in another place: that is the

very

ry meane wherby all the riches that are in him, are at this day com-
nicated vntoo vs. Not that wee haue the full fruition of them, as
sayd afore: but bycause it is ynough for vs that wee haue some small
tion of them, too make vs taste the loue of God, and too knowe that
will not fayle vs in any thing, but that sith he hath giuen vs a war-
nt that he is come neere vntoo vs, and dwelleth in vs by his holy spi-
t, as wee haue seene in the second too the Corinthians: he will also
l vs euen vntoo the end. His vsing of the woord Inriche, is too shew
at there shall alwayes be want & needinesse in vs. Neuertheless let Phil.1.
trust boldly to this promis, that he which hath begun the good work a.6.
vs, will go through with the same, yea euen vntoo the day of our
ord Iesus Christ. And that is sayd too giue vs some refreshing when
r lyfe is (too our seeming) ouerlong, and wee would fayne that the
yde perfection were alreadie shewed openly in vs, and that Iesus
hrist were come agein. But it is sayd that vntoo that day wee must
alwayes bee iourneying, and go on still forward further and further,
and beseeche God that he suffer vs not too quayle. Sure wee bee that
shall neuer fayle too sustayne want and necessitie: but yit will he
cour vs in such wise, as wee shall perceyue that if he haue once vout-
ed too behold vs with the eye of his mercie, it is too accomplish the
worke of our saluation throughout, and (too doo vs too wit,) that he
th not knit vs too our Lord Iesus Christ for nought, but that his so
oyng hath bin, too the ende that euery of vs myght euen now, accor-
ng too the measure of his fayth, possesse the goods that are peculiar
him, till he haue fylled vs too the full: which shall bee when he hath
t vs fully too him.

But now let vs cast our selues downe before the maiestie of our good
God, with acknowledgment of our sinnes, praying him too make vs
too feele them, as it may drawe vs from them, and cause vs to direct
r lyfe obediently according too his commaundements, so as we may
hewe by our deedes, that he hath not bought vs so deerely in vayne,
ut that wee giue ouer all our owne fleshly lustes, and yeeld our selues
holly too the seruice of him that hath once adopted vs for his heri-
age. And therefore let vs all say, Almyghtie God our heauenly fa-
her. &c.

19. And that you may knovv vvhat the excellent greatneſſe of his povver is tovvardes vs beleeuers, according too the vvorking of the myghtineſſe of his ſtrength,
20. VVhich he vttered in Ieſus Chriſt vvhen he raiſed him from the dead, and made him too ſit at his ryght hand in the heauenly places,
21. Aboue all principalitie, and myghtineſſe, and povver, and Lordship, and aboue all names that are named, not onely in this vvorld, but alſo in that vvhich is too come.
22. And hath put all things vnder the feete of him, and ſet him ouer all things, too bee the head of the Church,
23. VVhich is the body of him vvhich filleth all in all.



Began too tell you this morning, howe God hath ſufficiently declared vntoo vs, that if we haue and poſſeſſe his only ſonne Ieſus Chriſt, wee haue the full perfection of all good things, ſo as if wee caſt our eye vppon him, wee may ſee all that is too bee wiſhed. And therefore that although there bee many thinges blame woorthy in vs, yea and that we fynd nothing but frayltie in our ſelues: yit wee ſhall haue a ſure and ſubſtantiall ſtud too leane vntoo, in that our Lord Ieſus Chriſt calleth vs too him, and telleth vs that the things which he hath receyued of God his father, are common too vs, and that although wee inioy them not as yit too the full, yit wee cannot bee diſappoynted of them. Too bee ſhort, I told you alſo that our Lord Ieſus Chriſt is ſet at the ryght hand of God his father, too the ende that wee myght bee ſure that all things are vnder his hand, & that he rules the whole world, and that all good things are of him, and he is able too diſappoynt all anoyances, inſomuch that if we be vnder his protection, wee may defye the diuell and all our enemyes.

And now too the intent wee ſhould lerne too content our ſelues the better with Ieſus Chriſt alone, and not wander heere and there as we

be

he woont too doo: S. Paule addeth expressly, that he vvas set aboue all myghtinesse, souereintie, principalitie, and povver. No dout but that he meaneth the Angells: howbeit he hath vsed this maner of speeche, to hold vs the better too our Lord Jesus Christ, that no fancy myght turne vs from him: as if he should say, although God haue imparted some portion of his glorie, dignitie, and power among the Angells: yit dooth it no whit diminish, that which he hath giuen too Jesus Christ: and therefore, wee shall fynd in him all things that are needfull, so as wee neede not too gad heere and there for them, nother is it lawfull too ioyne any companion with him, bycause all preeminence, and whatsoeuer else may bee thought or deuyzed too bee moste noble and excellent, is there, that is too say, in our Lord Jesus Christ, and he (only) is too bee sought vntoo, as Paule himselfe sayeth also in the first too the Colossians. For it is not now alate that the world hath sought occasion too turne away from our Lord Jesus Christ, vnder colour of seeking too the Angells of heauen. Wee see how Gods creatures are alwayes drawen too some superstition, and men make Idolls of them, bycause God executeth his souereintie by the Angells, and they be as it were his handes, his officers, and his instrumentes. That is the cause why men think them selues too haue doone much in betaking themselues too S. Michaell, or too S. Gabriell, or too I wote not whom else. For (as I sayd) it is not a vyce newly deuyzed: the diuell who is the father and author of lying, hath intangled men at all tymes with such fancies, yea and euen the Christians haue followed the example of the heathen mens doings in that behalfe. For the heathen men haue alwayes surmized the Angells too bee as halfe goddes, and thought too haue them as their mediators, wherby too come vntoo God, bycause they were not woorthie of themselues. And euen after the same maner, talk the Papistes at this day. Now, the selfsame abhominations began too be buylded vppon the earth euen in S. Paules tyme. And for that cause he sheweth that it is not lawfull too match any thing with Jesus Christ, but that although the Angells bee magnifyed, and bee called vertewes, powers, Lordshippes, and dominations, and men giue them what other tytles they list: yit must they stoope and bee inferiour too the head, and the cheefe dignitie must bee reserued too Gods some, bycause that all knees must bow before him, not only of worldly creatures, but also of heauenly. Wee see then that the cause of S. Paules packing toogither of so manie woordes in this

Psal. 104. a. 4. &c. Heb. 11. b. 7.

Esai. 45. d. 23. Rom. 14. b. 11. Phil. 2. b. 10.

this place too expresse the Angells withall, is that wee should the better bee hilde too our Lord Jesus Christ, and rest wholly vppon him, without wandering one way or other, vnder pretence that the Angells haue excellent and noble giftes. And so wee see and may gather vpon this streyne, that all the dotage of the popedomme in imagining of Patrons, Aduocates, and mediators vntoo God, sprang vp euery whit of it of none other cause, than for want of knowing of our Lord Jesus Christ, and of the things giuen vntoo him by God his father: For wee haue no mynd too repose our selues vppon him, except wee know too what ende he is come. But the Papistes haue on the one syde imagined themselues too bee separated from our Lord Jesus Christ, not knowing that he is become our brother, too the end wee should repayre familiarly vntoo him: and on the other syde they haue robbed him of his office which is allotted him in the holy scripture, and made but a dead thing of it. So much the more therefore behoueth it vs too marke wel these sayings, that we be made al one, & gathered togither into one body with the Angells of heauen, and with the holy fathers that lyued vnder the Lawe, and that wee and all the Prophetes, Apostles, and Martirs, must with one common accord glorify our commō head Jesus Christ, and resort vntoo him, and that he must bee set vp on hye for euery man too looke at, and that wee must not wilfully put blyndfoldings before our eyes, but take away all impediment, that his glorye be not in any wyse dimmed. The very meane then to ouercome all lets that Satan shall cast in our way too stop vs from comming too Jesus Christ, is too consider that there is no dignitie or worthinesse in the whole world, neyther aboue nor beneath, which is not made too stope, too the end wee should all of vs bee ioyned vntoo him, with one accord. Thus you see in effect what wee haue too gather vpon this text.

Trew it is that by those wordes, wee be doone too vndestrand also, that God distributeth offices among his Angels as pleaseth him, so as one hath a greater charge than another. Yit notwithstanding it is not in our power too knowe how the case standeth with them. Let vs bee contented too knowe it according too the measure of our fayth, and onely giue eare too Gods woord, and in all soberneſſe learne of him, without giuing bydle too our owne fond curiositie, as a number doo, whom wee see disputing finely of the Angels, as though euery of them would bee marshal of Gods house, too place euery of the Angels according too his degree. For there is not a more diuilish malapert-

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nesse, than too babble in that sort of Gods secrets, further than God hath made vs priuie too them by his woord. Therefore let vs hold our selues contented, that the Angels (how noble so euer they bee) are ordeyned too be the ministers of our welfare, by meanes of Jesus Christ. And whensoeuer wee intend too haue the familiaritie (or acquintance and helpe) of them: Let vs not doo as the Papists doo, which haue their peculiar prayers too make vnto them: but let vs repayre too Jesus Christ: for by that meanes shal all things become common betweene them and vs. When hauing spoken of the Churche, wee say, I beleeue the communion of Saincts: it is certeyne that the Angels are comprehended therin, seeing that God imployeth them too doo vs seruice. And why doth he so? It is not for that wee bee worthye of it: but bycause he hath gathered vs all toogither vnder Jesus Christ. That therefore is the verye bond of concorde and brotherhood betweene vs and the Angels.

Now hereupon S. Paule addeth, that Iesus Christ hath obteyned a name, (that is too say, a maiestie) which is aboue al names, as vvell in heauen as in earth. Here S. Paule sheweth vs briefly, that all our wisdome is to know the benefits that are brought vnto vs by the sonne of God, and which wee possesse in him alone, so our fayth bee settled wholy vppon him, according as it is sayd in the Acts of the Apostles, that there is none other name giuen vnder heauen, wherby wee must bee saued. Act. 4. b. 12. For (as I told you this morning) inasmuch as God is incomprehensible, and dwelleth in light which wee cannot approche vntoo, (as S. Paule termeth it) Jesus Christ must as it were step in betwixte him and vs, too the end wee may preace boldly vntoo him, and know that he is not far distant, nor farre separated from vs, wherfore let vs marke that whereas here is mention made of Name: it is bycause God wilbee knowen in the person of his onely sonne. It is sayd herewithall, that there are not manie Godheads. As touching the essence or being, wee haue but onely one God: and yit in Jesus Christ wee haue the liuely and expresse image of the father, so as ther wee finde whatsoeuer is expedient and requisite for our saluation. It is said that wee ought too glorye in our knowing of the onely one God: but yit that is accomplished in the person of our Lord Jesus Christ, bycause that when men go about too seeke God, they enter intoo a terrible maze, vnlesse Jesus Christ bee their way and leader. Thus wee see now whereat S. Paule aimed. 1. Tim. 6. c. 16. Deut. 4. f. 35. 39. 1. Cor. 8. b. 4. 6. Colos. 1. b. 15. &c. Iere. 9. g. 24.

And

And it is added also, that the same is not onely for this worlde, but also for the other: wherby is ment, that the knoweledge which wee haue of Iesus Christ, will suffize vs for the heauenly lyfe. Nowe it should seeme at the first blush, that there is some contrarietie betweene this Text, and that which is sayd in the fifteenth Chapter of the first Epistle too the Corinthians. For there he sayeth, that at the latter day when the worlde shalbee iudged, our Lord Iesus Christ shall yeeld vp the kingdome too God his father, of whom he holdeth it: and here he sayeth, that Christ is stablished in all auctoritie, yea euen for the worlde too come. But these twoo agree very well. For whereas he sayeth, that Iesus Christ hath a name aboue al names, and that he is the image of God his father: that is bycause of our rudenesse and infirmitie, according also as when he is called Gods liuetenant, that is, bycause we could not bee in rest, except wee knewe that God hath his hand stretched out too succour vs at our neede: and wee perceiue that the better in Iesus Christ, inasmuch as he is come neere vntoo vs, and is become our brother. God than dooth not so reigne by the meane of Iesus Christ, that he shoulde giue ouer his owne office, and sit ydle in heauen himselfe: it were a leaud dotage too thinke so. And truly wee see how our Lord Iesus Christ speaketh therof in the fifteenth of S. Iohn: my father and I (sayeth he) haue alwayes our hand at woorke. There he sheweth that the ordeyning of him too bee ruler of the worlde, was not too the ende that the father should in the meane whyle sit vnoccupied in heauen: but it is saide so in respecte of vs, too the intent that wee should not doubt but that God is continually neare at hand too vs, when wee seeke hym in faith. At the latter day, and after the iudgement, wee shall haue new eyes, as saith S. Iohn. And for as much as wee shall bee like vntoo God, and be transfigured intoo his glory, wee shall see hym as he is: whiche thing wee can not doo now, bicause wee haue too dull wits. Wherefore it is ynough for vs nowe, that wee behold hym as in a glasse, and darkely (as saith S. Paule) and that wee knowe hym in part. You see then, that the yeelding vp of the kingdome by our Lord Iesus Christ vntoo God his father, is that wee shal behold Gods maiestie and substance which is incomprehensible too vs as nowe. For wee shal haue our nature changed, and wee shalbe newe fashioned in the heauenly glory, and we shal be quite and cleane rid of al the corruption wherewith wee be compassed about as now. And yit for al this, it is not ment that Iesus Christ

1. Iohn. 3. 2. 1.

1. Cor. 13. 12.

shalbe

shalbe abaced: for hee shalbe then muche better in his perfection, according as it is said in the third too the Colossians, that our life is hyd in God with Jesus Christ, and that when Jesus Christ appeareth, thē shal our life bee discouered likewise. Too be short, when wee be come too the souerein blisse, that is purchaced for vs, then shal wee haue the thing that lieth as yit but in hope, & Jesus Christ shal gather al things too hym selfe, so as wee shal be then partakers of his glory, euery man according too his owne degree and measure. Thus yee see how these two Textes agree very wel: namely (that God hath giuen Christe a name aboue all names, and also) that he shal yeeld vp the kingdome to God the Father. And why? for wee shal then see his heauenly maiestie, which we bee not able too conceiue as now, bicause wee be fleshly. Also wee shal perceiue, that wheras Jesus Christ is appeared vntoo vs a mortal man, he hath bin so glorifyed in his humane nature, that in very deede he is God, of one selfe same substance with his father. This (say I) shalbe fully knowen then, wheras nowe wee haue but a litle shadow of it. Furthermore, let vs learne, that when Jesus Christ was exalted by God his father, it was too the ende that his aduancement should serue too our euerlasting saluation. And therefore in the. ix. of Esay he is called the father of the worlde too come, too the end wee might knowe, not only that he is giuen vntoo vs for this transitory life, but also that the substance of the faith which is grounded in hym, is in heauen, and that there wee shall feele the fruite of the thing that is now hidden, and which wee taste as yit but in part, and that wee shal enter intoo full possession of all the goodes that are giuen too hym already. Thus yee see why S. Paule hath purposely made expresse mention of the world too come.

He addeth immediately, that God hath put all thinges vnder his feete, and made hym head of the Church aboue all thinges. His speaking here of the subiection of the whole worlde, is too shewe, that what soeuer thing wee haue neede of, if wee can resort too our Lorde Jesus Christ, he is able too succour vs, for he hath wherewith too doo it. Yea and wee must marke well how it is sayd in the eyght Psalme, that God hath care of all thinges, yea euen vntoo the sheepe, too the bydes of the ayre, and too the fishes of the sea. Too bee short, al creatures are put vnder his feete. And too what end? For the holy Ghost ment too drawe vs therby, as litle babes, and to shew that the spiritual benefites (which wee ought too haue in greatest estimation) are communicated

nunicated too vs by our Lord Jesus Christ. His saying then is, that wee might not eate one byt of bread, saue in respect that wee bee members of Jesus Christ. For it is all one as if he intended too traine vs vp higher by an Apte, in as much as all thinges are giuen too our Lord Jesus Christ, with condition, that if wee bee members of his body in deede, al thiugs that he hath, doo belong vntoo vs, and that if wee separate not our selues from him, he wyl hereafter niake vs partakers of farre higher and excellenter goodes: that is too wit, that we shalbe named Gods chyldren, and bee taken so too bee, and become the temples of his hôly Ghost. And what a thing is that? What a thing is it, that wee may come freely vntoo hym, and cal vppon hym boldly, as our father? What a thing is it too bee inriched ageine with the giftes that wee were bereft of by the sinne of Adam? What a thing is it too bee matched in felowship with the Angels, in stead of being vnder the tyrannie of Satan, and vnder the thraldome of sinne? Howe can wee haue these so high and noble thinges, sith wee can not clayme so much as a morsel of bread as our owne, without theft, saupng in that wee be members of our Lord Jesus Christ. Now then wee see whereat S. Paule amed, in saying that all things are made subiect too our Lorde Jesus Christ. So then let vs learne now too giue God thankes in the name of his onely sonne our lord Jesus Christ, whom he hath sent, not onely too feede and nourishe our bodyes, but also too bee foode too our soules, that they may lyue euerlastingly. And by that meane let vs learne too inure our selues, to acknowledge that our Lorde Jesus Christ hath wherwith too succour al our necessities. Then if the diuell make so violent assault vpon vs, as we may be afrayde of vtter quayling: let vs vnderstand that our lord Jesus Christ hath an inuincible fortresse wherwith too defend vs ageinst hym, and armyes wherewith too make vs inuincible in al battels. Therfore when wee bee weake, let vs resort too his strength: when wee want any grace, let vs desyre him too giue vs what he thinketh necessary: when our enemyes play the mad beastes, and it seemeth that wee shoulde be quite and cleane swallowed vp as it were in gulfes, let vs beseech our lord Jesus Christ too hold vs vnder his protection, and too hold Satan as it were chayned with al his vpholders, so as he suffer vs not too be ouercomme of of them. Yee see then how all thinges were made subiect to our lord Jesus Christ, not for his owne vse: (for what neede had he of them?) but for our sakes, too the end he should giue vs what soeuer he knoweth

too

too bee for our behoofe, and that wee also shoulde learne too seeke all thinges at his hand, and that when he seeth our enemyes haue the aduantage of vs, he should represse them, as he wel can.

Furthermore, whereas S. Paule sayeth heere, that he was ordeyned head in the Church (or ouer the Church) in all thinges: it is a continuing in his matter, too bring vs wholly too Iesus Christ. As if he should say, It is trew that Gods gracious giftes are delt abrode, yea and that the Angelles and mortall men also may bee ministers of them vntoo vs: but yit howsoeuer the cace stand, we must alwayes resort too the welhead. The veynes that are dispersed throughout the whole bodie, may well giue strength too euery part, for they bee as it were the Cundityppes of the blud: but yit howsoeuer the world go, the brayne must alwayes be the welspring of lyfe. It is wel to be seen, that in a tree the sap is spred throughout: and yit notwithstading albeeit that the roote ascende not vp too giue nurrishment too euery braunche and leafe: all the nurrishment commeth of the roote. And if any man woold say, that the whole tree is mayntayned alyue by any one braũch: the cleane contrary is seene. It is trew that a great bough may well giue nurrishment to the braunches and twigges that are about it: but is it meete that that should preiudice the roote therfore: (No surely:) no more than the members of a mans body ought too preiudice the heade, though euery member doo his dewty. Here S. Paule sayeth that our Lord Iesus Christ was giuen to the Churche to be hir heade abone all thinges, as if he should say, it behoueth vs all too resort vntoo him. In this cace ther is nother S. Paule, nor S. Peter, nor the virgin Mary, nor S. Michaell that haue ought of their owne. For they are all needie & hungery, sauing so farforth as Iesus Christ filleth them: & therfore al of thẽ, as well the great as the small, must be fayne to draw out of his plentie. And that is the cause why that in the selfsame text which I alledged out of the first to the Colossians, S. Paule sayeth, it pleased God the father that all plentie or fulnesse should dwell in him. Coloſ. 1. c. 19.

For the tytle of Head is not alonely a style of fleeting honour: but it serueth too expresse the power of our Lord Iesus Christ so much the better. Therefore lyke as a (naturall) head not onely hath superioritie and preeminence aboue the whole body, but also yeeldeth nurrishment too the whole, and keepeth the man alyue: euen so is it betweene our Lord Iesus Christ and vs, in so much that all should go to wrecke, if wee depended not vppon him. Although (say I) it seeme that wee haue

haue receiued ryght excellent giftes at Gods hande already: yit notwithstanding all is but wynde and smoke, vnlesse wee holde out in the vnion of our Lord Iesus Christ. Herewithall it behoueth vs too note also, that inasmuch as Christ is called a heade, it is meete that all others should obey him, and that wee should yeelde vntoo his doctrine, that he may rule all things as the head ruleth all the rest of a mannes body. For the feete go, and the handes stirre, and too bee short, there is no part which is not willing and forewarde too doo whatsoeuer the head shall appoynt it. The lyke must bee doone in the Church: Iesus Christ must rule, and all men must quietly obey him. And so we haue too marke in this text, first that our saluation dooth so depend vppon Iesus Christ, that there are nother Angells nor men, how holy soeuer they bee, which haue not neede too receyue at his hand, the thinges that they want in themselues. And therefore when wee stand in neede of any thing that is requisite, eyther for the present lyfe, or for the heauenly lyfe, eyther for our bodyes, or for our soules: there is no running too S. Peter, nor too S. Paule, but wee must go streyght to our Lord Iesus Christ. Marke that for one poynt.

Secondly also let vs lerne too suffer our selues too bee ruled, and too bee hild in awe by the hand of our Lord Iesus Christ, that therby wee may shewe our selues too bee trew members of his bodie. And he cannot bee our head, but he must needes therwithall bee our Shepherd too, and haue all authoritie ouer vs. But lyke as I told you that the diuell hath labored too deface the glorie of Gods only sonne, vnder the pretence of Angells: so on the otherside, he hath sent vs an voole intoo the world, too bee a barre in our way, that Iesus Christ myght bee as it were separated from vs. For the Pope is not ashamed too spew out this blasphemie, that the Church should bee but a headlesse bodie, if he himselfe reygned not ouer it, ne had the vniuersall dominion of it, so as euery man looked at him, and his seate were aboue the whole world. And that is as much as if he should say, that Iesus Christ hath no more too doo here, but ought too hold him contented with heauen, and let his successor alone too rule in his stead. But herein wee see how he ouershoots himselfe, to abolishe the whole soueraintie of the sonne of God. So much the more therefore doth it stand vs on hand too beare well this Text in mynd, wherein S. Paule sayeth, that Iesus Christ is appoynted too bee head of the Churche aboue all things. It is trew that the Pope will affirme himselfe too bee but as

an vnderhead, and therefore that Iesus Christ is not thrust out of his place. But let vs looke backe too that which I haue touched alreadie: which is, that Iesus Christ will haue no imaginatiue title, but will haue his power reserued vntoo him, which belongeth vntoo him. For a head requireth not onely too bee set hygheſt: but also too haue all men too receyue all things from him: and it behoueth vs all too vnderstand, and that he is the very roote of our life, and the fountayne from whence it behoueth vs too draw, notwithstanding that he sends foorth his spirituall benefits and goods among vs, by such chanels or cundits, as he thinks good. Thus yee see what wee haue yit further briefly too beare in mynd.

This matter is layd foorth more at large in the first Chapter too the Colossians. For S. Paule sheweth there, that our Lord Iesus Christ, was appoynted too bee the head euen from the beginning of the world, forsomuchas all things were created in him, and not alonly forsomuchas he is our redeemer at this day. For put the case that Adam had not falne intoo the ruine wherintoo he hath drawen vs with him: yit had Gods sonne bin alwayes still as the first borne of al creatures. Not that he himselfe is a creature, but bycause he is the foundation, according also as S. Paule addeth the reason thereof, which is, that in him the Angels were created, and in him they haue their being or abiding. Yee see then that the sonne of God should not haue ceassed to haue had all preheminence both aboue and beneath, though wee had not falne with our father Adam intoo such confuzion as wee bee in. But now our Lord Iesus Christ must bee our head after another manner: that is too wit, too make vs at one agein with God his father, and too gather vs toogither agein vntoo him, from whom wee were estraunged by sinne, so as he was our deadly enemie, til we were brought in fauour agein by meanes of Iesus Christ, by forgiuing vs our sinnes. And besides this, S. Paule declareth in the same Text, that Iesus Christ was ordeyned head of the Churche, too the end that all fulnesse should bee in him. Thus wee see how wee ought too be knit with the Angels, with the auncient fathers, and with the Prophets, with condition that our Lord Iesus Christ must neuertheless not onely continew the first and chiefe, but also haue all things referred vntoo him, and wee communicate in such wise toogither, that euery of vs keepe his place, and bee all members of one body, and that there bee no mo heads thereof but onely one. For if we adde any fellowe

Coloss. 1. b. 16. 17. 18.

to Jesus Christ, it is a bereeuing him of the thing that God his father hath giuen too him alone. Let vs bee contented that he maketh vs partakers of all his benefits, vppon condicion that wee acknowledge all things too come from him, and seeke all things in him. For in the
Psal. 45. b. 8. fiue and fortith Psalme it is well shewed, that we are al of vs fellowes with Jesus Christ, and that we receyue some portion of all the good things that were giuen vntoo him. But yit for all that, it is not too bee sayd that he is fellowe and fellowelyke with vs, and that he cannot bee discerned from his Apostles as the papists prate in their (peuish) prouerbe, but it is too the end that wee should knowe, that none of all the good thinges which wee can wishe, are farre from vs, but that they bee offered vs by him, and that he is so liberall, that he desyreth nothing else at our hands, but that we should receyue the things that are for our owne welfare, according as he himselfe sayeth, Come
Esai. 55. 1. vntoo mee all yee that are a thirst, come drinke water, yea euen without money or moneyes wooryth, drinke your fyll of water, wyne, and mylke. There our Lord sheweth howe it is he that wee must resort vntoo, and that if wee looke vppon him, his maiestie is too hygh and too farre of from vs. Jesus Christ therefore must bee as our meane, and forasmuch as he is come downe too vs: let vs also repayre vntoo
Iohn. 7. f. 38. Iohn. 4. b. 14. him, according as is sayd in the seuenth of S. John, come vntoo mee all yee that are a thirst: and whosoeuer drinketh of the water that I wyll giue him, he shall haue his belly so full, that fountaines of water shall flowe out of him. Condicionally that men seeke faythfully in Jesus Christ for the things they haue neede of, he will giue vs not only so much as shall serue the turne of euery one of vs for himselfe: but also so much as wee shall bee able too bestowe vppon our neyghbours too, and too succour their want.

Now for a conclusion S. Paule addeth, that the Church is the bodie, and accomplishment of him that accomplisheth (or performeth) all things in all men. In terming the Church the body of Jesus Christ, he sheweth the thing that I haue touched already: that is too wit, that wee neede not too make long windlasses or harde iourneyes too get the things that wee haue neede of. For sith wee bee vnited and ioyned too the some of God: what require wee more? Wee must needes graunt this principle, that we haue nother lyfe, nor gladnesse, nor any good thing, but onely in God alone. That beeing confessed, let vs see by what meane wee may atteyne too him: and that is

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by the meanes of our Lord Jesus Christ. And so yee see the cause why it is sayd heere, that all fulnesse dwelleth in him, & that it is his charge too vnte vs vntoo God, and too drawe vs backe from the scattering, wherein wee bee. Therfore wee cannot swarue aside one way nor other too conuey any peece of that thing to S. Peter, or too S. Powle, which is reserued too Jesus Christ alone, but that wee must rob God of his dew. Trew it is, that wee will not bee acknowen of it: but yit shall not our Hipocrisie serue too acquit vs before God. Wee may well pretend many starting holes, but yit doo wee giue sentence of condennation vppon our selues, in confessing that wee ought to seeke all our welfare at Gods hand. Well then, if wee alledge that wee be not woorthye too preace intoo Gods presence: it is trew, and if wee aske how wee may bee able too fly without winges: that is trew too. And if wee say, then must wee repayre too S. Peter or too S. Paule, that wee speake of our owne head. For God sayeth the cleane contrarie. I send you too myne onely sonne (sayth he:) for in him shall you fynde all that you want: and feare not that yee shall haue any scarcitie, if yee bee once fylled with the grace that I haue put in him, and which abydeth in him. And that is the cause why the Prophet Esay speaketh purposely of Wyne, Water, & Wilke; as if he should say, wee haue all fulnesse of lyfe in Jesus Christ. As for those then which gad too S. Peter and too S. Paule, and will needes haue Patrons and Mediators: they not onely doo wrong too Jesus Christ, in cantling out the thing by peeces and gobbets which is giuen wholly vntoo him: but also rob God of his honour. For sith it is his will, that all fulnesse should dwell in Jesus Christ, according as I haue alledged afore: it is certeine that wee go about to defye him openly, when wee abyde not within the boundes which he hath set vs, in putting vs in subiection too that person which he hath giuen vntoo vs, too the end that he should giue vs all that wee haue neede of. Esay. 55. a. 1.

But yit the thing which he addeth ought too be a greater and larger comfort to vs, when he saith, that the Church is the accomplishment of him that accomplisheth all. Now, by this word Accomplishment, he meeneth that our Lord Jesus Christ, yea and also God his father account them selues as vnperfect, except wee bee ioyned vntoo him. And that (as I sayd) is a record of Gods infinit goodnesse, wherat a man can neuer maruell ynough. First and formost, God needeth not too borrow at other mens handes: for he is perfect of him-

selfe: nother wanted he aught euen before he made the worlde. And when he made it, did he it for his owne profit, or too his owne aduauntage? No: it was alonely too the intent that wee should knowe his goodnesse, power, wisdome, and righteousnesse, and bee witnesses of it. For he hath set vs heere as on a stage, too the end wee should see his glorie in all his creatures: and yit notwithstanding he could verye well forbeare vs. But put the case that God should borrowe of others too perfect himselfe withall, and that he were lyke too mortall men, of whō none is able to forbeare companie: put the case that God were such a one: What are wee? What can he fare the better by being ioyned vntoo vs? It is all one as if the sonne were matched with a quaintye. For what haue wee but infection and filthinesse? what are we else than things so corrupted by Adams sin, as it is horrible too think? How then can wee bring any such perfection vntoo God? Although there bee nothing but frayltie in vs: although wee bee froward and leawd: although there bee nothing in vs but all manner of filth: and too bee shorte, although wee bee lothely in his syght: yit notwithstanding it is his will to haue vs ioyned to him, yea euen vppon condition that he should bee perfected in vs by his and our ioyning after that sort toogither. As if a father should say, mee thinkes my house is emptie, when I see not my child in it. A husband man will say, mee thinkes I am but half an man, when my wyfe is not with mee.

After the same manner speaketh God, that he thinkes not himselfe full and perfect, but by gathering of vs too him, and by making vs all one with himselfe. He taketh his whole pleasure in vs, and will haue his glory too shine foorth in vs, so as his beames may sheade out on all sides. And although the whole glory bee in himselfe: Yit will he haue it seene, how it is his will that wee should haue our part and portion of it. Thus you see in effect what S. Paule ment by calling the Churche, the accomplishment of God and of Iesus Christ. Now then, can wee bee excuzed before God, when wee say that wee cannot come at him, seing wee bee his bodie in the person of our Lord Iesus Christ? If one of our feete being diseased, would runne I wote not whither, and raunge vp and downe, saying, I go too seeke remedie sonnne where elle: and for performance thereof, would bee cut of from the bodie: if (say I) that the members of a bodie had any vnderstanding and discretion, and could speake after that maner: were it not a madnesse that the foote should say, he woold bee rent from the bodie,

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die, too seeke elſe where the thing that it wanteth: Euen ſo when the Papiſtes and other Idolaters alledge that they muſt bee fayne too ſerue their turne by the Saynctes, and too haue diuers mediators and meanes too bring them too God: it is all one as if they ſhould ſay, Ieſus Chriſt is nobodie, nother haue wee any ſucceſſe or enterance vntoo him. Yea, are the membes ſeparated from the head? Of a truthe, S. Paule hath heere accuſed and condemned all thoſe of vnthankefulneſſe and vnkyndneſſe, which vnder colour of vnwoorthineſſe too come vntoo God, doo deuyze themſelues new meanes, and ſeparate themſelues from Ieſus Chriſt, and diminiſh his power, and rend it in peeces. S. Paule condemneth them for that they cannot fynde in theyr hartes too accept the benefyte and priuiledge that is offered them, in that our Lord Ieſus Chriſt hath vouchſafed too become all one with them, as with his owne body. Nowe then let vs learne too haue ſuch familiaritie with our Lord Ieſus Chriſt, as too reſort vntoo him at all times whenſoeuer wee bee warned of our defaults and wantes.

Furthermore too the intent his maieſtie ſhoulde not bee defaced thereby: S. Paule addeth, that he ceaſſeth not too accompliſhe all things in all men. For wee ſee on the one ſide, that when men are once indewed with Gods giftes, they fall too thruſting of themſelues intoo his place, and would bee eſteemed in his ſtead. After that maner doo wee deale, and wee beare our ſelues in hand that the gyftes which God hath beſtowed vppon vs freely, are as a pray or bootie too boaſt of, and too aduaunce our ſelues more than is lawfull. Agein, on the other ſyde, when wee heare Ieſus Chriſt ſpoken of, how he was abaced for our ſakes, how he went downe intoo the dungeons of death, how he vouchſafed to bee ſubiect to all reproche: it ſeemeth too vs that wee may well deſpyze him. S. Paule therefore too beate downe all pryde, and too ſhew that Ieſus Chriſt was not ſo abaced, that his glorie was diminiſhed: ſayeth, that yit neuertheleſſe hee dooth all in all things. Wherefore let vs learne too receyue the bleſſing, grace, and benefites which are giuen vs by our Lord Ieſus Chriſt. And therewithall let vs acknowledge, not only that we be made of nothing, and that our lyfe is but a flyghtfull and vaniſhing ſhadowe: but alſo that all the vertue and excellencie which wee weene our ſelues too haue, is but lyke a greene flower, which withereth out of hand as ſoone as God breatheth vppon it. And therefore let vs not imagin our ſelues too bee riche, whereas wee bee poore: let vs not vaunt our ſelues of our

owne free will: let vs not presume vppon our owne desertes, nor vpon any other of the flimflammes which the diuel hath deuyzed in poperie: but let vs draw, let vs draw of the fountaine that cannot be drained dry, that wee may fynd wherwith too staunche our thirst whensoeuer we be dry. Finally there are two meanes wherby God doth all in all things. For like as he himselfe created the worlde: so also must all thinges bee guided and gouerned by his hand. If it bee demaunded who causeth the Sunne too ryse and set euery day, who guideth the whole order of nature, who ordreth the dayes, moonethes and yeares, and who maketh the intercourse of day and night: It is God, who dooth all in all things. As much is too bee sayd of all other things which we perceyue in the vniuersal gouernement of the whole world. Therefore wee must not imagine that God was a Creator but for a minute of an houre: but that he dooth also hold on in mainteyning the things that he created. Howbeeit S. Paule speaketh here of the spirituall goods which are, as yee would say, the peculiar heritage of Gods children. God then doth all things in vs: Yea, but not alonly by the common order of nature: but by inlightening vs with the beleefe of the Gospel, in that he hallowеth vs, and clenzeth vs from the vices and wicked lusts of our flesh, in that he drawеth vs from the world, and to bee short, in that he prouideth vs all things requisite too our welfare and saluation. And so yee see how he doeth all in all things. As if S. Paule had declared in one word, that the faythfull are not any thing, ne can doo any thing, ne haue any thing of themselues. Then speaketh he not here, nother of the sunne, nor of the moone, nor of the trees in the fieldes, nor of any other frute: nother speaketh he of beasts, no nor yit of men, as in respect that they be the children of Adam: but of those whom God hath begotten agein by his holy spirit: so that whatsoeuer concerneth saluation, or belongeth too the heauenly lyfe, is not to bee had but onely at his hand which hath all things in himselfe, and dooth all in all things, as is sayd of him here. And therefore let vs learne too emptie our selues, and too offer our selues in sacrifize too God with trew and right humilitie, too yeeld him his deserued praise, so as none of vs separate our selues from him through our owne vnkindenesse, but all of vs doo him such honour, as too confesse that wee hold all of him, and that wee bee ioyned too him by our Lord Iesus Christ, who is our euerlasting God, acknowledging that it is he from whom all good things come, and that it is he also too whom all glory

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ought too bee yeelded and rendered.

Now therefore let vs cast our selues downe before the Maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs perceyue them more and more, and that the same may cause vs too haue such a misliking in our selues, as wee may earnestly and hartily seeke too giue ouer our selues wholly too our Lord Iesus Christ. And that forasmuch as he hath called vs already too him by his Gospell: wee may so frame our selues thereafter, as too renounce all superstitions, and too assure our selues that all that euer wee can imagin too bring vs too the kingdome of heauen, are but deceytes of Satan, and that it is ynough for vs too haue Iesus Christ alone too make our recourse vntoo: that lyke as it was the fathers will too aduaunce him on high, too the intent that all men should looke at him: so also wee may haue our eyes fastened vppon him, and apply our whole myndes in such wyse thitherwarde, as wee may haue none other way nor preparation than by him alone, nor swarue one way nor other: but when wee bee once brought intoo the ryght way, holde on continually towardes our marke, till we be fully come thither. That it may please him too graunt this grace, not onely to vs, but also too all people, &c.

The nienth Sermon, which is the first

vppon the second Chapter.

1. Euen then when you were dead through your offences and sinnes.
2. VVherin yee walked for a tyme, according too the course of the world, after the Prince of the power of the ayre, which is the spirit that worketh now in the chyldren of vnbeleefe.
3. Among whom vvee also had al of vs sometyme our conuersation, to vvit, in the lustes of our flesh, dooyng the vvyl of the flesh, and of the thoughtes, and vvere by nature chyldren of vvrath, as others vvere.
4. But God vvho is rich in mercy, through his great loue vvhervvith he loued vs,
5. Euen vvhen vvee vvere dead in sinne, hath quickened vs toogither vvith Christ, by vvhose grace you bee saued,



Ee haue seene already heretoofore, that too knowe Gods infinite goodnesse throughly, wee must alwayes consyder what wee bee our selues, and what our state is tyll God haue pitied vs too succour our wretchednesse. For vntyll men haue so examined them selues, howe wretched and miserable they bee, surely they wyl neuer yeelde God the hundreth part of the honour that he deserueth. Wherefore let vs beare wel this lesson in remembrance, that too yeeld God the prayze which is due too hym, euery of vs must consider what he were of hym selfe, if God had not reached out his hand vntoo hym. And in good faith, what is our nature in generall? It is too thinke nothing but al maner of euyll: and that is the matter which S. Paule treateth of as now.

In the first chapter the matter which he treated of continually, was that wee cannot sufficiently exalt our God, considering the mercie that he vseth towardes vs. And now too expresse the same yit the better, and to touch vs the more to the quicke with it: he sheweth vs as in a picture or in a glasse, what men are til God haue preuented them with his grace, and called them backe too himselfe. Therfore he sheweth that wee be plunged in so horrible a dungeon, that the very thinking of it ought to abash vs, and make the heares stand vp vpon our heades: for it cannot bee but that theruppon wee must needes bee moued and inflamed too blisse Gods name, for that he hath sought vs so in in the bottome of Hell, too drawe vs vp too the kingdome of heauen. And our Lord Jesus Christ, too shew in what case he findeth vs, sayeth that he is come to the end that the deade should ryze at his voyce. Yee see then that the office which the sonne of God taketh vppon him, is too draw vs from death too lyfe, by the doctrine of his Gospel. According wherunto he addeth, that such as beleue in him, are passed from death wherin they were hild downe, and are entred into the heauenly lyfe. Not that the faythfull doo inioy it heere alredy, but bycause they possesse it in such wyse by hope, as they be throughly assured of it. Now wheras our Lord Jesus Christ sayeth, that his voyce hath power too rayze the dead: he taketh it by a similitude. For what lyfe soeuer wee surmyze our selues too haue: yit notwithstanding if we be separated from God, wee bee in a spirituall death, howsoeuer the vnbeleeuers

John. 5. b. 24. 25

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imagin themselues too be more than alyue in their owne wisdome and vertue. And therein doo they harden themselues and make their bragg of it too the vttermost. But let vs see where the welspring of lyfe is. It is in God, and they bee alienated from him. Also let vs see what is the trew lyfe of man. It is not that he should bee suttle and fine witted, and bee able too compasse his matters well in this world by his owne cunning and pollicie, or too purchace himselfe renoune, or too bee wittie and well aduized too giue counsell too all other men: it is not that he should excell in all humane sciences and in all arts: nother is it that he should bee esteemed and renowned as a man of noble corage, or as one that hath the other vertues that are commendable among men: but it is a hygher thing that wee must begin at, namely to knowe that God is our father, that wee bee defended and preserued by the light of his word, & inlightened by fayth too knowe the way of saluation, and too assure our selues that our whole welfare lyeth in him, so as wee seeke it there with al lowelynesse: and also too knowe the meane whereby too atteyne too it: that is too wit, by hauing our Lord Iesus Christ in whom the whole fulnesse of grace is offered vs.

Thus you see what the spirituall lyfe of man is, and where it lyeth: that is too wit, in the lyght of Gods woord, and in the woorking of his holie spirit, so as wee be new fashyoned agein according too the image that was lost, and vtterly defaced in vs by Adams sin. And is that too bee found among worldly men? Yea euen among those that are most honored? No surely. Then is it not without cause that our Lord Iesus vseth this similitude, saying, that wee bee rayled from death by meanes of the Gospell. For howsoeuer wee neuer so much, beare wee neuer so fayer a glosse before men, and seeme wee too haue neuer so much wherfore too bee had in estimation: yit are wee but wretched carions, there is nothing but rottennesse and filthinesse in vs, God lotheth vs, wee bee damned and forlorne before him, the Angells abhorre vs, all creatures curse and ban vs, and all things aske vengeance vppon vs, bycause wee defyle them. For there is such corruption in man, that heauen and earth must bee infected with it, vntill God haue chaunged them. The thing then which our Lord Iesus Christs saying importeth, is, that vntill wee bee renewed by the Gospell through the fayth that proceedeth of it: wee bee but as dead men, there is not one drop of lyfe in vs that deserueth the name of lyfe. And too bee short wee bee as good as buryed in our graues, and must bee fayne to go out of them

Rom. 8. b. 19.

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agein, whereby wee bee doone too vnderstand, that wee bee cut of from Gods kingdome, and consequently that there is nothing but filth in vs: and yit notwithstanding that God voutsafeth too bee knit and vnited vntoo such as put their trust in him and in his goodnesse. That (say I) is our ryling agein. Too bee short, wee must alwayes consider, that man bringeth death with him euen with his birth: not only bycause he is mortall, but also bycause he is separated from God. We bee mortall wyghtes, and it were but in respect that wee must needes passe through this world, and depart thence whensoeuer it pleaseth God: but wee bee also dead afore hand. And how is that? Bycause our soules are altoogither sinfull. There is nother thought nor affection in vs, which tendeth not too euil: all is repugnant or rebellious ageinst God, and ageinst the rule of his ryghtuousnesse. When wee imagin eyther one thing or other, wee can neuer deuyse any thing in our myndes, but sin and vnryghtuousnesse, according as it is sayd in Genesis, that God knew that all that euer man had in his thought and imagination, was sin. Now sith it is so, let vs vnderstand that although wee had knowledge of good and euill, and that wee had farre greater skill and discretion than wee haue: yit are wee so marred, that all our desires and lustes rebell ageinst God, as it were too make warre ageinst him. Seyng then that we be so corrupted in our soules, and that there is nother thought nor affection which is not vtterly naught: let vs not thinke it straunge, that God with his owne mouth auoweth vs too bee dead, notwithstanding that through our owne fond ouerweening, wee imagin that there is some lyfe in vs. And that is the very thing which S. Paule treateth of as now, in saying that the Ephesians were parttakers of the aboue mentioned grace, though they were deade through their owne sinnes and iniquities. As if he should saye, Too the intent yee may the better esteeme the valew of Gods grace, and what it bringeth with it: thinke not only vppon your present state, but consider that if God had left you such as you were of your selues, and had not succored you at all, but had let you followe your owne swindge: you had bin vndoone. Consider what your nature is, for yee were dead, and there was no hope that euer you should bee quickened agein, bicause it is not in the power of mans owne free-will, too giue himselfe lyfe agein when he is once dead. Knowe yee therfore that God did draw you out of the dungeon of all destruction, yea rather out of the bottom of hell, when he voutsafed too adopt you

Rom.8. a.7.

Gen.6. a.7.

Rom.8. b.6.

too

too bee his children, and too call you too the knowledge of his Gospell. Wee see that this saying of Saint Paules, is conformable too the doctrine and recorde of our Lorde Iesus Christ.

So then, let vs allwayes runne backe to the welles head, whensoeuer we be tempted too glory in our owne vertewes, and imagin our selues too haue I wote not what too aduaunce vs withall: let vs resort too our naturall state, let vs consider that wee had bin vndoone, and that wee were vndoone yit still at this day, if God of his infinite mercy had not drawen vs out of the confusion wherin wee were, and deliuered vs from it by the meanes of our Lord Iesus Christ. And it is purposely sayd in offences and sinnes: too stoppe all mennes mouthes, that no man myght make profer too withdrawe himselfe from the common araye, nor think that any thing is so greeuous as the corruption of our nature, which cannot bee stayed but by death. If S. Paule had set downe but one of the words, eyther offences or sinnes: by and by there woold haue bin answearing and replying. For some woold haue thought themselues too haue bin of the common aray. And other some would haue said, Very wel, though there bee some synne in vs, though there bee some fault in vs, it doth not therfore folowe, that wee bee vtterly condemned and cursed of God: for wyl he vse suche rigour and extremitie ageinst vs? But S. Paule hath ioyned both the woordes toogither, too shew that there is nothing in our nature, but all wickednes and sinne: and at a woord, that there is not one drop of life too bee found in it. Therfore it is al one, as though he ment too aggrauate or make the thing heynous, which men on their part would make light. For if wee haue neuer so smal a portion of vertue, yea, or but a shadow of it: wee wyll needes exalt it aboue all the mountaines of the worlde. But if there bee any vices in vs, though they bee neuer so grosse and apparant, yit wee make but very light faultes of them. Therefore it stood S. Paule on hand too beate downe this fond presumptuousnesse of men, and too shew them that they bee wholly sayed in sinne. For although he speake heere too the Ephesians, yit speaketh he generally too all men. And in good sooth, he expresseth it yit better, in saying, that vvee vvalked according too the trade of the vvorld: for the euyll lurketh vnespied, tyll it bewray it selfe by his fruites. And the cause why men cannot humble themselues before God as were requisite, is that they flatter themselues till they bee conuicted, and bee compelled too stoope and too hold downe their heades spyt of their teethe.

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For wee see what hipocrisie is in vs, insomuch that wee woold beare our selues in hand that blacke were whyte, and neuer fynd our selues faultie, so long as our misdeedes could not bee layd open too our faces, nor any man stop our mouthes, by witnessing them too our heads. Too haue many wicked thoughtes, or too bee tempted too doo this or that euyll, wee thinke it no sinne at al. Too bee short, S. Paule hath iustly set downe, that the Ephesians walked in their sinnes: too the intent too shewe, that he speaketh not of a thing which ought too bee vnknowen too them. For in beholding their owne lyues, and in beholding what they had bin, and what trace they had followed: they should be driuen too confesse that they were vtterly forlorne & cursed afore God. Therfore when soeuer our hypocrisie hindereth vs from submitting our selues vnto God, and from beating of our selues downe by acknowledging of our synnes: let vs learne too looke intoo our life. Truely, although wee perceyued a whole million of faultes which wee haue cõmitted: yit is it nothing in comparison of that whiche God knoweth. Yit notwithstanding too waken vs the better, that wee may not be deceiued by our owne selfe soothing, as wee haue bin woont too bee: let vs alwayes iudge of the roote by the fruites of it. Seeing then that wee bee guilty of offending God so many wayes, let vs conclude thereupon, that there is nothing but frowardnesse in our nature. And too shewe the better that he speaketh not here of any one sort of men, but of al mankind: S. Paule addeth, that it vvas according too the trade of the vvorld. The woorde that he vseth here, betokeneth the course of tyme. As if he should say, Euen as wee see the Sunne dooth dayly ryse and go downe, and as wee see Winter and Sommer followe one another: so is it an ordinarie custome, yea and euen the nature of man too bee vtterly froward, spytefull, and rebellious ageinst God, and there is nothing in him but all maner of leawdnesse and corruption. It is not for men too say, tush, euill custome hath gotten the vpper hande: and agein, this serueth for some men, but all doo not so: there are some nations more sinfull than othersome, and there are some mẽ more stubborne and malicious than others, but yet there will alwayes some vertew bee found in some other men. Nay, sayeth S. Paule: for it is the common course of the worlde. As if he should saye, it is so naturall (too all men,) as there is no disputing whether one man bee bad, and another good. For like as fishe is made too suck vp water: so are we suckled, or rather made starke drunken withall maner of iniquities

Rom. 3. 9. & 16.

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and sinnes. Wee be so filled and stuffed with them, that we burst ageín. Thus yee see how S. Paule ment heere, not too rebuke some one sort of men, but too shewe all men without exception what their state is, till God haue redressed it. Therefore let vs open our eyes, and looke into the thing that S. Paule sayeth, and wee shall perceyue that all our worthinesse and noblenesse is decyphred vntoo vs heere, heere are our armes blazed: that is too wit, that wee bee but dead men, till God quicken vs by his mere grace. Agein, too the end wee should knowe that this death proceedeth not from elswhere than of our owne sinnes: it is sayd, that wee bee all corrupted, that there is nothing in vs but faultes, sinnes, and offences, and that all our whole lyfe beareth record thereof, so as the fruite sheweth what the roote is. And on the other syde, that our starting aside is not for once and no more, but that wee tend wholly thither, that is too say, too euill: wee bee inclyned thereuntoo, nay rather wee bee carryed headlong thereuntoo, yea and wee bee driuen with such a rage, that wee neuer ceasse stryuing ageinst God, tyll he haue brought vs in subiection too him by his holye spirit.

And S. Paule thinkes it not ynough to saye so: but addeth things which ought to make vs too tremble yet more, saying, that it is according to the prince of the aire, according as he hath all power in the vvorlde, according too the spririt that ruleth all the vnbeleeuers. His talking after that maner, is too shewe, that till God haue quickened vs by meanes of our Lord Iesus Christ, & vntill he haue gathered vs vnto him: the diuell hath dominion ouer vs. See I pray you what the dignitie of men is, vntill Iesus Christ haue raunsomed them. They dye not once and away, (but euerlastingly:) and he must bee fayne by his Gospell to make them parttakers of the saluatiim which he hath purchased for them. Then vntyll God haue wrought in vs by his grace, whose are wee: The diuels: he is our prince. Too bee short, he hath all authoritie ouer vs, and ruleth vs with such tyranny, as there is nothing but haling of vs too him by force. But S. Paule vseth this word Spirit purposely, to shew that the diuell ruleth all our thoughts, all our affections, and all our desyres, that he possesseth vs, and that wee bee all wholly his bondslaues. At a word, wee cannot stirre one finger, wee cannot once moue, wee cannot thinke one thought, but the diuell is at our elbowe, and haleth vs in such wyse, as wee vtterly become deadly enemyes too God. When wee heare these things, it is

no time for vs too fall a sleepe and too flatter our selues, nor too bee so lustie and presumptious, as too go too lawe still with God, as though there were some goodnesse in vs, that he were bound to acknowledge our vertues. Must not men needes bee too farre out of their wittes, when they continue still in their hipocrisie, and will needes stand too their tackeling against God, and win him by their replying, after that the holy Ghost hath thundred so dreadfull and horrible a sentence vpon our heades: Then if a man bee considered in himselfe and in his owne nature, what shall he bee able too say: Behold, a creature cursed of God, and woorthie too bee cast out of the common account of all other creatures, yea euen of woormes, flyes, lyce, and vermine. For there is more valour in any vermin in the world, than there is in man. For man is a creature wherein Gods image is defaced, and the good that he had put in it, corrupted: there is nothing in it but sinne, insomuch that wee bee the diuells limbes, and he not onely ruleth vs, but also possesseth vs and is our prince. Bee wee once throughly perswaded of this in our hartes, shall wee not on the one side haue cause too runne quaking too our Lord Iesus Christ, and too holde vs shrowded vnder the shadowe of his winges: And on the other syde, must it not needes bee a beastly blockishnesse, if wee bee so thankelesse as not too magnifie Gods goodnesse, in that he hath drawen vs out of such a dungeon vntoo himselfe, too make vs fellowes and brethren not onely of the Angells of heauen, but also of our Lord Iesus Christ, who is the Lord of glory, thereby too put away all reproche, and in stead of being hatefull too all creatures, too make vs beare his marke, and too bee honored, and too bee imbraced of the Angells, as their brethren, and too bee auowed of our Lord Iesus Christ as members of his bodie: So then, now wee see S. Paules meaning.

And further, too the intent that all replying should ceasse: he sheweth what the power of the diuell is. For he could haue sayd in one woord, yee haue liued after the maner of the world, that is too say, diuelishly, (for so doeth the thing that he speaketh import: but in sted of naming the diuell in one woord, he sayeth first, according too the prince that hath his power in the aire, and the spirit that vvoorketh euen nowv in the rebellious children. In saying, the prynce that hath his power in the aire, he disappointeth vs of all starting holes. For it is not for nought, that the diuell is named the prince of the world: and yet it is not for that he reygneth ouer the sonne, the moone, the starres,

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the skyes, and the earth: but for that he holdeth vs captiue in his bondes: bycause wee bee not woorthie too bee gouerned by God. For had Adam continued in the soundnesse wherin God created him: God woold haue hild vs as his childzen. But after the fall of our first father, God left vs, and Satan tooke vs in possession. True it is that Satan cannot doo any thing at all without Gods leaue: for wheras he is named the prince of the woorld, it is not ment that he fyghteth in such wyse ageinst God, as it cannot bee knowen who is the stronger: that were a cursed blasphemie, and lyke these heretikes, which seeing such phrases in the scripture, haue imagined that the diuell dooth now and then resist God, and that he hath such force and power, that God is fayne sometymes too giue him place. But such woordes are stark madnesse. Neuertheless this souereintie of Satan is Gods iust vengeance, accoording as it is sayd, that he deliuereth vs intoo the handes of our enemyes, when wee cannot abyde that he should reigne ouer vs. And so is that thing fulfilled and verefyed in vs all. Forasmuch as God hath printed his mark in vs, wee ought too bee gouerned by his spirit: but our father would needes exalt himselfe, he would needes set vp his bristles ageinst God, and he was not contented with his owne state and boundes. Forasmuch therfore as he rebelled in that wyse, and could not fynd in his hart too abyde the souerein dominion of God: he was giuen vp too the diuell, and made subiect too him: and forasmuch as he could not abyde that God should reigne ouer him, he was fayne too haue another mayster, and that subiection must reach vntoo all men in generall. So then let vs marke that the souereinitie & tyrannie of the diuell, is a iust vengeance of God vppon men for their sinne. Let that serue for one poynt. And therfore let vs not imagine that the diuell hath the reynes of the bridle layd looce in his necke, or that he hath libertie too doo what he liste, though God withstand him: but that wee bee left vp and giuen ouer vntoo him. And too the intent wee may yit better knowe this subiection, S. Paule sayeth that he is in the aire, as he will speake more at large ageyn in the ende of the Epistle. He could haue sayd simply, accoording too the prince that hath great power, accoording as our Lord Iesus sayeth, that he is the strong man which possesseth the woorld in peace. Yee see then that the diuell is called a prince, bycause he hath such power as wee bee not able too withstand. Luk. 3. d. 27.

And besides that: S. Paule giueth him his place in the ayre. Not

that the diuels are inclozed in a place certeine, foz wee our selues see that they enter intoo mens bodies, yea and into the bodyes of Swyne,
Luke. 8. 33. after as our Lozd giueth them leaue and powzer. But he speaketh purposely of the ayze, too make vs vnderstand that they bee aboue our heads. If wee haue an enemy, wee will see if we can ouerthzowe him. But if he haue his foote vppon our thzote alreadye, if he treade vppon our bellyes, if he bee already gotten vppon vs: what remedie is there then? None at all on our part. That is the cause why S. Paule speaketh here expzesly of the ayze: as if he should say, that men may well brag and lifte vp their nebbes, and bee brazenfaste in auauncing themselues: but yit is the diuell aboue them with all that he can make. Too bee shozt, he sheweth that wee bee vtterly giuen vp too that cursed bondage. And to make the matter the playner, he addeth, according too the spirit. Foz what is the cause that wee perceyue not the state which he speaketh of, but bycause wee be fleshely? If there reygned a tyzan ouer vs that would lay a subsidie vppon vs too day, and a tax to mozrow, and sacke mens houses: & the next day cut this mans and that mans thzote, and rauish mens wyues, and commit other enozmities and outrages: wee would well ynough perceyue it. And why? Bycause wee be quicke of feeling in the things that touche our flesh, and so earthly, as wee cannot perceyue any thing, except it concerne this present lyfe. That is the cause why wee perceyue not our owne miseries: foz they bee inuisible. Wee thinke not that the diuell is such a Tyzan, noz so hozrible as he is: bycause wee see him not. But S. Paule telleth vs, that we must looke higher then this wozld, and that wee must haue other eyes than those that beehold visible things: and that it standeth vs on hand too looke vppon the diuell, though he bee ghostly: & that although he haue nother armes too strike vs with, noz legges too go with, noz any such other things: yit he fayleth not too be the woozst tyzan that can bee deuized in the whole wozld. And why so? Foz he entreth vnseene. If there were a man that could enter into other mens heads and harts, yea and intoo their thoughts and affections, without swoozd oz staffe, without venim oz poyson, without threatening, oz any thing else: oz if he had an hundzeth deathes in his hand, and could make them enter without feeling how: I pzay you were not such an enemy much moze too bee feared, than such as come furnished with great foyce, and make a great noize? Yis surely. Now S. Paule telleth vs, that the diuell is such a one; foz he is a spirite,

fayeth

sayeth he. So then, let vs not to be so fleshely as we haue bin wont too bee, nother let vs iudge accoyding too our owne rude and fond fancye, when the sayd spirituall enemye is spoken of: But let vs assure our selues, that he is able too doo vs much moye mischiefe without al comparison, then if wee could see how he came towards vs, and how he entered intoo vs. So then foyasmuch as he is a spirit, let vs bee so much the moye afrayd of him. And too the intent the faythfull should bee the better dispoyed too come too this foyesayde poynt, that is too say, too know their owne confuzion, till God haue pyouided foy it: S. Paule addeth yit one confirmation moye of his saying. Foy as soone as wee haue receyued the fayth, and bee inlightened by Gods holy spirit: if wee haue any delire too doo well, wee shall by and by indeuer too serue our God. And it will seeme that that were inough. But if a faythfull man looke intoo himselfe, he shall finde ynough to mislike and too sighe and groone foy: accoyding as I haue tolde you befoye, that euen S. Paule confesseth himselfe too haue bin vnhappy, and crieth out, who shall set mee free from this pyison of death? The faythfull then shall alwayes fynd ynough in themselues wherfoye too moyne befoye God. Yit notwithstãding foyasmuch as God hath put some goodnesse, some wel meaning, and some good intent intoo vs: the same doth halfe couer the leawdnesse of our nature, so as wee knowe not a long time after that it were requisite, howe wretched our state is, so long as wee thinke but vppon our selues, I say, vppon our selues, such as wee bee after that God hath partly reformed vs by his holy spirit. That is the cause why S. Paule sendeth vs too behold what the vnbeleeuers are. If wee looke vppon the woyld, wee shall see some giuen too couetousnesse, and some too pilling and poulling, and not onely the little theeues that are whipped and hanged: euen such as are robbers, I say, not in woods and foyests, but in houses, in markets, and in places of Justice. Wee shall see that there is nother fayth noy loyaltie among most men, but that all men are giuen too pilling and pouling, without any respect of equitie oy vpyightnesse. Wee shall see some rushe out intoo whoyedome and dishonestie, some intoo dyunkennesse, and some intoo other leawdnesse and looce behauiour. Wee shall see men ray out othes, periuries, and other cursed things.

Rom. 7. c. 24.

Agein, wee shall see secret conueyances, impoysonings, spytings, malicings, treasons, and wicked pyactizes. Too bee shoyt, wee shall see some so diuelish, that they fling them selues headlong altoogither,

William Bladon his Book 1597

as though they ment too make warre wilfully ageinst God. These are things that may astonish vs: And although wee bee dull, yet ought wee too haue some remors, when we see things so farre out of order in the world. Neuertheless S. Paule sayeth that if we consider what is doone, and how all thinges are turned topsiteruie, and what libertie the world taketh too withstand God: it behoueth vs too apply the same too our selues, and too conclude thus: the same should betyde mee, yea and euen as much as I see in them that are moste wretched. For when wee looke vppon the diseases that are abrode, how some are eaten with cankers and other filthie diseases, and othersome haue as terrible sicknesses as can be: we must pitie vpon them and say, as ill, yea & worse to, should lyght vpon me, if God pitied me not. For all of vs doo carye the seede of them about vs: & that not only in our bodyes, (but also in our soules) for there may be some diuersitie of cõplexions, so as some shalbe stronger and lustyer than other some: but the soule of man is vtterly corrupted and marred. So then the sinnes that reigne in vs, are all of them warnings to make vs cast downe our eyes, and too be ashamed before God and his Angells, yea and too make vs hate and vtterly abhorre our selues. Thus yee see why S. Paule hath added here, that the diuell worketh now still. He vseth the word Now: as if he should say, my frendes, if in looking vppon your present state, you fynd any thing well, and that the same keepeth you from humbling of your selues throughly, and from feeling how miserable yee shoulde haue bin, if God had not shewed pitie and mercie towards you: see what is doone about you, see how the vnbeleueres behaue themselues, and you shall fynd them to be as wyld beastes, and enemyes of their owne saluation: you shall fynd them stark mad ageinst God, and ageinst all ryght. Too be short, yee shall see so great enormities, as shall abash men, & make them too say, Alas, is it possible that it should bee thus? And so yee see what yee bee. Say not: fy on thee naughtipacke. Yee may well fynd fault with such a one, but ye must therwithal adde by & by for a sauce to season it, how greate hath Gods mercie bin towards me? Then let vs neuer condemne the sin that wee see everywhere in other men, without cõsidering therwithal, that if God had not hyded vs, we had fallen as deepely as wee see others too haue fallen: and therfore let it stirre vs vp immediatly too pray God that he leade vs not into temptation, and let vs acknowledge Gods infinite goodnesse, in that it pleaseth him too reyne vs in such wyse, that wee fall not into the horrible falles which

Math. 6. b. 13.

which wee see about vs. For when wee looke vpon the wickeddest in the world, yea and euen vpon such as wee bee driuen too abhorre as monsters: wee must (as I said afore) conclude thus with our selues: Alas, as much should befal vs, if God remedied it not.

And so yee see how wee ought to put that lesson in vre. And S. Paul speaketh expresly of the rebellious children, too shewe that there will-bee no obedience in vs, except God put it intoo vs, and reforme vs, and both chaunge the naughtinesse whereuntoo wee were giuen afore, and continue and increace the goodnesse that he hath begunne: for else Satan hath so taken possession of vs, as he must needes drawe vs lyke brute beastes. Trew it is that S. Paule addeth anon after, that this serued not only for the heathen, (howbeit that Gods grace was most apparant in them:) but that euen the excellentest men were comprehended therin, and (which more is) that the Iewes, (who thought themselues too haue a singuler priuilege of exemption from the common cursednesse of men,) were also forlorne and damned, till they were redeemed by our Lord Iesus Christ. Wherin wee see yit better the thing that wee touched not long since: that is too wit, that heere is no mention made of any one sort of men alone, but that the holy Ghost thundereth vpō al men, to the end that al of vs shold be beaten down frō the least to the the most. But this cannot be discoursed as now. Therfore we must for conclusion take that which S. Paule treateth: which is that God hath quickened vs. Whereby he dooth vs too wit, that we bring not lyfe with vs from our mothers womb, but that by reason of sin we bee in death, when wee come intoo this world, which is worse than if wee were not at all: yea and that there is no geynsaying too it, bycause wee shall not find any thing in our selues but corruption and wickednesse, and bycause that the more a man stirres it, the more it stinketh, and wee shall bee the more loth too see the great and deepe dungeon of all iniquitie which is in vs. Therfore it standeth vs on hand too bee quickened, and too haue lyfe giuen vs, not of nature, but of the grace of our Lord Iesus Christ, bycause wee bee renewed by him: yea and too knowe that God hath taken vs out of a wretched and cursed state, and theruppon too forget all vayn glorie. And Let vs not think that euer wee shall yeeld vntoo God the prayse that hee deserueth, till wee abhorre all our owne wretchednesse, & bee come too the poynt (to know) that the deuill reigneth ouer vs, till God pluck vs out of his pawes, and set vs free from his cursed tyranny. For is there any

thing more irksome than too say, that wee bee subiect to the diuell, and that he reygneth, not only ouer our bodyes, as somme worldly tyran myght doo, but also ouer our soules, and ouer all our thoughts: For he is a spirit, and there is not that thing in vs which is not corrupted by him, & filled with his poyson. Sith we know this: let vs consider also that God hauing found vs in that plyght, hath notwithstanding not disdeined vs, nor letted for all that too succor vs, according also as S. Paule vseth the same reason, when he sayeth, that wee were Gods deadly enemyes, at such tyme as Iesus Christ redeemed vs. And so let vs conclude, that God respecteth nothing but our miseries, when he calleth vs too him. Hee looketh not whether wee seeke him or no, for how were that possible: wee drawe cleane arsward. He looketh not whether wee bee able too doo him any seruis or no: for wee bee rank rebells ageinst him. He looketh not whether there be any good towardnesse in vs: for al our thoughtes & lustes are deadly enemyes fyghting ageinst his ryghtuousnesse. Wherat looketh he then: What moueth him too succour vs: Euen the infinite number of miseries that he fyndeth in vs, and the horrible confuzion wherein wee bee: those are the chinges which inclyne God too shewe vs mercie. So then, let all mouthes bee stopped, and let vs not presume too bring any thing in this behalfe, as though wee had bound God vntoo vs, or that he found aught in vs wherefore he should shewe vs fauour: for he must take all things of his owne, and doo all of his owne infinite goodnesse, bycause he seeth vs miserable, damned, and vtterly forlorne, and let that stirre vs vp too doo good, and too prouide remedie, not onely for our diseases, but also for our death. For if wee were but corrupted with sinne and vyce: the maladie were alreadie vncurable. But besides that, there is a death, yea and a spirituall death, which cannot bee recouered by all the meanes and remedies of the world: God must bee fayne too put too his hand, yea and that so myghtily, as it may bee knowen that he saueth vs by myracle.

Rom.5. b.10.

And nowe let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him to make vs so too feele them, as we may forsake them, and bee rid of them dayly more and more, and that in the meane season he of his goodnesse will beare with vs, and not examine vs ouer streytly, but by little and little abate and correct the naughtinesse that reigneth too much in vs, and not suffer vs too bee caried vntoo Satan, but set vs free by our Lord

Iesus Christ, of whom wee holde all our spirituall freedome. And so let vs all say, Almyghtie God heauenly father, &c.

The tenth Sermon, which is the second vppon the second Chapter.

3. VVee also vvalked vvith the disobedient, dooyng the pleasures of the fleshe and of the thoughtes, and vvere by nature the children of vvrath as others are.
4. But God vvho is rich in mercy, through his great loue vvherby he loued vs,
5. Euen at the tyme vvhen vvee vvere dead by sinne, quickened vs toogither vvith Christ, by vvhose grace you bee saued,
6. And rayzed vs vvith him, and made vs sit vvith him in heauenly places in Iesus Christ.

I Began this moꝛning too shewe you how S. Paule ment too stretch out Gods goodnesse vntoo all men, too the intent that none should haue cause too boast of himselfe, as though he had any wooꝛthinesse alone by himselfe. And truly if euer there were any nation in the woꝛld aduaunced aboue others, it was the Iewes: foꝛ so much as God had accepted them foꝛ his owne houshold, and called them a holie linage and his owne inheritaunce. In that respect therfoꝛe the Iewes seemed well wooꝛthie too haue pꝛeheminence aboue others. Howbeit too the end that none should darken the grace of our Lord Iesus Christ, he sayeth, that euen they also were the children of wꝛath, so as it stoode thē on hand too be dꝛawen out of the dungeon of confuzion, wherof I spake this moꝛning. Too bee short, S. Paule sheweth heere, that euen those whom men woold deeme too bee the excellentest, can bꝛing nothing wherof too bꝛag, oꝛ too purchace themselues estimation before God, but are all receyued too grace too bee made heires of the heauenly lyfe, by meanes of our Lord Iesus Christ. Exod.6. 2.6. Exod.19. 2.5. 1.Pet.2. b.9.

Now heere myght a question be demaunded, why S. Paule setteth the heathen men on euen groond with the Iewes, seing that God has set such oddes betwixt them. For it myght seeme that all the promises were disanulled: and that were a dooing of wrong vntoo God, rather than vntoo men. If wee graunt (as of necessitie and reason wee needs must) that Gods choozing of Abrahams offspring, was not in bayne, and that his telling of them, that he accepted them too bee of his houshold & Church, was not too deceyue them: they must needes be neerer & more familiar vntoo God, and they must needes haue some marke wherby too bee gathered vntoo him. It seemeth then that S. Paule should not haue abaced the Iewes after that sort. But in another place he sheweth, that all this geere agrees full well, if wee consider the Iewes (on the one syde) in the state of (Gods) chozen and peculiar people: and (on the other syde) what they bee (of themselues) and what they haue deserued before God. For in the Epistle too the Romans, after that S. Paule hath giuen sentence vppon the whole
Rom. 3. 9. 11. world, shewing that there is not any one which is not damned and forlorne: he moueth this question: Seing then that God gathered Abrahams linage, and dedicated it wholly too himself, what shall become of them? Shall there bee no holinesse in them? For it seemeth else that God had but dalyed, and that his saying in the holie scriptures, that he
Deut. 4. 7. 34. had not delt so with any other nation, was nothing worth. But S. Paule sayeth, that of a truth men ought too commend the grace that God voutsafed too shewe forth vppon his people: and so consequently that they are too bee preferred before all the whole world, so farre forth as they be indewed with the benefytes which they had by Gods promises. Howbeit he addeth forthwith, that in asmuch as they bee descended of Adams race, and are sinners, as well as all other men, and there is nothing in our whole nature, but corruption and frowardnesse: all men must bee fayne too stoope, and all of vs must needes acknowledg, that ons of vs cannot bee sholed out from another, according as wee haue seene heertofore in the second chapter too the Gala-
Gala. 2. 15. thians, where S. Paule told S. Peter thus: Yea, wee bee Iewes by nature, and it seemeth that wee ought too go alone by our selues, seing that God is our King, and hath sanctifyed vs, and voutsafeth too dwel among vs. Well then, it seemeth at the first blush, that wee should shake of the Gentyles, as vncleane persons, and such as haue none acquaintance with God. But let vs come too account (sayeth he) and

there

there is none of vs all but he is indaungered vntoo God, & must needes perceyue himselfe too bee a wretched sinner. Sith it is so, God must bee the iudge of all men, and we must needes sinke before his maiestie, till wee bee reconcyled vntoo him by our Lord Iesus Christ. Too bee short, S. Paules meaning in this text, is not too deface Gods grace, but too shewe that the Iewes had not any other meane in themselues whereby too obteyne the saluation and heritage of heauen, than onely by beyng members of our Lord Iesus Christ, and that they must alwayes bee fayne too take themselues first for cursed and damned. For the woorthinesse which they haue is but as a wyndfall, & they be borne in sinne, and subiect too cursednesse, no lesse than all other men, and Gods accepting and choozing of them too himself, was a speciall and (as they saye) a supernaturall gift. Yee see then that by nature the Iewes are forlorne as well as the rest of the whole world, and yit neuertheless that God hath also receiued them too mercy.

By the way wee must marke, that vnder the word Nature, Saynt Paule sheweth, not only that wee bee sinners by custome, so as euery of vs thrusteth his fellowe out of the way, and wee bee too much inclyned too followe the euill, rather than the good: but also that there is a further matter in it, which is, that euery of vs bringeth sinne with him euen from his birth. Too eate and too drinke are things that accompany vs: but yit is sinne more rooted in vs, than all the things that belong too this lyfe. Truely the heathen men will thinke it straunge, that the young babes which are not able too discerne betweene good and euill, nor haue any discrecion or will, should alreadie bee sinners and damned before God, according too S. Paules saying, who calleth them the children of wrath: but yit must wee needes yeelde our selues too condemnation whether we wil or no. As soone as babes bee able too make any signe, it is certeyne that they will shewe inough and too much, that they bee froward and naughtie, and that there is a secrete poyson lurking in them. And that although they cast it not out at the first, yit they bee as a broode of serpentes. Sith it is so, let vs vnderstand that Saint Paule dooth not without cause call vs the children of wrath, as well as the Iewes, not excepting the very infantes out of the number, whom men terme innocents, and take them so to bee: For wee must not regarde our owne opinion, nor the things that wee see before our eyes, but wee must giue glory vntoo God, who is the competeent iudge thereof, although wee finde it incomprehensible. How

soeuer the world go, wee must alwayes come backe too that which is
Psal. 51. b. 7. sayd in the one and fiftith Psalme, namely that wee not onely offend God dayly in diuerse manners: but also are lothsome too hym beforehand, yea euen before wee haue eyther done or thought any thing, because wee were begotten in sinne and cursednesse. And by that word Children of wrath, S. Paule meaneth that wee bee the heyres of death, and that God must needes bee our enemie, yea euen as soone as wee bee conceyued. Yit is not God cruell, nother hateth he the things that are of his owne making. That is trew, if we had such pureness in vs as was in our forefather Adam, according too this saying, that all things which God made were good, God then should hate his owne workemanship in vs. But wee must conclude, that sith he hateth vs, and is as it were armed to take vengeance on vs all, we haue well deserued it. And that although sinne cannot be poynted out with the finger, as yee would say: yit dooth God know it well ynough, and wee must hold our mouthes shet at it. That is in effect the thing that wee haue too gather vppon this Text, in applying it too S. Paules meaning. For if the Iewes, which seemed too haue or ought too haue some peculiar prerogatiue, are neuertheless included vnder the generall state of men: what can wee alledge which are borne Gentyles, if wee will presume too bring any brauerie before God? So then wee haue well wherwith to be confounded dubble, seing that they, in comparison of whom wee bee nothing, haue notwithstanding no enterance intoo the kingdome of God, but by his only free mercie, and by being reconcyled by meane of our Lord Iesus Christ.

But there is yit one question or doubt more. For how should the Iewes be Gods enemies, seing he had awowed himself alredye to bee their father? Some man will say, that the seeing of the things that were figured, and the truthe and substance of them remayned as yit too bee accomplished. But wee haue too marke yit further, that although God had adopted the Iewes in Abraham: yit they were receyued in Iesus Christ, and that that grace was grounded vppon him, accor-
Gen. 22. 4. 18. ding too this saying, In thy seede shall all nations of the earth bee blessed. And wee haue seene in the Epistle too the Galathians, that the sayd seede must bee referred too our Lord Iesus Christ: for without
Gal. 2. b. 16. him there is no vnitie, but vtter scattering asunder. Sith it is so, it is not too bee maruelled, that the receiuing of the Iewes into the Church, as well as the receyuing of the Gentyles, is fathered heere by Saint

Paule

Paule vppon the onely free bestowed goodnesse of God.

Howbeeit, there is yit a second poynt, which is not too bee forgotten: which is, that although the Jewes had obteyned such grace, yit they abode in suspens till the comming of the Redeemer. And for that cause wee shall see in another place, that those which were neere, and those that were farre of, were reconcyled by him. For wee know that there is no attonement too bee made with God, without sheading of blud. Now the Sacrifizes of the Lawe could not put away sinne, nor pacifye Gods wrath and cursing. When men offered the blud of an Oxe, or of a Calfe, or of a Lamb, it was not too make attonement with God, there was no such power in the brute beastes: for the thing that is corruptible, atteyneth not too the soule. Therfore it is too bee concluded, that the Jewes were Gods children by hope, and yit that they were vtterly separated from him, till the attonement was made in the person of the Redeemer. And by that meanes did God shew himself fauorable towards them, as he did towards the rest of the world. And for that cause also doeth S. Paule adde, that God being rich in mercie, hath quickened them, as he did the Gentyls, euen according too his great loue vvhervvith he loued them. Leuit. 17. c. 11. & Heb. 11. f. 22.

The cheef poynt (as I told you this morning) that S. Paule handleth, is, that wee should lerne too bee ashamed, yea and too lothe our owne wretchednesse, by reasoning too our originall, and by considering in what plyght God findeth vs, and out of what a dungeon wee passe, when God reacheth vs his hand. And the second is, that wee should magnifie his goodnesse so much the more, bycause it is an vncredible thing, that he should vouchsafe too cause the doctrine of lyfe too come downe too the bottome of hell too quicken vs: for wee were sunk downe thither. Therfore wee must marke well these wordes, where it is sayd, that God being rich in mercie, quickened vs when wee were dead, according too the great loue which he beareth vs. Trew it is, that this tytle myght alwayes agree vnto God, bycause he nother abateth nor increaseth: and so shall God bee euermore rich in goodnesse. But we must therwithall marke the circumstance of the place, and the matter that S. Paule treateth of heere: which is, that God hath vttered the inestimable treasures of his mercie vpō vs according too the greatnesse of our miseries. And For that cause also he addeth, the great loue wherwith he loued vs. For needes must there haue bin such a goodnesse in God, as is able to rauish vs, seeing it surmoun-

teth all our capacitie, and that wee bee not able too taste the hundredth parte of it, though wee giue our selues neuer so much vntoo it. And why? For when S. Paule sayeth that God loued vs, he speaketh expressly of himselfe, and of such lyke, which had him chozen from among that people, when as the greater part of them was cut of. For although the Iewes were the first borne, and had preheminence aboue vs, as by ryght of inheritance, & that we be but as silly things borne
1.Cor.15. out of season, as S. Paule speaketh of himselfe: yit notwithstanding
a.8. wee see that they bee now banished from Gods kingdome, and are become as a president that ought too make the heare stand vp vppon our heades, when wee behold the wrath and vengeance of God that is vttered vppon them. Therfore wheras S. Paule and some small number mo were chozen from among the Iewes: it was through Gods loue which had the greater apparance towardes them. Lykewyse nowe adayes, if the Gospell were preached purely throughe the whole world, & fayth giuen indifferently too all men, soo as there were none but he should be touched immediatly with the holy Ghost, and all of vs were alyke: it woold seeme to be as the course of nature. And lyke as meat and drinke are common to all men, so it woold seeme that wee had this of our owne naturall motion, and that it were not a speciall grace of God. But when wee see so manie Countries hungerstarued, so as there rayneth not one drop of good doctrine vppon them, but rather the wretched people are fed with Lyes and trumperies of Satan: and that on the other syde God inlyghteneth vs heere, and watereth vs with his woord: whereof commeth that, but of the great loue whereof S. Paule speaketh heere? Agein, many men haue their eares beaten with the Gospell, and yit it is apparant too mennes eyes, that they become hard harted by it, and waxe woorse and woorse. For it is certeine that a man shall not see so horrible monsters in the papacie, as where the Gospell is preached and professed, for they will say they bee reformed, and yit they seeme too bee diuells incarnate: and wee neede not too go farre to see such syghtes. So then, let vs marke heere, that wee must not surmyze that any of vs hath aught wherwith too please God, more than his felowes, nor presume too make any account of our selues: but that we must alwayes repayre too the fountaine that cannot bee drayned dry, and not go too the pits that are full of holes and can holde no water, or rather which haue nothing but slud & filth in them, (for all the gloriousnesse and brauerie of men is no better) but

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drawe of the sayde loue of our God, & confesse that God must not bee perswaded or moued by other folkes, but onely that it pleased him too loue vs freely, by receiuing vs vntoo him, and by inlyghtening vs with his holy spirit in the fayth of the Gospell. And so yee see what Saint Paule ment too note heere.

Now on the other side, to the end that men (who are alwayes suttle witted, in seeking some shifts and starting holes or other: should not excuze themselues by being vnder the Tyrannie of the diuell, nor alledge that the same ought not too bee layde too their charge: Saint Paule sheweth that the sayd bondage ceasseth not too bee wilfull. I shewed you this morning, that notwithstanding all our free choyze, and notwithstanding our reason and will, yit we be as it were fettered too Satans seruice, so as wee can doo nothing but all naughtinesse, nother should wee bee any better by nature, than the arrantest theues in the world, if God had not pitied vs, accordingly as Saint Paule setteth forth al other men vntoo vs as a looking glasse, yea & euen such as despyze God and all order, and are driuen by Satan intoo all outrage: saying, that wee should bee lyke them, if God had not bin mercifull too vs. But now there are many which grudge ageinst God, and which go too lawe with him, saying: If free will bee so defaced, what shall become of vs? If men were able too giue themselues vnto goodnesse, and yit notwithstanding made none account of it, but gaue themselues too euill: surely it were good right and reason, that they should bee hild for giltie. But if they cannot but doo euill: why should God condemne them? At leastwise they ought too bee borne withall, seing it is apparant that they bee hild vnder Satans dominion, euen from their mothers wombe. Loe what many men alledge, in hope to washe their handes. Yea, and they bee not contented too iustifie themselues by vayne shifts, but they doo also rayle ageinst God, as though he were the cause of their damnation. But S. Paul to preuent such slaunders, sayeth, that they which are vnder the bondage of Satan and of sinne, ceasse not for all that too be condemned by good right. For they be not constreyned theruntoo by force: they bee subiect in deede, but that is with their owne good will. And that is the cause why he sayeth, that euen such as are brought backe agein to our Lord Iesus Christ, haue walked in the lustes of the flesh: that is too say, that before God had chaunged them, and brought them too his obedience by his holy spirit, they walked in their owne wicked lusts. True it is that men will

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graunt their nature too bee sinfull, but yit they say, it suffizeth that the will bee otherwyse. All men will graunt that it is the will which puteth the difference betweene vice and vertue: But when the philosophers spake after that fashion, they were of opinion that wee haue a francke and free will. And that is the thing that deceyued them, bycause they knewe not that wee were marred by the fall of Adam, and yit notwithstanding ceasse not to be iustly accursed, forsomuch as our offending of God is with our owne good will. And therfore also he addeth agein, dooing the desires of our flesh, and of our thoughts. As if he should say, that they which are possessed of Satan, and hild vnder the slauerie of sinne, cannot alledge any compulsion. For why: it is their owne will that dryueth them thereuntoo. Thus yee see in effect, how S. Paule ment too stop the mouthes of all misspeakers, too the intent, that men should not picke any quarrells too God, by pretending that they ought not too bee shent for their naughtinesse, seing they bee subiect too it by nature. But let vs marke heerewithall how S. Paule hath matched thoughtes with the flesh, too the end wee myght knowe that sinne reacheth throughout vs, and that wee haue no peece of vs cleane and pure, wherintoo infection is not spyed. For the Papistes will well ynough confesse that wee bee corrupted in Adam: but they say, that wee doo in deede tend alwayes vntoo euill, when wee bee tempted vntoo it, and yit neuertheless, that if wee herken vnto reason, and brydle our lustes by ruling them well, then wee shall see playnely that wee bee not altoogither vnable too doo good. And so the opinion of the Papistes is, that mans free will is not of such force as it was at the beginning, but that it is wounded, yea and sore maymed, howbeeit, that it hath yit still some lyfe, that is to say, some vertuousnesse, as they imagin. But wee haue seene this morning, that the determinate sentence of the holy Ghost is more generall: that is too wit, that wee bee not onely sicke, but also dead, till wee be rayzed agein by Iesus Christ. Nowe S. Paule confirmeth the same thing, saying, that our wicked lustes, and the affections that are termed the sensual appetytes, wherin wee resemble the brute beastes, are not the onely things that harrie vs heere and there: but that we must take the matter more strictly. What are all our thoughtes, all our determinations, and all that euer is deemed too bee best in man? They bee (sayeth S. Paule) starke wickednesse. For if God should let vs go after our owne thoughtes: it is certeine, that there is not a more horrible confuzion, than that would bee.

So

So then, wee see that men are not humbled heere by halues, too confesse onely their frailtie, and that they haue partly neede too bee succored and helped at Gods hand: but wee see they bee vtterly damned before him, sith their thoughtes are heere called wicked and froward, and that they haue nothing in them which prouoketh not Gods vengeance ageinst them. So then, let vs on the one side yeelde our selues giltie, assuring our selues that wee were iustly bereft of all Gods graces in the person of Adam: And agein, on the other side let vs not take the same for an excuse, in hope too scape by such shifte, as who should say, we were not the bōdslaues of sinne, nor wee our selues any whit too blame for it, bycause wee bee hild downe in Satans snares and nettes euen from our birth. But it behoueth vs to consider alwayes, that euery of vs shall fynde the welspring of his disease in his owne conscience. Men may hold plea as much as they list: but if they enter into themselues, and aske their owne consciences, yee shall see them condemned and confounded without any nay. When a man hath babled what he can, so as he thinkes he hath wonne the gole, by saying that he hath no free will of his owne, nor abilitie too resist God: there needeth no more but thys one woorde: what thinkest thou too bee the thing that prouoketh thee too euill? Ho, it is the diuell. Thou sayest well. But pit marke a little whether that dooth so fully excuze thee, as that thou perceyuest not ryght well, that thou wart stirred vp and driuen too it by thine owne selfmouing: knowest thou not that the welspring and roote of the mischiefe is in thy selfe? When thou art so rebellious ageinst God, that thy thoughtes are full of vntruth and vnbeleefe, and that so much the more bycause thy lustes are out of square, and imbattelled ageinst God and his righteousnesse, euen too make warre with him: when thou seest all this, must thou pit hold plea further with him? So then, let vs not seeke any starting holes, seyng wee carie a sufficient iudge with vs, euen within vs, namely seyng that euery of our owne consciences rebuketh vs. That is the thing that S. Paule amed at in this streyne. And thereby wee also are warned, not too presume aught at all on our selues, but too bryde all our senses and imaginations, and all the vnderstanding and reason which wee weene our selues too haue. For vntill wee haue so renounced our selues, it is certeine that we shall neuer bee meete too apply our selues too the seruing of God.

And S. Paule sayeth expresly, that those whom God hath quickened, are by that meanes made felowes with our Lord Jesus Chryst:

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for it is euen he in whom they haue their lyfe. Trew it is that wee ought too seeke it in Gods being: howbeeit forasmuch as that is too hygh for vs, so as wee cannot come at it, no nor any thing nere it: therfore our Lord Jesus is called the way. And he offereth himself, and tarryeth not till wee seeke him as though he weere farre from vs, but reacheth out his armes too allure vs too him, insomuch that in his Gospel he sayeth, if any man bee athirst, let him come vnto mee and drink. And this is fulfilled in his person, as hath bin said erewhiles. So then let this speeche bee marked, where S. Paule sayeth, that those which were dead afore, were quickened agein by Jesus Christ. And heere wee see yit better the thing that I touched shortly this morning: which is, that S. Paule speaketh not of a visible death, wherof men may iudge by outward syght: but of the corruption that is in our souls: for he tyndeth fault with vs all. How then may wee attayne too the heauenly lyfe. How shall we bee rayzed & quickened agein to possesse the heritage that is promised vs? Wee see on the contrarie part, how wee bee subiect too as many miseries as can bee. This therfore must needs bee ment of the newnesse of lyfe which he speaketh of in other places. Now it is certein that this lyfe is not yit perfect in vs: there is but a little enterance of it, which serueth too leade vs further, and too bring vs too the end, (which shalbee) when wee bee come too the full glorie that he speaketh of heere. And wee see also how S. Paule setting himself foorth for an example, alledgeth that he had giuen ouer all things for our Lord Jesus Christes sake, yea and euen the fond opinion which he had of his owne ryghtuousnesse: insomuch that although men esteemed him as a little Angell, yit notwithstanding he knewe that it behoued him too bee saued by Gods free grace in Jesus Christ. And in sted of all his honour and riches: he had suffred so many reproches, so many tortures, so many beatings, and so many imprisonings, that a man would haue said, he had bin lyfted vp aboue the world: and yit notwithstanding he addeth, not that I am yit come too my marke, but I streyne my self forward, and forget the tyme that is past. For if I stay vppon the things I haue done alredy, saying, I haue ouercome so many incounters, I haue delt thus valeantly, I haue not ceassed too preach the Gospell euery where, I haue wrought in such wyse, that the frute of my doctrine is come to the whole world, I haue passed the sea, I haue bin among barbarus nations, where God and his Gospel were neuer erst heard of, I haue had a number of lets, and haue ouercome them all, I haue incountered with thus manie enemyes, and haue got

Iohn. 14. 2. 6.

Iere. 7. 6. 37.

Phil. 3. 6, 12.

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the vpper hand of them all: If S. Paule say, I had had all these considerations with him, he had become cold: for it is an easye matter with vs too shrink away when wee once think with our selues, tush, I haue doone ynough for my part, now let others marche on in their aray. And so euery of vs woold take his leaue, when hē had some thing or other, I wot not what. But S. Paule sayth, that he forgets the tyme past, too the intent too cut of occasion of slothfullnesse, which myght come in his head, and sayeth, that he streyneth him self forward, and holdeth his armes opē too atteyne vnto it. And how long tyme did S. Paule streyne himselfe forward? Euen too the end. Then let vs mark well, that our glorie shall neuer bee perfect, that is too say, wee shall neuer throughly inioy the glorie that wee wayt for, vntill the end. And therefore it behoueth vs alwayes too take warning of our owne wretchednesse, too mourne for it before God, and tooo confesse that wee be beholden too his only goodnesse for all things. Now then, howsoeuer wee fare, wee see that we be reformed vnto newnesse of lyfe by Gods spirit: and that although wee dwell among vnbeleeuers, & bee subiect too manie miseries, yea and haue sin dwelling in vs: yit there is none of vs but he feeleth that the handsells which God hath giuen vs of his holie spirit, are not vayne nor vnprofitable. If any man alledge, that before such tyme as Iesus Christ woork in vs, wee haue alredye some lyfe, as is seene: answer was made shortly this morning: that forasmuch as all that euer men haue by nature, is not able too bring them vntoo God, but maketh them too rest vppon this world: none of it ought too bee made account of, when the heauenly lyfe commeth in question. Then let men calp their hands at vs on all syds: yit are wee but dead men, when God layeth the bridle looce in our necks, and suffereth vs too walk after our owne fancie and lyking. Man may well haue some reason: but what can it doo so long as it is in the owne nature? It will fyght ageinst God, and ageinst all truthe. Yit notwithstanding, man, say they, hath a will: howbeeit, that the same will bee wicked. Trew it is (as I haue sayd alredye) that it hathe no strength in it. Yit notwithstanding forasmuche as man is wicked and froward, and hath the cursed roote of rebellion in himself, so as he cannot but doo euill, he offendeth God willingly. And seing it is so, let vs boldly conclude, that wee bee in death, till wee bee made partners of the lyfe of our Lord Iesus Christ, and that he deale vntoo euery of vs the spirit which he hath receyued, in such measure as he listeth: according as it is

Esay. 64. 2. 1. and Luk. 4. c. 18.

is sayd that Gods spirit rested vppon him, and was giuen vntoo him in all plentie, and that as nowe he must deale it too euery one of hys faythfull ones. Therefore according as our Lord Iesus Christ maketh vs too taste of his holy spirit, and according as he strengthenth thereby: so are wee quickened in him and with him.

Now heeruppon he addeth, that he hath made vs too sit in the heauenly places vvith our Lord Iesus Christ. This serueth too magnifye the grace that we haue hithertoo spoken of, yit so much the more. If he had sayd in one woord, that wee were quickened: it had bin ynough, and it ought well too haue inflamed our hartes to sing Gods prayses, and too occuppye our selues therin, and too apply al our indeuers theruntoo. But heere is a greater vehemencie, bycause of our coldnesse and lazinesse. For S. Paule hath shewed on the one syde, that wee were dead and hild in bondag vnder the tyrannye of Satan. Alas, these are terrible things. And now he setteth downe on the other syde, that God hath not only loued vs, but also glorifyed vs in himself, and that wee bee lifted vp from the bottom of hell, aloft vntoo the kingdome of heauen, where he hath lodged vs, and giuen vs seates among his Angells. Seing then that wee heare this, needes must wee bee too much doted, & our witts too much brutish, if we wake not in good earnest too glorifye the inestimable goodnesse of our God, and too conclude, that wee bee so beholden and bound vntoo him, that although wee should doo nothing else all our lyfe long, but preache the grace that wee haue felt by experience at his hand, yit it were nothing at all. And so yee see why S. Paule hath purposely set downe, that wee be lifted vp too heauen with Iesus Christ. And heeruppon wee haue a very profitable exhortation too gather, which is, that although we bee heere in the myre, and do but craule lyke poore frogges: yit ought we to beare this state pacientlye, for somuch as on the other syde God hath lyfted vs vp so hygh, euen vs that were nothing, yea and curled creatures too. And therfore whensoeuer wee be fayne too suffer hunger & thirst in this world, or be mocked by vnbeleeuers, or put to the abiding of manie outrages, let vs resort too that which is sayd heere: namely, that yit neuertheless wee be set alredy in heauen with Iesus Christ, howbeeit not in such wyse, that it is apparant vntoo our eyes. For in this behalfe wee must giue place too hope, and vntoo that which is
Colos. 3. sayd in another text, namely that our lyfe is hid, and that we must hold
3. our selues quiet, till it appeere at the comming of our Lord Iesus

Christ

Christ. Thus then you see in effect, how it behoueth vs too vnderstand the things that are spoken heere of the diuers state of Gods children, after they bee called too the fayth of the Gospell. But by the way, we must not imagin an earthly paradyse in this world, where we shall haue nother trubble nor greef: wee must make our reckening, that wee shall neuer liue heere at our ease, but wee must make roome for fayth, as I sayd afore. And besydes this, wheras the holye Ghoste auoucheth by the mouth of S. Paule, that wee shalbee lifted vp on hygh: it standeth vs on hand too cast downe our heades, and too suffer our selues too bee oppressed by our enemyes, and too bee ouermaystered by them with all pryde: we (I say) must suffer these things, and yit in the meane whyle bee fully perswaded, and throughly resolued of this doctrine, that wee for all that shal not fayle too inherit the kingdome of heauen, for it is vnpossible that the head should bee separated from the members, and our Lord Jesus Christ is not gone thither for his owne sake alone. Wee must alwayes repayre too that principle. Our confessing that Jesus Christ is rizen from the dead, and gone vp intoo heauen, is not alonly too glorifye him in his owne person. Trew it is, that first of all it must come to passe, that all knees must bow before him, and that all creatures both in heauen and earth, yea and euen in hell, must doo him homage. But yit notwithstanding, the vnion wherof wee haue treated heertoofore, is fulfilled in this, that Jesus Christ hauing gathered vs intoo his bodie, hath begunne that thing in himself, which he intendeth too performe in vs, namely when conuenient tyme commeth. So then, Jesus Christ is gone vp intoo heauen, too open vs the gate in these dayes, which was shet ageinst vs by Adams sin: and that is the verye maner of our sitting with him alredye. And therwithall S. Paule sheweth in one woord, what he intended. In deede this saying shalbee declared more at lenth in his new place, where S. Paule himself will treat of it more at large in the next Sermon. Yit notwithstanding wee may see wherat he amed, too the end wee may haue a sure and ryght marke too shoote at: which is, that wee bee saued by grace, and that noman is able too clayme any thing of his owne. Neuertheless it is not ynough for vs too haue confessed in one woord, that our saluation commeth of Gods free fauour, and too haue felt it also within our selues: but wee must also therwithall bee taken in loue with the infinite greatnesse of the same grace, by considering what wee bee, how all euill commeth of our selues, and

Phil. 2. b. 10.

that there is no saying nay, bycause our faultes doo too much conuict vs, in somuch that if God should execute a hundred tymes more rigour ageinst vs than he dooth, wee could not contend with him, nor dispute with him, but that wee should alwayes haue this record of our owne consciences, that wee bee iustly woorthie of death, and that the same is dew vntoo vs by our desert. Then seeing it is so, let vs hold fast this doctrine, for wee shall haue profited greatly for our whole lyfe, if wee once know, that there is not only some one naughtie touche, but an infinit number of euils in vs. Therfore let vs lerne too mislyke of our selues, and too hate and abhorre our selues, and afterward when wee bee come too the grace that is shewed vs in our Lord Iesus Christ, let vs vnderstand, that without that, the diuell should needes haue full and whole possession of vs, and reigne ouer vs, as he had doone afore. Also let vs beware that wee profit our selues by such grace, so as it may serue too put away all our cursednesse. And then let vs assure our selues, that not only all our miseries shall turne too our benefyte by our Lord Iesus Christ, but also that he will giue vs such strength, as wee may well glorie in our state: and although wee bee driuen too fyght ageinst manie temptations, and that wee bee frayle on our owne behalf: yit neuertheless wee shall ouercome them in such wyse, as wee shall haue cause too yeeld God thankes by our Lord Iesus Christ, insomuch as being ioyned vntoo him, wee cannot fayle too come too the full perfection of all good things.

Now let vs cast our selues downe before the Maiestie of our good God, with acknoweledgement of our faults, praying him too make vs so too feele them, as it make vs not onely too confesse three or foure of them, but also too go vp euen too our birth, and too acknowledge that there is nothing but sinne in vs, and that there is no way for vs too bee reconciled to our God, but by the blood, death, and passion of our Lord Iesus Christ. And therefore as oft as wee feele any harthytings too turne vs aside from the grace of God, too cite vs too his iudgement seate, let vs haue none other refuge, than too the sacrifize wherby our Lord Iesus Christ hath made attonement betweene God and vs. And whensoeuer wee bee weake, let vs desire him too remedie it by his holy spirit, which is the meanes that he hath ordeyned too make vs partakers of all his gracious giftes by: and let vs so continue in the same, as wee may bee an example vntoo others, and labour too drawe them with vs too the fayth and vnitie of the doctrine, and by our life and

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good conuersation shewe that wee haue not gone too schoole in vayne, in so good a schoole as the schoole of the Sonne of God. That it may please him too graunt this grace, not onely too vs, but also too all people, &c.

The eleuenth Sermon, which is the third vppon the second Chapter.

8. Surely you bee saued by grace through fayth, and that not of your selues: it is the gift of God:
9. Not by woorkes, least any man myght boast.
10. For wee bee his vvoorkmanship, created in Iesus Christ, too good workes which God hath prepared for vs too walke in.

Saint Paule hath shewed heeretoofore, that our saluatiõ is the true looking glasse, wherein too behold the infinite gloyre of God: for it is his will, too be knowne by his goodnesse aboue all things. And for that cause also hath he shewed, that God chose vs before the making of the woyld, howbeeit not in respect of any thing that could bee found in vs: but too content his owne onely mercie. Here therefore he concludeth that matter, and sheweth what he ment when he told vs, that our adoption hangeth and proceedeth of Gods chozing of vs in his owne euerlasting purpose, that is too wit, too the intent wee should be as it were cleane defaced, and confesse that whatsoeuer wee bee, and whatsoeuer goodnesse wee haue, wee hold it all wholly of God and of his onely free goodnesse. That is the cause why he sayeth, that wee bee saued by grace, not of our selues, but by Gods gift, and not by works. It had bin ynough too haue excluded all the goodnesse and vertue that man could imagin. But forasmuch as it is hard to beate downe the pryde wherto wee bee too much giuen: S. Paule reheteeth this matter agein, too the end it might bee the better vnderstoode, and confirmed more at large. And therwithall wee haue too mark, how he matcheth fayth ageinst it, as well too shewe the meane wherby too come too saluation, as also too

he may the better, that men being not aught of their owne, but that what soeuer they haue neede of, they must beg it at Gods hand. For sayth he, doth not ouerthrow and abolish all mens preiudgings of their owne deserts, as we haue seene more at length in the Epistle vnto the Galathians. For there S. Paule shewed, that sayth simply the roome of workes, bycause we bee all of vs condemned. And in deede there is none other righteousnesse, than to obey Gods commaundements in all perfection. But no man discharged himselfe of them: and therfore we are all accursed before God, and so God must bee fayne to succour vs by his goodnesse. And when we receyue by sayth the grace that is offered vs in the Gospell: wee confesse there withall that wee haue neede of Iesus Christ, bycause there is nothing but foolishnesse in our selues. Also when as he sayeth in this text, that it is by sayth: he sheweth, that if comparison bee made betweene God and men, wee must come as it were starke naked, and there must bee nothing in vs, but shame and abashment, vntill God haue taken vs to mercy.

Now to confirme those things, he addeth, that wee be Gods workmanship, and that he hath fashioned vs in Iesus Christ, too the end wee should vvalke in the good vvorks vvhich he hath prepared. It is all one as if he should say, it must needes bee that God preuented vs of his owne mere grace. For what can wee doo, seeing wee bee as rotten carions, till God haue renewed vs agein by the power of his holy spirit? So then, if a man intend too finde any good in him selfe, he must not seeke it in his owne nature, nor in his former birth: for there is nothing but corruption: but God must bee fayne to shape vs new agein, before we can haue any one drop of goodnesse in vs. Seeing it is so, wee must needes conclude, that our saluation hath not any other spring, nor any other foundation, than Gods onely mercy, seeing we cannot by any meanes helpe our selues. Thus yee see in effect what S. Paule meant too say.

Yet notwithstanding, let vs marke, that herre he not only intendeth too shewe, that wee haue parthye neede of Gods grace, and too bee succoured by the same, bycause there is some infirmitie and lacke in our selues: but also quyte scrapeth out all that euer men can surmyze in themselues, concerning their owne deseruing, worthinesse, and good workes. So sheweth he that wee bee vtterly vnprofitable, and that our saluation is not only furthered by God, but also that it is begunne, continued, and perfected or finished by him, without any furtherance on

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our synne behalfe. And that is the very thing that is expressed by these wordes, you bee saued by grace, and not of your selues. It is certain, that heere S. Paule maketh God agaynst vs. And we maynteyn the ryght that belongeth vnto him, he sheweth that when wee haue alledged all that euer wee can, yet euen the thinges that seeme vs best make against vs: all of it vanisheth vnto smoke. For S. Paule speaketh not here of some peece of deseruing or woorthinesse: but sayeth (flatly) not of your selues. As if he should say, when men set vp their bubbles neuer so much, and imagin vnto themselues some thing or other wherwith to make God beholden vnto them, it will bee founde, that there is nothing but confusion in them, from the crowne of their heade, vnto the sole of their foote. Therfore let vs marke well, first that S. Paule meaneth heere to put away quyte all the glory and loftinesse of man, that only God myght bee exalted. And he thinkes it not ynough to say, that God is our Sauiour: for that speeche had bin but darkenesse: but when as he sayeth, that it is of grace, (that is vnto say, of Gods free gift,) he sheweth, that he seeketh not the cause elsewhere than in him. And that is the cause why in the second member of the sentence, he setteth downe Gift: and on the contrary part sayeth, that our woorkes can do nothing at all. Wee see then, that forasmuch as wee can doo nothing of our selues, God ouerseeth his mere free goodnesse to our saluation: and that if wee thinke our selues vnto bee any help or furtherance thereunto, it is a defrauding of God of his ryght, which is an intollerable trayterousnesse, by meanes whereof wee deserue vnto bee bereft of that which wee haue receiued. For such wee can by no meanes make God any recompence, we ought at leastwyse vnto yeeld him homage for the things that wee hold of his mere goodnesse: and when he seeth vs so humbled, he is contented with that pure and simple confession of ours. But if there bee such vnthankfulnesse in vs, as vnto take vppon vs the thing that belongeth peculiarly vnto him: surely it is a iust punishment, if he vtterly shake vs off: lyke as the man that holdeth frome vnto vnto fealtie and homage for his land, is rightly dispossed of it. Now if in these corrupptible thinges of the worlde, and in things of smaall valew, the persone be punished which withholdeth the doing of his deuoire to him vnto be is bound vnto: what shall become of vs when we fal vnto stepping into Gods place, by chalenging vnto our selues the prayse of our saluation, and will needes dispossesse him of his ryght? Is it not a detestable outrage, which maketh vs worthie vnto bee vtterly damned? So much the

more therfore doth it stand vs on hand, too marke well the thing that is sayd in this streyne, which is, that wee bee saued by grace, and that wee doo nothing at all too it, but that God giueth vs all that euer belongeth too our saluation. And why? Bycause wee can doo nothing at all: we haue nother good workes nor desertes too alledge for our selues.

Furthermore, this speech is well worth the weying, when he saith, least any man myght boast. For theruppon wee haue too gather, that it is not ynough for vs too father some part of our saluation vpon God: but that we must come to that poynt, t yeeld so farre, as not too make any countenance too it at all, but abyde too haue all our owne glory so abaced, as only God may haue all preheminence, as wee haue seene in other textes, and specially in the place of Ieremie, where it
Iere. 9. g. 24. was alledged, that God is not glorified as he ought too bee, nother is it possible for vs to glorie in him, till all that euer wee think our selues too haue of our owne, bee cast downe and doone away. For nother the vertue, nor the wisdome, nor the abilitie, nor the ryghtuousnesse of man must bee put foorth, if wee intende that God should keepe still that which is his owne, and which he reserueth too himselfe. Now therfore wee see that all the partnershippes which the world woold make with God, are but fond dotages, yea and illusions of Satan, who laboreth too make vs beleeue that wee are able too doo somewhat of our selues, too the intent too plucke vs therby quyte and cleane from our God. For so long as a man imagineth himselfe to haue any one drop of goodnesse of his owne: he will neuer giue ouer himself vntoo God, but bee puffed vp with vayne presumption, and rest vppon himself. Satan therfore hath wonne much at our handes, when he hath once perswaded vs, that wee bee able too doo any thing of our selues, or that wee can make any meanes to atteyne too saluation: for his drift is, too make vs leane seeking of the thinges in God, which God offereth vs. And by that meanes wee abyde emptie still, according too the virgin
Luke. 1. g. 53. Maries song, where it is sayd, that such as are so filled with ouerweening, shall abyde still hungrie, and God will laugh their vayne presumption too scorne. Then can wee not bee fed with Gods grace, except wee long for it, and feele our owne lacke, according too this saying of the Psalme, Open thy mouth, and I will fill it. So then, let vs
Psal. 81. b. 10. marke well, that men shall then bee disposed to receyue at Gods hand all that is requisite for their saluation, when they reserue nothing too themselues, but acknowledge that all self boasting must bee put away.

And

And (as I sayd afore) by that meanes the partnershippes which the world pretendeth too make with God, doo fall too the ground. For the Papists are driuen too confesse, that without Gods helpe they can doo nothing, and that they bee too weake too withstand Satan, if they bee not strengthened by the holy Ghost. They can fynd in their hartes too graunt, that they cannot deserue aught at all, except God supply their wantes, and also that they haue neede of the forgiuenesse of their sinnes. But yit for all that, they cannot abyde too giue ouer their free-will, but imagin verily that they can partly further themselues. Theruppon they are alwayes buylding of some desert, and although (they graunt that) Gods grace preuent them at the first, yit they alwayes mingle therwith some indeuer and good will of their owne, and when they flee vntoo God for release of their sinnes, they bring him their owne satisfactions for the same. And so yee see, that the Papistes will not in any wise freely and wholly yeeld and gyue ouer vntoo God the prayse of their saluation, but keepe backe some part of it, commonly the one halfe or more, too themselues. But S. Paule passeth further here, & sheweth that we doo wrongfully alwayes defraud & bereue God of his glory, till wee haue forgotten all the false opinions wherwith the world deceyueth it selfe. Therefore the onely way for vs too glorifye God, is too acknowledge that wee bee nothing of our selues. And so, humilitie or lowelynesse is not a feyning or false pretence, as many suppoze, which thinke themselues too haue contented God by saying in one woord, that they bee wretched sinners, and as weake as is possible: but wee must bee fully resolued, that all that euer men imagin in their owne braynes concerning desertes, freewill, preparation, helpe, or satisfaction, is euery whit but leazing & trumperie of Satan. When we once know this, then will we submit our selues as we ought to doo, & then shall God keepe his estate, as he deserueth, & we also shall yeeld him such honour as is dew to him. But this cannot be done (as I sayd) vnlesse all that euer men conceiue & imagin concerning good workes, wherewith too deserue well at Gods hand, bee vtterly razed out.

Moreouer let vs mark therwithall, that if wee will bee partakers of the saluation that God offereth vs, wee must bring nothing with vs but only fayth. For (as is sayd in another place) fayth taketh no help of good woorks. Although it haue record of the Lawe, yit dooth it not bring aught vntoo God, wherby too bynd him vntoo vs, but rather witnesseth that wee bee vtterly emptyed, and that wee haue none other

Rom. 4. a. 4. 5.

hope than only in his free goodnesse. But lyke as a man that is pinched with great distresse, so as he can scarsly stirre a fynger, and hath nothing but his tongue too cry out, alas that some body wouldo helpe me, & pitie mee: euē so must fayth ryd away al the ouerweenyng which wee haue in our selues, that wee may receiue what soeuer God offereth vs, so as al the prayse thereof bee reserued vntoo hym. That therfore is the thing that wee haue too beare away.

And heerby wee bee warned, not too bee vnthankfull when God calleth & alloureth vs so gently: but too run vntoo him as poore hungry soules, & too haue an earnest mynd too bee succored at his hand, bycause it pleaseth him. For what is the cause that our Lord Iesus Christ profiteth not a great number, but for that they haue deaf eares when God incorageth them too come too him: And verily some of them are so beastlyke, that they passe not for the heauenly lyfe, so they haue heere wherof too feede and too drink lyke Swyne, or wherewith too wallowe in their owne delyghts and pleasures: as for the spirituall goods (which wee ought too labor for) they bee nothing with them. Yee see thē that the one sort shet God out of the doores, bycause they bee dulled with the allurements of Satan, and drunken, or rather vtterly bewitched with the delyghts of this world, eyther in pomp and honour, or in riches, or elle in whoredome and other loosenesse. And the other sort think they haue wherwith too make God beholden too them, as wee see manie hipocryts doo, which cannot giue ouer the vayne selftrust wherwith they bee swolne lyke Toads. Wherfore too bee short, let vs marke well this woord fayth, that the pleasures and ease of this world hold vs not backe from lifting vp our harts vntoo God. And that is the very way too fasten our anker in heauen. For wee can neuer haue the sayd substancialnesse of fayth, which S. Paule speaks of, except wee passe swiftly through the world, and know that our heritage and resting place is elswhere than heere: and moreouer shake off all vayne imaginations that may come in our heads: for they serue but too turne vs away from Iesus Christ, so as wee may not come at him, nor he haue any entrance at al vntoo vs. That is the thing which wee haue too gather vppon that text.

Now for further confirmation, S. Paule addeth hereuppon, that vvee bee Gods vvorkmanship. He meanes not this of Gods creating of vs, and of his setting of vs in this world: but his meaning is, that men, as they bee borne in Adam, are vnmete for the heauen-

ly life, and that if they thinke too get any thing by that, they deceyue themselues too much, bycause they bee but as dead creatures, and as caryons wherein is nothing but rotten filthynesse. For proofe hereof wee neede too seeke no further matter than this present Text, where he sayth, that wee bee created in Jesus Christ. Here therefore S. Paule maketh a comparison of the dubble birth that is in al the faithfull. For wee haue all of vs one generall creation, wherby wee liue in this world: and God createth vs new agein, when he voutsafeth too giue vs newenesse of life by his Gospell, I meane when he printeth it in our harts and mynds by his owne secret working: for the word alone were not ynough too doo it. So then, as in respect of our first creatiõ, there is no differẽce betwene the Jewes, the Turks, the Heathen men, & vs. Wee are al of vs taken out of one Lump, wee are al the children of Adam, yea wee are all heyres of Gods wrath, and cursed by nature, as wee haue seene alreadie heretoofore. Then if men examine them selues, and searche what they bee by their first birth: they shal finde how there is nothing in vs but sinne and wickednesse, & that the wisedome which wee weene our selues too haue, is but beastlynesse: and that the light whiche wee thinke wee haue too discerne betweene good and bad, is but stubbernesse and starke spytefulnesse ageinst God: and so yee see wee be corrupted in all parts of our soule.

Now then what can wee doo too finde fauour at Gods hand, and too make him beholden vntoo vs: for if wee can doo nothing but euil, it is but a kindling of his wrath more and more ageinst vs. Wee bee worthye of endlesse death alreadie before wee come out of our mothers wombe: in somuch that although wee perceyue not the sinne that is in a yong babe: yit hath he the seede of it within him, and God auoweth that all of vs deserue too bee drowned in the bottom of hell: Then if the little babe bee so rightfully condemned afore hand, euen ere he haue seene the light of the world: what is too bee sayd of vs when we bee come foorth, and doo shewe that wee bee naughtie (in deede) and that our nature is altoogither sinfull: And when wee bee come to age, what can we do (as I said afore) to fal to cõposition with God, so as we might helpe forward his grace, and that our so dooing might bee a meanes too further our saluation: Loe what S. Paule meaneth by this Text, where he sayth, that wee bee Gods workmanship. As if he shoulde saye, poore creature, thou thinkest too play the deutie fellowe in this behalfe, by putting thy selfe forward too alledge some deseruing

seruing, and that thou art able too begin and too approche vntoo God, so as he on his syde must bee fayne too bee beholden vntoo thee: When begannest thou that? If thou say, thou begannest it before thou wart borne: thou deseruest that men shoulde spit in thy face. If thou say, it was afterward, betweene the age of seuen yeeres, and the age of twentie or thirtie yeeres, at what tyme thou wart inlyghtened with the Gospell: thou art on the contrarie part sufficiently disproued, that thou couldest not haue one drop of willingnesse too doo good, but that all thy thoughtes and desires were vtterly rebellious ageinst God, and as men of warre fyghting ageinst his righteousnesse. Therefore thou hast doone nothing else but fyght ageinst God, euer since thou wart borne. Agein, if thou take it too bee from the time that thou wart a little babe, vnable too discerne betweene whyte and blacke: yit wart thou of the cursed race of Adam. And so turne thee on which syde thou wilt: and reason must needes driue thee too perceyue, that thou wart vnable too doo any thing too Godward, and consequently that all that euer he hath wrought for thy welfare, ought too be fathered vppon him alone, without chalenging any drop thereof too thy selfe.

Thus wee see now why Saint Paule dooth in this text call vs the worke or workmanship of God, according also as it is saide in the Psalme, that they which were the houshold folke of his Church, were also his flocke. For there the Prophet sholeth out the children of Israell, whom God had gathered toogither of his owne mere goodnesse, too set them aside from other heathen nations. For it is certeine, that God found none other cause too keepe that linage too himself, or too preferre them before others, saue only that he of his own mere mercy had them therintoo. As much is to be sayd of vs at this day. And that which he addeth, namely that wee were created in Iesus Christ, ought too touche vs yit the more too the quicke. For there he sheweth that the creating of vs in Adam, is but a bringing of vs too destruction: and therfore that it standeth vs in hand too bee fashioned and created new agein, namely euen in Iesus Christ, who is the second Adam, as he him self termeth him in the first too the Romans, and in the fifteenth of the first too the Corinthians. Yee see then that this word create, is ynough too stoppe the mouthes, and too put away the cackeling of such as brag of the hauing of any worthinesse. For when they say so, it is a presupposing that they were the makers of themselues. He that chalendgeth too himself any fredome of will,

Psal. 79. c. 13.

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and taketh vppon him too haue any meane or abilitie to doo good (of himself:) it is certein, that his meaning is, too step intoo Gods place, and too shew himself too bee a Creator. But there is noman which abhorreth not such blasphemie. The blyndest betles and maddest bedlems in the worlde, account the woorde Creation, as a holie and sacred thing, & will say, that God is the verye Creator or maker of all things, and thou Hipocrite confessest the same with thy mouth, and yit thou doost but lye, forasmuch as thou thinkest that thou hast some freewil too further thy self too welfare & saluation. And so thou denyest the first article of our fayth: for thou makest God but half a creator, So then they will well ynough confesse with their mouth, that God is the Creator, yea and as farre as the lyfe of this world comes too, they will say, they holde it of him. But now is there a much excellenter lyfe, namely which wee hope for, and which wee possesse alredye by fayth, howbeit that wee inioy it not alredye now presently. And how much more precious and woorthie is that lyfe wherin wee shallbee parttakers of Gods glorie, than this wayfaring which wee make in this world, that is but a shadowe that vanisheth away out of hand: Now if yee aske the Papistes of whom they haue the (heauenly) lyfe, wee haue it partly of Gods grace (say they) and partly of our owne freewill. Forasmuch then as they father some peece therof vppon themselues, and thinke too part stakes after that fashyon with God: wee must conclude that they bee their owne creators. But heeruppon they will reply, and protest that they neuer ment any such thing, and that they had leuer dye, than too vtter any such blasphemie. Yea, but in the meane whyle, which is the thing of greater valew: too create a mans self too bee a mortall man in this world, or too purchace euerlasting lyfe: S. Paule telleth vs, that if wee can doo any thing by our owne freewill and power, God is not fully our creator. But he sayeth, wee bee his woorkmanship and of his making, yea euen in respect of the heauenly lyfe: it behoueth vs too beare that alwayes in mynd: for S. Paule speaketh not of this transitorie lyfe, but of the inheriting of the kingdome of heauen. Wee see then that the Papistes defye God in their pryde, lyke villanous blasphemers as they bee. And therefore for our part, if wee mynde too bee parttakers of the grace which is purchaced for vs by our Lord Iesus Christ, wee must bee rid cleane of all selfweening, and acknowledge that our beginning too doo well, springeth of Gods vouchsafing too call vs too him, and of his preuen-

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ting of vs through his owne free goodnesse. Too bee short, S. Paules meaning is, that all they which thinke themselues too haue deserued aught at Gods hand, doo beare themselues on hand, that they bee men of great abilitie, whereas in deede they bee already dead, & are nothing at al. What can a dead man doo? And surely wee bee dead (as I haue declared heretofore) till God quicken vs agein by the meanes of faith, and by the wooring of his holy spirit. Now if wee bee dead, what good can wee doo, or whereuntoo can wee dispoze our selues? Agein, wee bee nothing at all: for the woorde Create, importeth that all that euer is in vs, is of Gods putting intoo vs. Lyke as when it is sayde that he created the worlde of nothing, it is as much too saye, as that whereas there was not any thing at all before, he gaue beyng too that which was not. Euen so as in respect of the spirituall lyfe, that wee bee created, is as much too say, as that wee were nothing at all before. Now, if wee bee nothing, shall wee bee able too bynd God too gyue vs this or that? Are they not things vtterly ageinst nature? Then let vs marke well, that too knowe how wee bee saued by mere grace, and that wee haue all thinges of Gods gift, and of his free goodnesse, wee must bee fayne too come too this poynt, namely that God gaue vs our beyng, according as it is anouched by the example of Abraham in the
Rom. 4. a. 1. Gen. 17. c. 19. fourth too the Romanes. For in Abrahams body wee see what is in our soules. When Iesus Christ was promised too Abraham in his sonne Isaac, yee knowe he was a man altoogither drooping and barrein: and his wyfe also was farre striken in age. And therefore that eyther he on his syde should beget, or his wyfe on hir side brede a child, are things impossible. But he beleeued God, which calleth foorth the
Rom. 4. c. 17. things that are not, and giueth them beyng. Seyng then that Abraham was as a withered blocke, and had no strength nor lustinesse in him, and yit notwithstanding receyueth the promis that was made vn too him: therein it behoueth vs too behold that wee cannot bee partakers of Gods grace, except wee acknowledge our owne vnabilitie, and bee first of all vtterly abaced in our selues, that our Lord may begin our lyfe, & continue the same, till he haue brought it too ful perfection.

Furthermore let vs marke well, that his saying in Iesus Christ, is too sende vs backe too the corruption which wee haue by inheritaunce in Adam. For wee can neuer fynde in our heartes too yeeld our selues giltye, tyll wee feele it proceed in our selues. And moreouer it serueth too shewe, that this benefyte is not common in-

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differently to all men, but only to those whom God hath chozen, accoz-dingly as wee haue seene alredie, that we were chozen befoze the ma-king of the woz1d. Now then this extendeth not generally too all A-dams offspzing, but only too so many as are renewed in Iesus Chzist. And therfoze it is all one as if S. Paule should shewe, that wee had neede of a remedie, foz sonnich as wee bee alredye fozloyne and dam-ned, at such tyme as God by the meanes of Iesus Chzist plucketh vs out of the dungeon wherin we were. And this serueth too confirme yit better the thing that we haue seene heertoofoze, which is, that wee can not be faythfull, except God make vs new agein, so as wee hold of him all things that belong to the heauenly lyfe, and all the spirituall goods which wee haue. Now seing wee bee created in Iesus Chzist, it is all one as if it were sayd, that all the ryghtuousnesse, all the wisdome, all the vertue, and al the goodnesse that is in vs, wee dzawe it from out of that fountaine, and that God scattereth them not abzode at aduenture, but hath put the fulnesse of all things belonging too our saluation, into Iesus Chzist, in sonnuch that when wee bee once made members of his bodie, wee be allso made parttakers of al his benefyts, and that with-out him, wee bee cut of from all parts of our saluation, as though wee were rotten and stinking wzetched carkesses, and that there were no-thing in vs but filth, as I haue declared befoze. Thus yee see what wee haue too mark further, when S. Paule sayeth, that wee bee not only Gods woozkmanship, but allso created in Iesus Chzist.

Iohn. 1. b. 16. & Colos. 1. c. 19. & 2. b. 9.

Now he addeth, too good vvoorkes vvhich he hath prepared for vs to vvalke in. His setting down of good woozkes in this place, is to shew, what a follie, oz rather what a madnesse and frentiknesse it is in men, too beare themselues in hand that they can bzing good woozkes on their behalf, as who should say, they had thē in their sleeues, oz as if they were of their owne growing. Foz needes must God haue pzepared them (sayth he) and that wee should haue them at his hand. And it is all one as if he should say, go too, shew heere your pzowesse and vertewes: enter a litle into account with God: seeing your pzyde will not bee daunted, but yee haue all wayes some bzittles set vp still, bzing foozth all that yee think may make foz yee. Well, say you, and wee will bzing our good woozkes, as the Papistes are wont to doo: who alledge in this wyse: what? how now? shall we not be saued by our owne merites, and by our good woozkes? And whence dzaw ye them, sayeth S. Paule? Haue yee coyned them in your owne shop? oz

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haue ye some gardin of your owne planting, whence too gather them: or spring they, I wote not how, of your owne trauel and pollicie, so as you may further your selues by them: No, but contrarywyse, knowe yee that God hath prepared them. And is it meete that you should fall too replying against him, when he hath pitied you, and shewed himself bountifull towardes you: Is it meete that yee should presume too step foorth too pay him, as though yee had wherwith of your owne: When a man hath bin well kept and tended, and his host hath lent him mony at his neede, and he hath receyued it at his hand (too pay him withall:) shall he afterward boast, that he hath payd his host: There is an host, that not onely is contented too doo his charitie vpon a man, but also after he hath found hym both at bed and at boord, wyll say too hym, Hold here wherwith too pay: too the intent it may not seeme too you, that my charitable dealing hath bin too make an vnderlyng of you, I wyll receyue payment for it at your hand, yea, but yit the same shall come out of myne owne purse. Nowe, shall he too whom suche frankenesse hath bin vsed, go and say, he hath wel payd his host: Yea, and with what money: Euen with the same money that was put into his hand. So standeth the cace with those that put forth their good woorkes, too say, that God hath not saued them freely, but that they themselues were a helpe too it. Yea, but where come they by those good woorkes: That was the thing that S. Paule amed at, when he sayd that God prepared the good woorkes. Trew it is that God prepareth mennes conuersations by the Lawe, wherein he giueth vs a certaine rule how too walke according too his will: and it is all one as if he prepared the way for vs too go in as wee ought too doo. But that would nothing boote vs, except wee receyued the good woorkes themselues at Gods hand. When God commaundeth vs any thing, wee may well haue our eares beaten with the sound of it, but it will neuer enter into our hartes, for wee bee full of pryde and naughtinesse, and too bee short, it is impossible for vs too obey God, till he haue softened our hartes, and vtterly chaunged them.

And that is the thing which is declared too vs by the Prophets, and in all the holy scripture. God therefore must bee fayne too make another preparation: that is too wit, when he hath taught vs, and told vs what is good, and what he lykeeth of, afterward he must reforme vs, and so guide and gouerne vs by his holy spirit, as there may bee one accord betweene our life and his lawe. Then vntill such time as God

prepare

prepare good woorks after that fashion, that is too say, till he giue vs them by shewing vs his will, and also make vs to do them by his power: wee must needes bee vtterly vnprofitable Now sith it is so, let vs learne too humble our selues before God, both for that is past, and also for that that is too come. For that which is past, let vs acknowledge that God hath plucked vs out of the gulf of hell, and that whereas wee were by nature damned, he hath voutsafed too haue vs too bee his children, and therfore let vs not bee so ouerweening, as too thinke that wee haue this or that, but let him be glorified as he deserueth, and let vs assure our selues that he hath pulled vs backe from death, to the intent, that the beginning, wellspring, roote, and onely cause of our saluation, should proceede of his onely free bestowed goodnesse. Thus ye see in effect, that it is a poynt of trew humilitie, to giue all the glory of our saluation vntoo God. And for that which is too come, it behoueth too knowe that wee could not stirre one of our little fingers too doo any good, except wee were gouerned by God, and receyued the good woorks them selues at the hand of him, and of his holy spirit. So then, as oft as wee feele our owne weakenesse, let vs flee too him for refuge: and when wee haue doone any good, let it not puffe vs vp with any pryde, but let vs alwayes thinke our selues so much the more straytely bound vntoo God, yea euen by dubble. He that is yit very weake, must confesse him selfe exceedingly bound vntoo Gods mercy, for bearing with him: but he that goeth afore others, and is as a mirrour of all holinesse, must confesse himselfe much more bounde vntoo him. For why? He hath nothing of his owne, he holdeth all things of God, and of his onely free goodnesse. Wherefore let vs all our life long walke in such sort, as wee may still from yeere too yeere, from mooneth to mooneth, from day to day, from houre to houre, and frō minute too minute, continually acknowledge our selues bound vnto God for the goodnesse which he hath giuen vs of his owne mere mercy, and let vs thinke our selues beholden too him for all things.

And let vs marke by the way for a conclusion, that S. Paules intent here, is not to decypher al the causes of our saluation one by one, but too abate mens lustinesse, that they might not make any braggs, or any countenance that God is in their debt. Therefore it is ynough for S. Paule to haue stopped all mens mouthes in such wyze, as they may not take vppon them too haue aught of their owne. For contrariwize whensoeuer God giueth vs good woorks, although they bee the

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fruites of his mere goodnesse: yit can they not purchace vs any thing at his hand: for wee must alwayes ground and settle our selues vppon the forgiuenesse of our sinnes. There lyeth all our righteousnesse.

Too bee short, there are twoo things requisite in yeelding God the prayse that is dew for our saluation: first that wee acknowledge our selues too haue all things of him: and secondly that wee acknowledge that all the good workes, and all the good will which he hath giuen vs already, serue not too purchace vs fauour at his hand, nor for vs too trust vppon: but (too shewe vs) that he had neede too vpholde vs, and too burye and forget all our sinnes, and that by that meanes wee bee iustifyed before him, bycause he acquitteth vs, notwithstanding that wee deserue too bee condemned a hundred tymes. So then, too be short, when it is tolde vs, that there is nother freewill, nor any thing elle in man: it is too the ende wee should learne too gyue all glory vnto God, and not haue any cause too vaunt our selues any more. And that afterwarde vppon the knowing thereof, wee should vnderstand that wee should bee in continuall trubble and perplexitie, were it not that wee bee sure that wee shall alwayes obteine grace and mercy, by comming too God with teares and lamenting. And how so? Bycause he vouchsafeth too acquit vs, and although he could thunder downe vppon vs, and drowne vs: yit he buryeth our sinnes by meanes of our Lord Iesus Christ, and receyueth vs alwayes too mercy.

Thus then yee see how men ought in all poyntes, and in all caces too bee confounded in themselues, and too bee ashamed of their owne leawdnesse, that they may glorifie God: and therwithall ackowledge that they should alwayes bee in doubt and anguish, but that God dooth euermore pitie them, and the death and passion of our Lord Iesus Christ, is the sacrifize wherby wee be reconcyled too him. That therfore is the trew way too vphold and auow God too bee the Sauiour of the world: & that also is the way for vs to father all things vpon the grace of our Lord Iesus Christ, as he deserueth: namely by rayzing and putting quyte away all the glorying which we pretend to haue in our selues, and theruppon too confesse, not only that all the goodnesse which is in vs, is of Gods putting intoo vs, but also that he must bee fayne too beare with our infirmities, bycause wee ceasse not too prouoke his wrath, till he make that satisfaction auaylable, which was made by the death and passion of our Lord Iesus Christ.

But now let vs cast our selues downe before the maiestie of our

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good God, with acknowledgment of our sinnes, praying him to make vs too feele them more and more, till wee bee so pulled downe, as there may bee no more showe of sin in vs: and that in the meane whyle, wee may neuertheless seeke the ayde and helpe of our Lord Jesus Christ. And that forasmuch as he hath partly inlyghtened vs alredy by his holy spirit, it may please him too increace his grace in vs more and more, till he haue communicated it wholy vntoo vs: and in the meane tyme so vphold vs and gouerne vs by his holy spirit, as our whole indeuer may bee nothing else but too frame our lyfe after his holy lawe: and he not passe vppon the great number of our sinnes which we commit, neuer ceassing too stray away too our owne vndooing, but hold vs backe by his secret power, vntill he take vs away out of this world, and ioyne vs with our Lord Jesus Christ, who is the fountayne of all perfection, that wee also may bee perfect in him. And so let vs say, Almyghtie God heauenly father. &c.

The twelfth Sermon, which is the fourth vppon the second Chapter.

11. VVherfore remember that you vvhich vvere sometime Gentiles in the fleshe, beyng called vncircumcision, in respect of that vvhich is called circumcision, made by hand in the flesh:
12. VVere at that time vvithout Christ, straungers too the common vveale of Israell, and straungers from the couenants that conteyne the promise, vvithout hope, and vvithout God in the vvorld.
13. But novv in Iesus Christ, you that vvere erevvhyle farre of, are made neere by the blud of Christ.

ALthough the things that are preached vnto vs generally concerning Gods grace, ought too move vs too magnifie his name, and to acknowledge the benefyts that wee haue receyued of him: yit notwithstanding if a thing bee doone priuately vnto vs, then ought wee to bee touched yit the more therwith. The same order keepeth S. Paule heere. For wee haue seene this morning, how

how he made cleane riddance of all that is in man, that there myght bee but only one groundwoork of saluation, that is too wit, the mere goodnesse of God. Now hee applyeth the same particularly too the Ephesians, willing them too bethink themselues of their plyght wherin God found them: as if after his speaking of all mankynd, he should send euery one of vs too his owne experience. And in verye deede, that which is spoken heere too the Ephesians, concerneth vs also, lyke as if a man hauing told vs of the foolysnesse wherintoo wee bee tumbled by Adams fall, should say: Consider also what you were, and after what sort you liued in all beastlinesse, before such tyme as God called you too the knowledge of himselfe. The thing then which wee haue too mark, is, that S. Paule hauing shewed how that all mē from the greatest too the least, ought too confesse that they haue their saluation through Gods only goodnesse, addeth another particular declaration, wherin he sheweth the thing that euery one of the faythfull ought too knowe in himself. Trew it is that the thing which he hath layd for that tyme, would not agree in all poynts too our dayes: but yit shall S. Paules answer alwayes haue his course, and serue too good purpose. For although wee haue bin baptized from our infancie, yit come wee of such as erst were cut of from Gods Churche. For the Iewes were choled out from all other nacions of the world, as a people whom God had ordeyned too himselfe, wee were then all Heathen, (I meane as in respect of our forefathers,) before the Gospell was preached too the world. But now agein wee see what confuzion is come vppon vs, through the vnthankfulnesse of such as were called too the truthe of the Gospell, and how wee haue strayed away after such a sort, that wee haue bin as good as cut of from Gods Churche agein. For the baptim that wee receiued in our childhod, stoode vs in none other sted, but too make vs dubble giltie before God. For they that were plunged in the superstitions of poperie, and in all the Idolatries that are committed there, had as good as renounced their baptim, and were become renegats: and wee can not excuze our selues too haue bin forswoorne vntoo God, seing wee were start away from his obeysaunce. Therfore it is not for vs too make any boasting, or too seeke any excuse too couer our wretchednesse withall: but rather too confesse freely that wee were as deadly enemies too God, and woorthie too haue bin vtterly giuen ouer of him, bycause he had reached vs his hand too bring vs backe agein too the way of saluation. So then, first wee take

this

this text as it lyeth, to apply it to the Ephesians, and afterward looke too take profit of it our selues. Now then let vs see the contents and substance of these woords, Bethink your selues, and remember how yee were sometyme Gentyles.

First he putteth a difference betweene the Iewes, and those whom God had suffered too walke on still in their owne darkenesse. For it was a speciall priuiledge that God gaue vntoo Abrahams offspring, when he adopted them, too say too them, you shalbee my people whom I lyke of, as though yee were of myne owne houshold. Those then which came not of Abrahams lyne, were as good as banished from Gods kingdome and Church. And he addeth, in the flesh. Not as he speaketh in dyuers other places, where he vseth that woord in reproche: but too shewe that God had shewed by a visible fashion, how wretched their state was, and that they needed not any greate deepenesse of wit too perceyue it. For circumcizion (sayeth he) serued as it were too rid men of their vncleanesse. And furthermore that Sacrament was ordeyned of God, too shewe that all the seede of man is cursed, and that wee cannot bee ryghtly made holy and pure, but by the cutting of, & putting away of the thinges that wee haue by nature. Too bee shorte, lyke as nowe adayes wee bee taught by Baptime too renounce whatsoeuer wee haue by birth: so also was circumcizion a token to shew how all men were filthy and lothsome, till they had forsaken their owne kynd. Now then, S. Paules meaning is, that the sayd visible signe, shewed well too all the heathen, that they were (as yee would say) vnwoorthie too preace vnto God, and that he voutsafed not to receyue them into the companie of the faythfull. For the Iewes had not inuented circumcizion of their owne brayne: but (as I haue sayd afore) God had choled them out from the rest of the world, & all was by reason of the priuiledge of his owne mere grace & goodnesse.

Therupon S. Paule addeth further, that they were at that tyme vvithout Christ. And this serueth too shewe yit better, that men are horribly scattered, and can do nothing but runne astraye, till God haue knit them toogither in the bodie of his sonne, and adopted them too bee his children. For wee knowe that Iesus Christ is the lyght of the worlde, and that all ryghtwousnesse dwelleth in him, and that he is our redemption and lyfe. So long then as wee haue none acquayntance with him, wee must needes bee as poore blynd men in the darke, wee must needes bee as good as dead, wee must needes bee naked of all ho-

lynesse, ryghtuousenesse, power, and all goodnesse. And forasmuch as our freedome dependeth vppon him: wee must needes bee hild vnder the tyrannie of the diuell and of sin, till he haue raunsomed vs from them. For this cause therfore doth S. Paule send vs heere vnder the person of the Ephesians, too Iesus Christ, too the end, that they which are not partakers of Gods sonne, should knowe that it were better for them too bee drowned a hundred tymes, than too continew alwayes in that state. And why? For sith wee can haue nother lyfe nor soule health nor ryghtuousenesse, nor ought else that is allowable, but in Iesus Christ: it is all one as if he sayed, that wee haue nothing but vtter naughtinesse and destruction in our selues.

He addeth thereunto, the common weale of Israel: shewing thereby that all the promises which were made too the Iewes, were grounded vppon Iesus Christ. And therefore they that belong not too his body, are foorthwith depryued of all Gods promises, and cannot conceyue any hope of lyfe, but onely by imagination, wherin they beguile themselues. And verily he addeth, the instrumentes (or couenantes and conueyaunces) of the promises: as if he should say, that God had not called the Iewes as it were in hudder mudder, but had passed a solemne conueyance or euidence, which serued too leaue all the world in condemnation. Therfore forasmuch as God had aduaunced Abrahams linage, it must needes bee that the rest of the world was so much the more confounded, like as if some Princes or some Cities should make a league, all others that are not comprehended in it, are as good as depryued of the benefite that is conteyned in it. And when God declared that he tooke the Iewes too bee his flocke, and that he would be their father and sauiour: he declared also that no part thereof could come to the Gentiles, whom he had after a sort forsaken, and to whom he had not voutsafed too shew the like mercy. Finally he sayeth, that they had bin vvithout God, which is the full measure of all mischief. For what shall become of man, when his God hath so shaken him of, as there is no accesse for him, nor no comming too him agein? And that not onely he is forsaken of his God, but also cannot but plunge himselfe deeper and deeper intoo the bottom of hell, and make warre ageinst God, as though he were at defiãce with him, bicause he is stubburne and rebellious ageinst all goodnesse? Thus yee see, that the thing which S. Paule setteth forth here, too the intent that the Ephesians should profit themselues, by the things that he had sayd this morning

ning concerning the onely cause of our saluation: is that there is none other thing for vs too trust vntoo, but onely Gods meere grace.

But now let vs come too our selues. I haue alreadie declared breifly, that our fathers were in the same state that S. Paule setteth downe here. And therefore wee haue no cause too brag of, as oft as we thinke of what roote and originall wee spring. For if the very Iewes bee at this day a record of Gods wrath and horrible vengeance, which he layeth vppon them for their vnbeliefe: is there not much more cause for too cast downe their eyes, which are but as things borne out of tyme? For the Iewes are of the holy roote that God had chozen, and wee bee but graffed intoo it in their steade. If God hath not spared the naturall braunches, what will he doo too vs that haue bin brought in as it were ageinst nature? Loe how S. Paule exhorteth vs too lowelinesse, too the end wee should lerne to submit our selues alwayes too Gods meere goodnesse, and frankly and freely confesse that our welfare consisteth therin. Also I told you secondly, not onely that our fathers were straungers to the hope of saluation, bicause they were not adopted as well as the Iewes: but also that the horrible scattering which came vppon the whole world, and which reigneth in it still at this day, ought too beate downe al pryde and presumption, that Gods grace may shine the brighter vppon vs. Now then (as I sayd) although wee bee baptyzed, and haue the badge of Gods goodnesse and free adoption: yit, notwithstanding we haue bin wretched idolaters, and were gone away from our Lord Iesus Christ, and the things that wee had in greatest estimation, turned too our greater damnation, in steade of being for our welfare. Therefore wee haue good cause here too bethinke our selues. Rom. 11. b. 16. & 17. c. 28.

Furthermore for asmuch as wee bee short witted in magnifying Gods grace, let vs wey well this woord which S. Paule vseth heere to bring vs to remembrance of the things which wee myght forget. For when wee bee indewed with Gods grace, and it hath pleased him too giue vs some good desyre too walk in his feare, & he hath wrought so in vs by his holye spirit, as men may perceyue that there is some goodnesse in vs: it maye make vs too forget by and by what wee were afore, by meanes wherof Gods grace is as good as buryed. Too the intent therfore that our present plyght hinder not our continuall praysing of God, and our esteeming of his goodnesse and grace as it deserueth: let no length of tyme darken the benefites that we haue re-

ceyued of God, but let vs as it were enter into examination of them e-
uery day. And although God haue chaunged our state at this day,
so as wee bee no moze the men that wee were afoze: yit notwithstan-
ding let vs beare in mynd, that before God had pitie vppon vs, wee
were as seely sheepe that went astray, and as beastes that are vtterly
lost, and that without the same small beginning, wee had bin damned
ten hundered thousand tymes erst, had not God preuented vs, and gi-
uen vs remedie foz the cursed state wherin wee were. Yee see then,
that the thing which we haue to consider vpō the sayd speech, wherby
S. Paule putteth the Ephesians in mynd, what they were afoze, is,
that although God had put awaye the thing that shoulde haue made
them ashamed, and marked them afoze hand with his holy spirit, so as
they were become as precious perles: yit notwithstanding he will
haue them too bethink themselues, (lyke as in very deede it is, the
frutes of repentance which the scripture setteth downe,) that when
God hath reached vs his hand, and brought vs home agein from our
straying, wee ceasse not too beethink vs of our (fozmer) sinnes, euen
in such wyze as wee may bee sozye, abashed, and ashamed of them.

Whereas he sayeth, that the Gentyles haue good cause too hold
downe their heades, bycause they were sometyme without assurance of
Gods goodnesse and loue: therby wee bee put in mynd, that wee re-
ceyue a singular benefyte at Gods hand, when wee haue the vse of his
Sacramentes, which are as warrantes, that he taketh and auoweth
vs too bee of his household and Church. Trew it is, that if wee a-
buse them, wee shall pay deerly foz it: but yit whatsoeuer come of it,
when the Sacramentes are put too the end wheruntoo they were oz-
deyned, it is certein, that they bee as it were inestimable treasures, as
I sayd afoze. Foz although wee haue Gods promis that he taketh
vs foz his childzen, euen from our comming out of our mothers womb:
yit is there nothing but vnclennesse in our flesh. Now then, haue wee
baptim: There it is shewed vs that God washeth and clenzeth vs
from all our vnclennesse, that he pulleth vs out of the confuzion wher-
in wee were with our father Adam: and that he will haue vs clothed
with Iesus Christ, too bee partakers of all his goods, as though they
were our owne.

Wee see then what baptim impozteth, and consequently how much
we ought too esteeme this grace of Gods comming vntoo vs in such
wyse, and of his shewing of himself too bee our father after so homely

maner

maner. As much is too bee sayd of the supper. For there it is shewed vs visibly, that Jesus Christ is the trew foode of our soules, that like as our bodyes are susteined & nurrished with the bread and wyne, so wee haue our spirituall lyfe of the verye substance of Gods sonne. Seing then that our Lord Jesus dooth as it were from hand too hand shewe vs, that he giueth vs his bodie and blud too bee our spirituall meat and drink: is it not a thing much more worth than all things that are too bee found in this world? And herin wee see how malicious and frowarde most men are: for as touching the Lords Supper, manie come to it, which rush thither lyke wretched beasts, not knowing why it was ordeined. Some agein make but a custome & ordinarie vse of it: & although thei haue bin taught to what purpose it auaileth vs: yit they do but wring their mouth at it, & all is one to thē, when it is once past with thē. And othersome defyle it euen wilfully. And as touching baptim, we se how the world goeth with it. For wheras we ought to think dayly, & not only once aday, but euery houre of the day, both vpō Baptim, & also vpon the Lords supper, to confirme our selues the better in Gods grace: so little dooth any man sett his mynd that way, that if baptim bee minnistred in the Church, men make none account of it. Scarsly can one bee found among a hundred, that can fitly tell and vtter what that signe of our adoption betokeneth. And yit yee see what disdeyne is matched with that ignorance. Must not God after his long suffering of vs, and his pacient wayting for vs, be reuenged of such dishonour, when his grace is so lyghtly esteemed among vs? So much the more therfore dooth it stand vs in hand, too marke well what S. Paule telleth vs heere, when he sayeth, that the Gentyles being depryued of the Sacramentes which God giueth too his children for a warrant of his goodnesse and loue, are in miserable taking, too the end wee may lerne too make much of the priuiledge which he hath giuen vs, not too boast folishly of it, as hipocrytes doo, who abuse Gods name continewally: but too make vs too fare the better by a thing of so greate pryce and valew, and too make vs knowe that wee bee no whit better than they which are as poore hungrestarued soules, ageinst whom God shetteth the gate still, and too whom he voutsafeth not tooo impart those pledges of his, wherein he sheweth and witnesseth that he will bee our father. Yee see the Turkes haue circumcision as well as the Jewes, and yit is it nothing woorth, bycause there is no more any promis of God goyng with it: and yit notwithstanding

wee come of Adams race as well as they. Wherefore haue wee Baptim, but bycause God intended too shewe himselfe the more pitifull towardes vs, and too vtter the riches of his goodnesse: Agein, the Papistes will needes bee called Christians, and haue Baptim as well as wee. And yit in the meane whyle they bee bereft of the holy Supper, yea and they haue the abhominable Masse, wherein they renounce the death and passion of our Lord Iesus Christ. And what cause is there why wee should bee so preferred before them, sauing that God would haue vs too bee as myrrours of his infinite mercy: So much the more therefore behoueth it vs too walke in awe and warenesse, and too set store by the things which God sheweth vs too bee of such woorthinesse and excellencie, that wee may fare the better by them. Wherefore marke it for a speciall poynt, when S. Paule speaketh heere of Circumcision and vncircumcision. For although he say in other places, that Circumcision is nothing, (howbeeit that was but bycause it was abolished, and the vse therof ceassed, as of all other figures of the Law:) yit notwithstanding, at such tyme as God ordeyned it, and so long as the Iewes vsed it holily, it was a sure warrant to them of Gods adoption, as if he had clenzed them from all the filthinesse that is in Adams race, and appropryed them vntoo himselfe.

1. Cor. 7. d. 19. & Gala. 5. a. 2. & 6. d. 15.

After he hath sayd so, he addeth, that they vvere vvithout Christ, and vvithout promises. Here he sheweth that the Sacraments take and borrowe their force of Gods woord. For if there were nomore but the bare signes, it were no matter of great importance. If Circumcizion had bin giuen too the Iewes without any doctrine or instructiō: too what purpose had it serued: Surely they had bin neuer the better for it. But when as God sayeth, I am the God which sanctifyeth you, you shalbee my children, I will receyue you, and therwithall take you for myne heritage: and on the other syde also I giue my self too you, and wilbee your lyfe: forasmuch as Circumcizion had such promises, it was as an inestimable treasure too the Iewes, bicause the foundation (that is to wit, our Lord Iesus Christ) was layd sure, wheron the promises were setled, and as yee would say, confirmed. That then is the cause why S. Paule ioyneth heere the common weale of Israell, and the instruments of Gods promises, and our Lord Iesus Christ al toogither. Howbeeit in speaking of the common weale of Israell, he sheweth, that God had chozen one certeyne linage which he would haue too bee holie: and so was it too bee concluded, that all the rest

were

were vnholie. In speaking of the instruments of the promises, he sheweth (as I haue touched alredie) that wee must not looke vppon Circumcision in it selfe, but wee must direct it too the ryght end of it. It becommeth vs too knowe wherefore God would haue it vsed among the Iewes: for otherwyse it is but an Apes toy, as the number of fond deuotions which the Gentyles had, whereby they hoped too haue had holynesse: but all of it was but abuse and trumperie, byeause they had no promis of God. Lykewyse they say now adayes in the papacie, that they haue many Sacramentes, and therewithall as many murlimewes and gewgawes as can bee: but all that God disalloweth, is but pelting trash. And why? for there is no woorde that sanctifyeth them. So then let vs marke well, that too profit our selues by the Sacramentes, wee must alwayes be taught them by Gods doctrine. And thereby wee may iudge, that manie are cut of from the Church of God, who notwithstanding are now adayes thought to bee hyghest in it. For in the meane whyle where is the instructiõ, which they should haue too be partakers of the benefytes that God offereth them? They will alledge their Baptim, and they will say, they receyue the Lordes Supper. If a man ask them too what end: they vnderstand nothing at all, and that is as an vtter abolishing of the power of the Sacramentes. So much the more therfore dooth it stand vs on hand too come backe too this poynt, namely too lerne of the Gospell, too what end Baptim was ordeyned, what frute it yeeldeth vs, and which is the ryght and lawfull vse of it: and also too consider whertoo the holie Supper auayleth vs. For if wee haue not Gods woord: our Lord himselfe telleth vs, that the Sacramentes which we receyne, are as it were imbaced, and there is nothing but fallehod in them. And lyke as if a man should set a (Princes) seale to a letter that had nothing therin, or which had but imaginations and dreames contryued in it, it were an offence woorthy of death: so also forsomuch as the Sacramentes are as Seales too warrant Gods promyses vntoo vs, and too make them of authoritie among vs: if wee separate them from his woorde, it is certeyne, that wee bee falsifyers before God and his Angells. That therefore is one thing more which wee haue too marke vppon this Text.

And wee must marke also, that Iesus Christ is set downe with the common weale of Israell, and with the Sacramentes and promises, too shewe that it is he on whom all of vs depend. For it is certeyne

that

that God neuer commeth at men without the mediator. For sith he hateth vnrighteousnesse, & all men are cursed in Adam: it was requisite that our Lord Iesus Christ should step in, that wee myght haue some enterance and accesse vnto God. And that is the cause why S. Paule sayeth also, that he is the yea and the Amen of all Gods promises. For there shall neuer be any certeintie of Gods promises without Iesus Christ. And for the same cause also all things were dedicated in the Lawe with blud, yea and euen the booke of the Lawe it selfe. When the couenant was red openly, and published solemly too the people, the booke was besprinckled with the blud of the sacrifize, too shewe that all the doctrine conteyned in the Lawe, and all the promyses wherby God adopteth those too bee his children, whom he hath admitted into his Church, must bee confirmed by the blud of our Lord Iesus Christ. So then, will wee haue the promyses too bee sure and infallible? Will wee bee assured of them, that wee may freely call vpon God, and fyght ageinst all temptations? Wee must resort alwayes too Iesus Christ. It is much when God telleth vs with his owne holy mouth, that he will reserue vs for his owne: but yit must we needes tremble continually at his maiestie, till wee haue cast our eye vppon our Lord Iesus Christ, and knowe that God lyketh well of vs for his sake, so as our sinnes bee buryed, and shall neuer come too account. Thus yee see how the promises, the Sacramentes, and all that euer wee haue, must bee ratifyed by Iesus Christ. Too bee short, (if I may make an humane comparison, and speake grossely) he is the trew sauce too make all things sauerie that belong too our saluation. For without him, wee should continue euermore as men in a swound, and (as I haue sayd alredye) wee could conceyue no hope at all, nor haue our myndes so settled, as wee myght resort vnto God for refuge. Not without cause therefore doeth Saint Paule say, that such as haue no Circumcision, nor other Sacramentes whereby too bee consecrated vnto God, nor any promyses of saluation, are without Christ.

2. Cor. 1. d. 20.

Exod. 24. b. 8. Hebr. 9. e. 20.

And now he addeth a thing which may seeme hard & straunge at the first sight, when he saith, that the Ephesians were vvithout God. For it is certaine that although they were wretched Idolaters, yit they had a certeyne opinion that the world was not made of it selfe: for wee knowe that all men haue continually hild some seede of Religion, and euen they which ouershote them selues so farre, as too wype out all knowledge of God, are first most vgly monsters, and secondly although they

they strive too thrust all knowledge of God vnder foote, yit must they needes haue harbitings, that sting them in spyte of their teeth, and they bee driuen too feele that they cannot scape the hand of God. Howsoeuer the cace stand, wee bee naturally inclyned too knowe that there is a God. And the heathen men haue alwayes had their deuotions and deuine seruices (as they termed them) to shew that they worshipped some Godhead. How then doth S. Paul say here, that they were without God? Wee haue to note, that it is not ynough for men to confesse that there is some certeyne Godhead, and to indeuer to discharge themselues of their duetie by seruing of a God: but they must also haue a certeyne settled beleefe, that they wander not too and fro after the manner that is spoken of in the first Chapter too the Romanes, where it is sayd, that such as deuyse straūge shapes of God, doo vanish away in their owne foolishe imaginations. Now it is certeyn, that all such as are not taught by Gods worde, by the lawe, by the Prophets, & by the Gospell, are out of the right way, and after a sort, at their wittes end, so as they bee tossed too and fro like wauering reeds that yeeld too euery wynd, and therupon make sundrye shapes of God. For euery man buildeth and forgeth crooked conceytes in his owne brayne, and wee knowe that mans wit is as a shop of Idolatrie & superstition, in somuch that if a man beleeue his owne conceyt, it is certeyne, that he shall forsake God, and forge some Idoll in his owne brayne. Loe what wee bee. And it may right well be sayd, that we be without God, when wee wander away after that fashion in our owne imaginations, and in our false opinions. And that is the cause why S. Paule sayeth, that such as haue had a mynd too worship some vnknowen Gods, haue worshipped nothing but Idoles and fantasticall imaginations, and that God belongeth not at all vnto them, and so consequently, that they were vtterly forsaken of him, lyke as they were become renegates, & had renounced him before. Somuch the more then behoueth it vs too trauell and take peyne too knowe which is the God whom wee ought too worship. I haue told you alreadye, that it is not ynough for a man too alledge that he hath a good intent, and that he ment too worship God: that will go for no payment: for God lyketh not of the libertie that men take too make themselues beleeue this or that. Sith it is so, wee must present our selues before God with all warenesse, that he may shewe vs the way too come vnto him. For else wee shall but go astray, and he that runneth swiftest, shalbe furthest of frō him, yea & in

Rom. 1. c. 21.

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the end breake his necke. Lo in what case wee bee till God haue reached vs his hand, and set vs in the right way, that wee may not bee as poore wandering beasts all the tyme of our lyfe.

Ageine, for asmuch as he hath giuen vs a record of his maiestie in the holy scripture: it becommeth vs too hold our selues short therunto, and not too couet too knowe any thing which is not shewed vs there. What must then bee our lodestarre too knowe God by? Too suffer our selues too bee taught by his woord, and too bee so discret, as to receyue whatsoeuer is conteyned there, without geynsaying, and not too presume to adde any thing at all thertoo. And wee ought so much the more
1. Iohn. 2. d. 22. 23. to haue that care, sith we knowe how S. Iohn auoweth, that he which hath not the sonne, hath not the father. Then lyke as I haue told you, that bycause God reueleth himselfe in this woorde, it behoueth vs too seeke him there: so also forasmuch as our Lord Iesus Christ is his liuely image, let vs not enter intoo ouer hygh speculations, to knowe what God is: but let vs repayre too Iesus Christ, acknowledging that it is his office too bring vs too God his father, and that it is he by whome wee must bee guyded, and so shall wee bee sure that wee shall not bee without God in this woorld. Now if they that take so much peyne, and trott vp and downe too serue God, bee condemned heere too bee without God, bycause they haue not hild the trew rule, but haue bin beguyled in their superstitions: what shall become of the dogges and swyne that haue no awe at all of God, specially sith they bereue themselues of all knowledge, and degenerate intoo beastes, after they haue had some understanding of the truth, by hauing their eares beaten with the holy Scripture? Of which sort wee see a great number nowe adayes, who too take the aduauntage of the tyme, and too make good cheere at their pleasure, could fynd in their hartes too quench, or too darken the lyght that God had caused too shyne vppon them, yea euen too the vter defying of Gods maiestie, as though there were no more instruction at all. Wee see how this cursed seede is dispersed abrode at this day through all the whole woorld. But (as I sayd afore) if the poore ignorant sort, which neuer had any certeyne way, but haue bin as blynde wretches wandering heere and there too seeke God, and yit he hath not shewed himselfe vntoo them, haue none excuse at all, but are condemned at Gods hand, bycause they had not a trew roote: what shall become of the vnhappie wretches that despyse God in that wyse, and kicke againste him, saying, wee knowe no more what the trew doctrine

and

and Religion meane. So much the more then ought wee too humble our selues, and too knowe that sith God hath reueled himselfe vnto vs, now that he is ioyned too vs with an inseparable bond, and hath shewed himselfe a father too vs, and hath vouchsafed too make vs members of the bodie of our Lord Iesus Christ, and made vs one with him, with condition that whatsoeuer he hath, belongeth now vnto vs: we ought too lerne too magnifie that grace, and too acknowledge what we haue bin, and what wee should bee still, if God had not shewed himself mercifull towardes vs.

Heruppon a man myght demaund what S. Paule ment by the woord VVorld: for it should seeme that out of the world they were not without God. Howbeeit, that was too aggrauate the matter so much the more, by saying that the Ephesians had inioyed the lyght of the Sunne, all the Elementes had serued them, & they had receyued so manie commodities of Gods gift in all his creatures, and yit had not knowen him. For what else is the world but an open stage wheron God will haue his maiestie seene? Let vs lift vp our eyes: doo not the Sunne, the Moone, and the Starres, leade vs too him that gaue them the vertewes which wee perceyue in them? For behold, the sonne is farre of from vs, and yit he giueth vs lyght. Agein, he causeth the earth too bring foorth frutes, also wee see the dubble course that he keepeth: and although he wander now on the one side, and now on the other, yit notwithstanding he keepeth his compas continually, and neuer forgetteth how farre he ought to go on the one side or on the other, as huge a masse as he is. If a Ball or a Boule were too bee hild vp, it woold neede some help: but behold, the Sunne hath nothing to hold it vp, but the secret power of God: and yit notwithstanding he is so huge and infinite a masse, as exceedeth all the whole earth. Mount he vp, or go he lowe, turne he, or returne he, on the one side or on the other: yit keepeth he his course stil euery day through the whole world, & euery yere also on the contrary part, and yit for all this he misseth not in any of all those thinges. Too bee short, when wee behold the skyes, wee ought too bee rauished with desyre to go vnto God. Agein, when we behold the thinges that are neerer vs, namely the varietie of the good things that God bestoweth vppon vs: (wee haue cause too doo the lyke.) Finally without going any further, let vs but enter intoo our selues. If a man looke but vppon one of his fyngers, what workmanship and what goodnesse of God is there? Wee then are in the worlde where

God

God vttereth such abundance of myracles, wherby it is his meaning, too bee knowen and worshipped: and yit notwithstanding wee play the beastes, and go on lyke blockeheades without any vnderstanding, not knowing the God that made vs and fashyoned vs, euen him that vttereth and sheweth himselfe in all his creatures both aboue and beneath. Is not this ynough then too bereeue them of all excuee, which play the beastes in their ignorance, lyuing heere but only too deuoure Gods benefytes, and in the meane whyle repayre not too him, too doo him honour, or to offer him their seruice: Then is it not without cause, that Saint Paule addeeth yit further this saying, that such as were so destitute of the knowledge of the Gospell, were without God in the world.

Now thereuppon on the other side, he setteth downe the grace of God, which they had receyued, too the ende, they should knowe that it was not of their owne purchace, nor obteyned by their owne pollicy and abilitie, but that they ought too consider well how greatly they bee bound vntoo God, for rayzing them vp too heauen from the deepe dungeons of hell. If God had but lent vs his hand to lift vs vp when wee were falne but too the ground, and so let vs alone in our owne state, wee should be beholden to him for it. For when we bee falne, and some body helpes too lift vs vp agein, wee will eun him thanke, & so ought we too doo. Behold now, God hath not only lift vs vp from the ground, but also drawen vs out of the gulf of hell. And his so dooing, is not too make vs crepe here beneath vpon the earth, or to make vs too inioye the benefits that he offereth vs here presently: but too aduaunce vs too the kingdome of heauen, as wee haue seene heretofore, how wee bee put in possession of it alredy by fayth, and are set in the person of Iesus Christ in the glory that he hath purchaced for vs, for he is entred into it in our behalf. Thē seeing it is so, haue we not cause too magnifie Gods grace so much the more? So haue yee Saint Paules meaning, in that he sayth, that novv by Iesus Christ you be come nere vntoo God, euen you (sayeth he) vvhich vvere farre of before. Therefore at a word (forasmuch as the whole, cannot be layd foorth at this tyme) let vs vnderstand, that whereas men seeme to haue some worthinesse in thēselues, they cannot but stray away to their own destruction, so long as they bee separated from God, bycause that by nature they bee straungers vntoo him, yea and quite cut of from him. Moreouer let euery of vs knowe for his owne part, how wee had for-

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gotten God, and were quite turned away from him, till he called vs
agein vntoo him. When wee knowe this, let vs learne too magnifie
his grace for vouchsafing too reconcyle vs too himselfe, and too put a-
way all the emmitie that was betwixt him and vs, and too make vs his
children of his deadly enemyes, assuring our selues, that all this is
done by meanes of our Lord Jesus Christ, too the intent wee should
out of that fountayne drawe all that belongeth too our saluation. And
furthermore let vs consider also, what furtherance wee haue by the
helpes that God hath giuen vs too come too Jesus Christ by, and too
confirme vs in him; too the end wee may haue a resolute and sure doc-
trine. As for example, when the Gospell is dayly preached vntoo vs,
Jesus Christ is offered there vntoo vs, and he on his side calleth vs
vntoo him. Too be short, he hath his armes stretched out to imbrace
vs. Let vs vnderstand that: and afterward let vs adde the Sacra-
ments theruntoo, and seeing that Jesus Christ hath not onely com-
maunded the open preaching of the Gospell, whereby he sheweth him-
selfe too bee our Shepherd, and that he will haue vs too bee his flocke,
but also confirmeth the same by Baptisme by his last Supper: let vs
take good heede that we make not those signes vnauayliable through
our owne malice and vnthankfulnesse: but let vs (rather) consider
to what end God hath ordeyned them, and let vs so vse them, as wee
may growe more and more in fayth, and bee thereby inflamed with
such zeale, as wee may indeuer too giue our selues wholly vntoo God,
sith it hath pleazed him also too giue himselfe vntoo vs.

And now let vs fal downe before the maiestie of our good God, with
acknowledgment of our faults, praying him, not only too make euery
of vs too knowe the vyces wherewith wee bee atteynted, but also those
which he hathe vouchsafed too cleanze vs of, and specially that wee may
come too our originall, and consider that euen from our mothers
wombes wee bring nothing but sinfulnesse, and that wee ceasse not too
increase the mischeefe more and more, that when wee knowe it, wee
may blesse his holie name for the knowledge which he hath giuen vs,
and bee so prouoked too repayne vntoo him, as wee may hold the ryght
way, without swarueing from our Lorde Jesus Christ, bycause that
without him wee must needs bee banished the kingdome of heauen,
and shut quyte and cleane out of it. So then, let vs hold that way, and
call vpon this good God of ours incessantly, that he vouchsafe to make
vs feele by experience, that his calling of vs vnto him, is not in vayne:

that

that wee fynding such fruite of our prayers, may bee so much the more incoraged too flee too him for our refuge, and also to giue him thanks for all the benefyts which wee receyue at his hand. That it may please him too graunt this grace, not only too vs, but also too all people. &c.

The.xiii. Sermon, which is the fifte vppon the second Chapter.

13 Novv in Iesus Christ, you that erst vvere farre of, are made neere by the blood of Christ.

14 For hee is our peace, vvhich hath of both twayne made one, and broken dovvne the vvall that vvas betvvixt them,

15 That is too vvit, the emnitie, through his flesh, aboolishing the layve of the commaundements vvhich vvere in ordinances: too the end he might set them both in himself, to make one nevv man of them,



We haue seene heeretoofore howe wee bee all enemies of God by nature, bycause wee bee gone away from all righteousenesse, through the sinne of Adam, so as there is nothing in vs but leawdenesse and rebelliousnesse. And although men soothe and flatter themselues, it is certayne, that they cannot bring any thing before God, which shal not prouoke his wrath ageinst them. God then must needes disclayme vs for his creatures: and therefore wee must bee fayne too bee guyded by our Lord Iesus Christ: for wee cannot come vntoo God but by that meane. Trew it is that the Iewes had some familiaritie with God, bycause he had adopted them: in respect whereof it is sayd, that Abrahams offspring was holy: not that they had more worthinesse than the rest of the worlde: but bycause of Gods goodnesse who had vouchsafed too chooze them. And therefore before suche tyme as our Lorde Iesus Christ came into the worlde,

world, the one were in comparison neerer, & the other were further of from God. Not that the Iewes were better worth than the Gentyles, as I sayd afore: but because it had pleased God too accounte them as of his owne house. Yee see then that they were nygh, because it was sayd vntoo them, that God sate among them, and that they were a priestly kingdome, whereof they had also as it were a visible signe by the records that were giuen them, as by the Sanctuarie and by all the appurtenances therunto belonging. Now S. Paule framing heere his matter too the Gentyles, sayeth, that they haue chaunged their state, because that wher as they were farre of from God, they were made neere him by the crosse of Iesus Christ: And that serueth too the magnifying of Gods grace the more. For as I haue declared heertoofore, if wee consider not in what plyght God fyndes vs before he reach vs his hand too draw vs too him: wee shall neuer knowe how much wee bee beholden and bound vntoo him, nor how great his mercy is towardes vs. But when it is shewed vs, that euen from our birth wee bee cursed, and the diuell holdeth vs vnder his tyranny, and wee bee in thraldom vntoo sin, and God is as it were armed ageinst vs, too bee our iudge with all extremitie: when this geere is set before our eyes, and it is added further, that God hath drawen vs out of the dungeon of hell, too aduaunce vs to the kingdome of heauen, assuring vs that wee haue our inheritance there, which cannot fayle vs, and also it is shewed vs, that wee haue the certeintie of all these things in Iesus Christ: then must wee needes bee rauished too woonderment, considering that Gods goodnesse surmounteth all our vnderstanding. This is the thing that S. Paule goeth forward withall heere anew. And this matter is well worthie too be often remembered: nother is it too bee feared, that it is but needlesse talke too put vs in mynd too yeeld God his dew honour, and too haue a stedfast setlednesse, so as wee may call vppon him freely, being throughly perswaded and resolued, that he will alwayes bee a father too vs, and accept vs as his children, namely if wee bee members of his only sonne, as knitte vntoo him by beleefe of the Gospell. Yee see then that the thing which wee haue too marke in the first place, is, that by the meanes of our Lord Iesus Christ, because he hath reconcyled vs too God his father by his death, wee bee now come neere too the kingdome of heauen, from whence wee were farre of, yea and without hope too haue any accesse or enterance thither. And although S. Paule haue spoken but too

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one nation: yit is his matter generall. And so the holie Ghoste exhorteth vs at this day by the same doctrine, too consider our owne miserie, that wee may be abashed in our selues, and receyue the inestimable benefyte that is offered vs by the Gospell in the person of Christ.

Hereuppon he addeth, that hee is our peace, making both one, yea euen those that were farre of, as well as them that were neere. Lyke as in the forerehearced sentence S. Paule ment too humble the Gentiles, and shewed howe muche they were indetted vntoo God: so heere he addeth a warning for the Iewes, to pull downe their pryde, that they myght not think themselues too bee better than other men, bicause God had chozen them. For acoyding as men are alwayes giuen to auaunce themselus beyond measure, that people abused Gods grace, and bare thēselues in hand that the linage of Abraham was as a linage of Angels. Too bee short, when it was told them, that the Church should bee united togither both of Iewes and Gentyles without exception: they thought that God did them great wyong and iniurie. In somuch that it was oftentymes told them, that Gods choozing of them, was nother for their vertue, nor for their nobilitie, nor for any thing else that he found in their persons: but bicause he had loued their fathers without any desert of theirs. Oftentymes therfore were they warned by Moyses and the Prophets, too chalenge nothing at al too them selues, but too goe too Gods free goodnesse, too spye out them selues there, too the ende they myght confesse, that if they had any prerogatiue aboue others, that was not of themselues, nor for their own sakes, but bicause it was Gods good pleasure too keepe them to himself for his owne heritage. And yit for all that, S. Paule sheweth heere, that the Iewes renounce their own saluation, if they match not with the Gentiles in true brotherhood. For why: Although the Iewes were neeere God alredye, and had witnesse that he hild them for his children: yit notwithstanding, the matter hung in suspence til the comming of our Lord Iesus Christ. Then behoued it them too bee knit to God by the mediator, or else they should haue had no peace in their consciences. For when men examin themselues, they must needs conclude by and by that God is iustly their enemye. And for proof therof, what haue wee in our thoughts, in our lusts, in our soules, and in our bodies, but vtter corruption? Therfore it ought to make vs to quake as oft as wee thinke what wee bee. But the Iewes had the Ceremonies and shadowes of the Law, which were assurances of Gods grace

vntoo

vntoo them. Yea, but if they had stayed there, what a thing had that bin? For the blud of brute beasts could not scoure away their spottes, nor set them in Gods fauour. Therefore it stoods them on hand too resort too Jesus Christ. And that is the cause why S. Paule sheweth, that the Jewes ought not too too bee so puffed vp with pryde, as too shet the heathen out of the doores, as though they were not woorthie too bee of Gods Church. For Jesus Christ is the mediator as well of the one as of the other, vntoo God his father. In so much, that without him, all of vs are shet out from the hope of saluation. No man then ought too despyze his neyghbour in this cace, nor too looke ouer the shoulder at him, as the prouerb sayeth. But wee ought too imbrace one another in trew vnitie of fayth and loue, knowyng that euerychone of vs from the greatest too the least, should ryghtfully bee cutte of from Gods Church, but that he of his owne mere goodnesse gathereth vs too him. After the same maner dooth S. James exhort the great men of this woryd too glozy in their smalnesse, bycause God hath taken away the blyndfolding that letted them too know their owne wretchednesse. For wee knowe that men doo wilfully abuse their greatnesse, and beleeue them selues too bee marueylous wyghtes, tyll they come too knowe God. Therefore the great men of this woryde haue their eyes blyndfolded, and that deceyueth them, and maketh them too take leaue too doo what they liste. Now Saint James sayeth, that they haue cause too glozye of their smalnesse, for that our Lozde discouereth them too bee creatures out of all hope, as of themselues, and yit neuertheleſſe taketh them intoo his fauour of his owne mercy. And let the little ones (sayeth he) reioyce in their nobilitie, bycause God hath exalted them: in somuch that whereas they were but as wretched woormes, and had nothing but reyroche in them, God hath taken them vp, and made them new creatures. Yee see then that the meanes too vnite vs as wee ought too bee, is, that euerye of vs in his degree acknowledge himselfe too bee in a wretched and miserable plyght: and that when he hath yeelded all too Gods mere mercy, he acknowledge that the same is spred ouer all at this day, and that it is not for vs too stint or too bryddle him, but in asmuch as he hath chozen vs, it is our dewtie too receyue those intoo our fellowship, whom he hath set in the same aray and company with vs. That (say I) is the thing that Saint Paule amed at, in saying that our Lord Jesus Christ is the peace of all men, yea euen as well of them that were mere afore, as of them that

James 2. b. 5.

were yit farre of. But yit (as I tolde yee afore) he had an eye too the foolishe ouerweening of the Iewes, which woulde haue driuen away the Gentyles from the kingdome of God. And he telleth vs, that if wee mynd too haue Iesus Christ too bee our mediator, too giue vs enterance too God his father, and too guyde vs thither, and that all this should bee grounded vppon Gods mere mercy: let vs not bee so folish as too claime aught too our selues, as who should say, wee were better than other men, or ought too bee preferred before them: but let euery of vs acknowledge that all of vs had neede of Gods infinite mercye, bycause all of vs were shet vp vnder sinne, as S. Paule sayeth in another place.

Rom. 2. b. 9. & Gal. 3. d. 22.

Now must wee apply this well too our owne behoofe. For some thinke that men are aduaunced the rather, bycause some of them haue bin of an honest and vnblamable conuersation to the worldward: some borne of honorable houses, and othersome indewed with excellent vertewes, or with some skill and cunning. Too be short, euery man sercheth and seeketh as much as is possible, too alledge some thing why God hath accepted him rather than his neyghbours. But let vs lerne, that although wee were neere God in outward appearance, yit notwithstanding, the only way too bee in his fauour, and too bee able too call vppn him, and too hope that he will hold vs in his fatherly loue euen too the end, is, that Iesus Christ bee our head. And how may that bee? It is certeyne that he is come too saue that which was lost. And agein, (as it is sayd in another place) it is a sure and infallible saying, that our Lord Iesus Christ came too call agein too saluation, the sinners that were in damnation. Sith it is so, let vs learne too humble our selues with all modestie, and not only too shrinke in our hornes, but also too bee vtterly abaced and brought vnder foote, that God may bee glorified as he is worthie, and that one of vs perke not aboue another, but make all one bodie, for that is the condicion wherevppon wee bee called.

Luke. 19. b. 10. 12. Mark. 9. b. 13. Luke. 5. f. 32. 1. Tim. 1. c. 15.

Furthermore, the tytle that S. Paule giueth vntoo our Lord Iesus Christ, namely that he is our peace, ought too bee well considered: for without that we should alwayes be as a straught, or as blocks, for they that haue any feeling of theyr sinnes, cannot bee in rest without feeling of sore tormentes, but are so out of quyet, as it were better for them too bee sunken vnder the earth, than too see thēselues so cyted before Gods iudgment seate euery minute of an houre, and too bee distressed in such sort.

sorte. Then if wee haue not Iesus Christ for our peace, surely the wakening vp of our consciences must needes daunt vs, and hold vs as it were vppon the Racke, by making vs too feele that God settes himself against vs as an enemy, or else it must needes vtterly dull vs, and make vs brute beastes, so as we shal not only fall asleepe in our sinnes, but also bee so bewitched by the diuell, as wee shall feele no more greef nor remorse for them. And so this lesson, where it is sayd, that Iesus Christ is our peace, cannot bee commended ynough. For first it warneth vs to bee touched to the quicke with our sinnes, so as we should be sory for them, considering that Gods vengeance is prepared for vs, accordingly as he calleth none vnto him, but such as are ouerloden & tyred. Again, when we once know that: wee may ouerleape all distrust & doubting, bycause that wheras we haue prouoked Gods wrath: it is appeased ageyn by our Lord Iesus Christ: wheras we haue fought with God, and kept continuall warre ageynst him: Iesus Christ hath made agreement betwixt vs: and wheras God disalloweth vs for our sinnes, and for our naughty and froward nature: Iesus Christ putteth all that away, too the ende that God may take vs, not onely as his creatures fashyoned after his owne image, but also as his deere children, whom he hath adopted too bee heires of his kingdome. And so yee see what wee haue too gather vppon that streyne. Math. 11. d. 28.

And were this poynt throughly well knowen, surely the wretched worlde should not flote so continually, nor wauer so as it dooth. For most men now adayes are caryed est one & est another, & doo nothing else but wander. The Papistes on the one syde haue their pryde too keepe them from comming rightfoorth vnto God: they will needes haue their freewill, and their merites, so as they knowe not a whit what the grace of Iesus Christ auayleth, but estraunge and separate themselues frō it as much as they can: And God in the meane season payeth them as they bee woorthie. For as for thē that are so forepossessed with that diuelish selfweening, that they can dispose their lyfe in such wyse, as too bee able too come vnto God, and too deserue somewhat at his hand, and ageyn, haue their satisfactions too compounde with him, when they haue done amisse: when they haue such things too themselues, all slippeth away lyke wynd, & they fall into the other extremitie, saying: how shall wee bee woorthie too come vnto God, if wee haue not patrones and aduocates? And so are they beetayne too deuyze so manie patrones, as it is a woonder too see: by meanes

wherof Iesus Christ is all the whyle vnregarded: they make them by-wayes, and go not too Iesus Christ who is the trew way. For asmuch then as they leaue the ryghtway which cannot misleade them: they must needes wander now on the one syde, and now on the other, and after long tyring of themselues, breake both their armes and leggs, and in the end fynd that the further they proceede, the further they go back from God. So much the more therfore dooth it stand vs on hand too wey these woordes of S. Paule, where wee bee warranted that wee shalbee receyued louingly at the hand of our God, if wee haue Iesus Christ for our peace, and rest wholly theruppon. And for the same cause let vs ioyne thertoo the reasdew of the text, by mee alredie alledged, namely, you shall fynde rest too your soules. Wherby our Lord Iesus Christ dooth vs too vnderstand, that all such as separate themselues from him, and are not contented too haue him for they? mediator, shall euer bee vnquiet, and although they assure themselues, and beare themselues in hand with this and that, yit neuertheless they are afterward afrayd, and fynd no resting place too stay their foote on, nother haue they any safe harborough wherin too eschew the stormie. Therfore it standeth vs vppon too go too our Lord Iesus Christ, and too bee throughly resolued that he is our peace, if we intend too rest vppon God freely and without anie doubting. Finally all men without exception must come thither, as wel they that are neere God, as those that are farre of. If there bee any that think there is any valour or worthinesse in themselues, surely they will neuer repayre too our Lord Iesus Christ, till they haue layde that imagination vnder foote. Again on the other syde, though wee bee a thousand tymes past hope in outward apperance, yit let vs assure our selues, that our Lord Iesus Christ is of sufficient abilitie too wype away the remembrance of all our iniquities, so as God shal receyue vs into his fauour: accordingly as S. Paule hauing sayd, that Iesus Christ came too saue wretched sinners, addeth, that he himself is an example therof: in somuch that he which had bin a persecuter of the Church, an enemy of the truth, yea and a sheader of giltlesse blud, was neuertheless receyued, not only into the common aray, but for an Apostle, too beare, abrode and too publishe through the whole world, the message of saluation, from the which he had erst bin cut of. Seeyng then that God hath vttered foorth the treasures of his goodnesse vppon him: wee may well assure our selues that if wee trust in our Lord Iesus Christ, and seeke too bee at

Matth. 11. d. 29.

1. Tim. 1. a. 15.

sue vnto God his father, by meanes of his death and passion: although wee were in the bottom of hell, yet should wee bee drawen from thence, and Jesus Christ would shew in deede that that cytie was not giuen him by imagination. And so yee see what wee had too gather more vpon those woordes of S. Paule.

Now he addeth, that Jesus Christ hath broken downe the wall that vvas betvveene them. And he vseth that similitude, too declare that the Ceremonyes and figures are abolished, so as there is now no let but that wee may bee knit toogither in concord and brotherly loue. And anon after he compareth the Ceremonies of the lawe too an enmitie. For lyke as we now haue Baptim, which separateth vs from the heathē: so when God chose the Jewes, he gaue them Circumcision. Now then, when we bee once baptized, we beare the marke wherby God will haue vs knowen too bee of his Church, and of the flocke of his sonne Jesus Christ. The lyke verily had Circumcision in the tyme of the lawe. The Sacrifizes witnessed vnto them, that God forgaue them their sinnes. Forasmuch then as that priuiledge was not giuen too any but too Abrahams linage: S. Paul sayth, it was as a wall betweene them, lyke as if some ground were paled about too keepe sheepe in, or as if some stable were made to kepe cattell in. Euen so was it then. For God (as is shewed in the song of Moyses) had stretched out his lines too hold the linage of Abraham separated from the rest of the world. There then was Gods pathes and the Ceremonies were as walles or pales too hold in that people vnder the keping and the protection of God. And what were the Gentyles? They went on at aduenture, yea and euen in destruction, according as it is sayd, that God had not vouchsafed them the fauour too manifest his righteousnesse vnto them. And S. Paule also sheweth expressly, that God had suffered them too walke on in their errors, and that they had bin as wretched beasts in that behalf. Now wee see S. Paules meaning when he speaketh of the Ceremonies, how they were as a wall too deuyde the Jewes from the Gentiles. But now are they all broken downe, because that Jesus Christ who is the truth & verie substance of them, is come too put away all those shadowes. For the giuing of the ceremonial lawe, was not to the end that the people should bazie themselues wholly about that, and put their trust in it, as hypocrites doo, which peruert Gods meaning, but too the intent they should supply the absence of our Lord Jesus Christ, as S. Paul

Deut. 32. b. 9.

Psal. 147. d. 20. Actes. 14. c. 16.

speaketh of them in the second too the Colossians. The Iewes had not yit the pledge that is giuen vs in our Lord Iesus Christ, and therefore it was needefull that they should bee vphild in good hope, till he were shewed to the world. Wherefore not without cause were all those things cast downe by his comming: for he is now vntoo vs as the day sonne of righteousnesse. And therefore it is no reason that wee should bee led any more as it were by darke shadowes. For by that meanes the enmitie is done away, bycause that at this day we bee ioyned too that linage which God had dedicated too himself, and there is no more diuersitie at all. Forasmuch then as wee bee made the children of Abraham by fayth, there is but one spirituall kinred among vs.

But let vs marke that Baptim, and the Lords Supper (which are the Sacraments that Christ hath ordeyned) are not a diuision lyke too the figures of the lawe. For although wee bee separated from the vnbeleeuers, and from such as neuer came yit within Gods Church: yit is there not any one certeyne nation of the world, which God accepteth peculiarly by it self, but he will haue his grace spred out ouer all. There is not then any such distinction as there was before, that it can bee sayd, wee come of the linage of Abraham, wee bee they whom God vouchsafed too adopt. None can say so: for there is now nother Iewe nor Gentill any more, as it is sayd in many places of the scripture. Therefore whosoeuer calleth vppon Gods name purely, of what nation so euer he bee, the same is well lyked and accepted of him, as sayeth S. Peter in the sixteenth of the Acts, and also in his first Epistle. And Baptim and the Lords Supper serue now a dayes too vnite the whole world. For let the barbarousest sort that can be, come, and God will receyue them: Baptim shalbee ministred vntoo them, bycause it belongeth to all such as are knit togither intoo the body of the onely sonne of God.

Now herewithall let vs looke too applye this Text too our edification. And first of all let vs vnderstand, that the abolishing of the Ceremonies, namely as touching the vsing of them, was the very key to open vs the kingdome of heauen. For the accomplishment of them was fully shewed in our Lord Iesus Christ, so as it is knowen better than euer it was, that they were no trifles nor vnprofitable things: but yit for all that, it is not for vs to vse them, seeing wee haue the full perfection of them all in Iesus Christ. And by that meanes wee see

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how God hath powred out his goodnesse vppon those whom he had shaken of afore. That is the meanes whereby we belong too him at this day. In that respect is the Gospell published indifferently too all the world, so as our forefathers, which were heathen men, were receyued intoo the Churche, and wee bee succeeded in their roomes. For although it bee seene that the world hath bin vtterly forlorne, and that there hath bin an horrible desolation in it: Yit hath God made the thing effectuall which is spoken in his Lawe, namely that he continueth his mercy too a thousand generations. Thus yee see what wee haue too remember in the first place. Exod. 20. b. 6.

Secondly although baptim serue not peculiarly for any one people, Citie or Countrie: yit are wee as yee would say, marked out by God, when he giueth vs the vse of his Sacraments, to assure vs of his adoption, and too nurrish the hope that he hathe giuen vs by his Gospell. It is trew that they which shrink away from our Lord Jesus Christ, doo after a sort make theyr baptim vayne: but that shall cost them ryght deere, because the pledge and earnestpenny which God giueth vs, too shewe that wee bee ioyned too our Lord Jesus Christ, and are clothed with him (as it is sayd in the xii. Chapter of the first too the Corinthians) is too precious a thing (too bee so misused.) And therfore all they that inhonour themselues with the name of the Church, and yit notwithstanding are disordered and dissolute persons, shall one day feele what a trayterousnesse it is too haue so vnhallowed their baptim, which God had ordeyned for their saluation. But let vs on our syde take heede, that wee walk as folks sholed out from the filth of the world: for (as sayeth S. Peter) the verye cause why our Lord Jesus Christ hath gathered vs vntoo him, is, that wee should glorifye him for deliuering of vs out of the darknesse of this world and of the diuell, intoo his owne lyght. And wee haue seene heertoofore in the Epistle too the Galathians, how Jesus Christ will haue his death serue, too drawe vs from all the vnclennesse and filthinesse of the world. Lykewyse in the first too the Thessalonians S. Paule sayeth, that we bee not called too vnclennesse, but that wee ought too bee pure, and too dedicate our selues too our God in purenesse, so as wee may shewe in deede, that wee intende too honour him with all that euer he hath giuen vs. The thing then which wee haue to gather vppon those words of S. Paule, is, that wee must not runne astray lyke wyld and mad beasts, nor yit kicke against him, but quietly beare the yoke of our 1. Pet. 1. 1. Thess. 4. b. 7.

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God, and approch vnto him with true obedience, and moreouer shunne our owne wandering lusts, too the end wee may walk lyke holie people, lyke people that are dedicated too God, & finally as his heritage. Thus yee see how this text is too bee practised of vs at this day.

Now he addeth purposely, that Iesus Christ hath doone it in the flesh, meaning in our nature, too the end that wee myght bee sure that in his persoune wee bee avowed too bee Gods children. For lyke as in Adam wee bee all lost: so by our Lord Jesus Christ the second Adam, wee bee restored too the hope of saluation. And in deede after the selfsame maner dooth the Apostle shewe vs, that wee may boldly trust
Hebr. 2. d. 16. that God will alwayes bee our father for his sake. For he hath not taken on him the nature of the Angells (sayeth he) but the seede of Abraham. And although Mathew in the Genealogie of Jesus Christ, beging at the person of Abraham, as at the welspring & roote: yit doth S. Luke leade vs further, and telleth vs, that Jesus Christ appeared not alonly for the Jewes. Truely S. Mathew dooth it vppon very good reason, namely too shewe that Jesus Christ came specially too performe the promises that had bin made of old tyme. But S. Luke sheweth the same thing that S. Paule declareth heere: namely that when wee haue gone vp as farre as to our first father Adam, wee shall fynd, that our Lord Jesus Christ was yit stil before him. Trew it is, that he was conceyued by the secret and woonderfull power of the holye Ghoste, in the womb of his mother: but yit for all that, he ceassed not too bee the trew linage of Abraham, and of Dauid, and also of Adam, and there is no doubt but that wee bee ioyned too God by his meane, seing he is our trew brother, and wee neede not to seeke farre, bycause wee bee bone of his bone, and flesh of his flesh, as wee shall see hereafter in the fift Chapter. Thus yee see in effect what S. Paule ment by adding this saying, that the fulfilling or performing of all these things was doone in the flesh of Jesus Christ. For if wee should consider nothing else in Jesus Christ, but his heauenly glorie and diuine maiestie, what would come of it? Wee would bee abashed, and wee myght say, he were too farre of for vs too come vntoo him. But
Psal. 2. a. 7. now seeing he hathe of the same flesh that wee haue, and is become very man, lyke vntoo vs in all things, sauing only sin, so as he vndertooke our passions or sufferings, and our wants and wretchednesse, to
Hebr. 4. d. 15. haue pitie of vs, as the Apostle sayth: wee may assure our selues, that when wee offer our selues vntoo God, wee shalbee ioyned vntoo him in

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the person of his only sonne. For lyke as he is verye God, so on the other syde he is a kin too vs, bycause hee came downe hither, & refuzed not too bee in this state of bondage, too the intent that wee myght bee glorified by his meanes: for lyke as he not only abased him selfe, but also emptyed himselfe vtterly: so will he also lift vs vp into his heauenly glorie. And for that cause also is he called our brother: This only one saying ought too breake off all distrust, when wee bee in dout and perplexitie whether God will accept vs or no. For seeing wee haue this record, that Jesus Christ is our brother: what would wee haue more? So then wee may wel conceyue out of what filth and defylements, yea and out of what a gulf God hath drawen vs, seing he hathe assured vs of his fatherly loue, wheruppon our saluation is grounded, yea and that in the person of Jesus Christ. For wee see how the wretched papists wote not too which Saint too vow themselues: yea and too barre themselues of all excuse, so as there may neede none other processe too condemne them: they make a common prouerb of it. For euen in that one saying that they wote not too which Saint too bow themselues, they shewe themselues too bee faythlesse and destitute of all aduyce and stay of themselues, and too bee as stray beastes. For they haue such a multitude of theyr Saincts, that they haue made whole warreines of them. It is trew, that all of them haue the Virgin Mary for their aduocate: they catch holde of Saint Michaell, or of Saint Peter, for their patrone, or of some other Saint, after as their superstitious mynd leades them heere and there. Howbeeit, all that they doo is with vnquietnesse of mynd, and they shall neuer fynde rest, bycause they haue no woord of God too stay vppon. And when they fynde themselues hampered in any perplexitie, they bee lyke wretched forlorne caytifes, that are vtterly at their wittes end, bycause they see well ynough that they fynde no ease at all, when they haue tossed and turmoyled neuer so much. But now, seeyng that wee bee sure of the hope which wee ought too haue, bycause our Lord Jesus Christ is our peace, and is ioyned vnto vs, too vnite vs too God his father: let vs vnderstande that the same is an inestimable benefyte, for the which wee ought not too bee afrayd too suffer ten hundred thousand deathes, if neede were. And S. Paule saith consequently, that the Law consisted in ordinaunces and Decrees, too shewe that God abolished not the lawe of good and holy conuersation, when he mynded too call the Gentyles too saluation: but that he tooke away only the ceremo-

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nies that serued peculiarly for the present tyme, and were not giuen but only too the linage of Abraham. Yee see then what was abolished. And therfore let vs leaue the figures of the Lawe, as Circumcizion, Sacrifizing, feastfull dayes, as they were kept then, the difference of meates, Lyghtes, Perfumes, and all that is set downe in wryting by Moyses: for all those thinges must bee vanished away at the comming of Christ: and yit for all that, let vs hold still the Lawe that God hath giuen vs, which is inuiolable: that is too wit, let vs worship him purely, let vs call vpō him, let vs put our trust in him, let vs do him homage for all the benefites that he hath bestowed vppon vs, and let vs hallowe his name. Agein, let vs aduyze our selues too walke in pureneſſe of lyfe, and with such conscience towardes our neyghbours, as we may doo no man wrong or harme: and finally let vs withdrawe our selues from all the defilements of the world. Heere yee see that the Lawe which God hath giuen vs too rule our lyfe by, must continew still: for that is not abolished, but only that which consisted in traditions, and in the figures that serued but for the tyme, and were too haue an end by Iesus Christ. Now seing it behoueth vs too giue ouer the shadowes that were vsed, and had their full scope in the tyme of Moyses and the Prophetes: it is much more reason that the Christian Church should not now adayes bee burdened with mens inuentions. Accoyding wheruntoo S. Paule telleth vs, that we must content our selues with Gods Lawe, which serueth too shewe vs how wee may be vnblamable, that is too wit, by walking in ryghtuouſeneſſe, Iustice, faythfulneſſe, and mercy, and specially by calling vppon God purely, and after a spirituall manner. Marke that for one poynt.

Agein, he sayth that the shadowes of the Law should in these dayes, not only be superfluous, but also as a curtaine to keepe vs still in darkneſſe, and too let vs from seeing our Lord Iesus Christ, as wee ought too doo, in the mirror of his Gospell. Therfore let vs conclude, that the ryghtuouſeneſſe which God requyreth at our handes, is another maner of one, than that which the papistes haue imagined: for all the thinges which they terme Gods seruice, are but starke gewgawes. Yea and whereto serue they all, but onely too deface the peculiar operation of our Lord Iesus Christ: For the poore ignorant soules are hilde fast too them, and stand poring altoogither vppon them. When I speake of ignorant soules, I meane the ableſt sort of them, euen those that thinke themselues too bee of greateſt capacitie: for they are all

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entangled lyke wretchd beastes. And therefore let vs learne too holde vs too the singlenesse of the Gospell, and too looke vppon our Lord Jesus Christ there, lyke as he also conuneth familiarly vnto vs, too the intent wee myght bee aduaunced by him, and boldly call God our father, and flee too him for refuge, not doubting but that he wil bee neere vs, whensoeuer wee cal vppon him in truth.

Now let vs cast our selues downe before the Maiestie of our good God, with acknowledgement of our faults, praying him that his making of vs too feele them more and more, may cause vs too forsake them by true repentaunce, and too walke continually aright, and too giue our selues too holy conuersation. And that forasmuch as wee bee so weake, that there will alwayes bee manie vices in vs: it may please him too hold vs vp till he haue taken vs out of the world, and throughly fashioned vs lyke too his owne image, according too the ground worke which he hath begun in vs. And so let vs all say, Almighty God heauenly father. &c.

The. xiiii. Sermon, which is the sixth vppon the second Chapter.

16 Iesus Christ hath reconcyled vs both in one body, too the end, too knit both the one and the other vntoo God by his crosse, killing the enmitie therby.

17 And being come, he preached peace too you that were farre of, and too them that were nere hand.

18 For by him both twayne of vs haue accesse too the father in one spirit.

19 Therfore yee be no more straungers and forreyners, but fellowe citizens with the Saints, and houshold folke of God.

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WE haue seene this morning, how S. Paul hath told vntoo such as were erst without hope of saluation, that they were so much the more bound vntoo God for his calling of them too bee of the number of his children, seeyng it was not a common and ordinarie thing, nor a thing that was looked for. On the other syde he did also beate downe all pryde, too the intent that the Iewes myght not thinke in themselues, that the priuiledge of adoption was of their owne purchacing, nor vaunt themselues though God had preferred them before all the rest of the world. And now goyng forward still with the same matter, he sayeth, that wee vvere reconcyled, as vvel the one syde as the other, by the death of Iesus Christ, and that in so dooyng he hath knit vs toogither intoo one body, putting all enmitie too death by his crosse. This serueth too expresse better the thing that wee haue seene already. He had sayd that wee must come vntoo God by the meanes of our Lord Iesus Christ: for without him wee bee all a farre of, as well Iewes as Gentyles, bycause wee bee all sinners, and God is an enemye too vs, till his wrath bee appeazed towardes vs. Now S. Paule sheweth, that that is done by his bearing of our sinnes vppon his crosse. For it is by his obedience, that all our iniquities are put awaye, and it is by his sacrifyce, that our sinnes are washt away.

To bee short, were it not for the death and passion of our Lord Iesus Christ, wee should stand bound still in the hand wryting that is spoken of in the second too the Colossians. For if wee should come too reckening, who durst open his mouth too excuze himself before God, or (looke too) scape the damnation that all of vs haue deserued? For if wee should go about too alledge but one poynt, there would bee a thousand too stop our mouthes, so as wee should bee driuen too stand still all confounded, till wee came too the remedie, that is too wit, that Iesus Christ hath by his death made so full satisfaction for all our dettes, that wee bee quitted and released. That then is the thing which S. Paule handleth as now, too the end wee myght knowe what maner of accesse it is that he speaketh of. For, too preace intoo Gods presence, in case as wee bee of our selues, were too great a boldnesse. But when it is told vs, that God wil not lay our sinnes and misdeeds to our

Coloss. 2. b. 14.

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charge, bycause Iesus Christ hath put them all away by his death: then is it no rashnesse at all for vs too go vntoo God with our heades bolt vpryght, but we haue a good foundation, and a boldnesse that God lyketh well of. Therfore as oft as wee haue occasion too pray, or too fyght ageinst anie temptations, let vs learne too knowe that wee haue neede too bee incoraged too patience, and too bee asserteyned of the euerlasting lyfe, and too repayre all wholly for refuge too the death and passion of the sonne of God, knowing that vntill such tyme as wee bee dipped in his blud, and washed by the wooring of his holie spirit, wee shall euermore bee lothely, and God will iustly shake vs of, and bee alwayes a iudge too vs in sted of being our father. And it is not ynough too knowe that Iesus Christ hath made amendes for vs, yea and that all things requysyte too our saluation, were fully accomplished and performed by his death and passion: but wee must also therwithall receyue the benefyte thereof in such maner as it is ministred vntoo vs. For what shall it auayle the Iewes, Turkes, and other lyke, that Gods sonne vndertooke the condemnation that belonged too vs? They shal rather bee hild dubble giltie, bycause that by their vnthankfulnesse they bereeue themselues of the benefyte wherof they myght haue bin parttakers, if they had receyued the promises of the Gospell by fayth. But the Iewes on the one syde blaspheme our Lord Iesus Christ, the Turks on the other syde laughe him too scorne, and count him but as a night ghost. And the Papists labour with tooth and nayle to deface his power, and too rob him of the greatest part of his graces. These therfore shall fynde that the death which the sonne God hath suffered, serueth too increace their cursednesse, and too kindle Gods wrath so much the more ageinst them. Yea and euen they also which neuer heard of the Gospell, are vtterly excluded from this treasure.

And for that cause S. Paule addeth, that Iesus Christ hath preached peace to them that vvere neere, and too them that vvere farre of. Wherby he sheweth, that whē the Gospel is preached, we be dayly put in possession of the saluation which was purchaced for vs by our Lord Iesus Christ, at leastwyse if wee lay holde on him by trew fayth that hath taken lyuely roote in our hartes, too bring foorth good fruite. Therefore there are twoo things requyred. The one is, that wee know how that the matter and substance of our saluation is in Iesus Christ: and the other is, that the same bee declared too vs by the Gospell. And too the intent wee may bee the surer of this doctrine: S. Paule sayeth,

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not that Christ hath sent his Apostles, or set vp a great sort of Doctors too bring vs such message: but that Christ himselfe is come too bring tydings of peace too all men. Nowe it is certeyne that our Lord Iesus Christ hath not executed the office of preaching since his Resurrection, sauing onely among his Disciples, that they myght bee furnished aforehand too preache euery where the doctrine that was committed vntoo them. But S. Paule sayeth, that he preached too such as had erst bin farre off from God. He did not this in his owne person. Then is it certeyne that S. Paule speaketh of that preaching of the Gospell, which was doone by the Ministers that were appoynted by God, and by our Lord Iesus Christ.

And yit notwithstanding he sayeth, that it was Christ himselfe that preached, namely too the end wee should yeeld the greater reuerence too the Gospell, and hold it as the truthe authorized by God, and euerye of vs submit himselfe too it without any geynsaying or replying. For if wee haue any doubt of it, let vs not thinke that Iesus Christ shall boote vs any thing at all. Therfore wee must assure our selues of it, yea and (as wee haue seene in the first Chapter) Gods promises must bee sealed in our harts by the holie Ghost, who for the same cause is called the earnestpennye of the lyfe that wee hope for, and the verye signe, manuell, or seale that God printeth in vs, too the end, that our fayth should bee in full certeintie. Wee see then wherat S. Paule aimed in this text, in saying that Iesus Christ being rayzed from the dead, and hauing performed the charge that was inioyned him by God his father, was our Redeemer, and also the bringer of the same message vntoo vs, not for once and away, but by continuall preaching of it, insomuch that he will haue his mouth still open euen too the end, too witnesse vnto vs, that in him wee shall assuredly fynd all that wee can wish too bring vs too the heauenly lyfe. Now then must wee not bee very blocks, if we be not touched too the quicke, at the hearing of these woords: It is trew that the sonne of God fleeteth not from place too place, nor is conuersant heere beneath among vs in visible fashion, nother were that requisite. But yit for all that, the doctrine which wee preache in his name, ought too haue lyke authoritie, as if hee spake to vs himselfe mouth to mouth. And for the same cause also dooth hee say, Hee that heareth you, heareth mee, and he that receyueth you, receyueth mee: and likewyse, he that reiecteth you, reiecteth mee. And agein, by this meanes is God my father honored, euen by your

Matth. 10. d. 40. Luke. 10. c. 16. Iohn. 13. c. 20.

beeleeuing

beeleeuing of the Gospel. And contrariwise he hath great wrong and reproch doone vnto him, when the things are douted of that are so wel certifyed there. The Pope & al the rabble of his Clergie alledge this for the maintenance of their tyrannie. But our Lord Iesus Christes meaning was, too warrant vs the message that concerneth the forgiuenesse of our sinnes, wherwith our eares are beaten continually. For wee shall alwayes hang in a mamering and doubt, if wee bee not throughly perswaded and resolued, that all thinges conteyned in the Gospell, are hild of Iesus Christ, who is the infallible truth it self. For if wee haue an eye too men, wee shall bee euer wauering and doubtfull. And for proofe thereof, what can they bring vs of their owne growing, but vtter vanitie and leazing? So then, although our Lord Iesus Christ abyde still in his heauenly glory, and wee bee absent from him in body, yea and that it bee a straunge thing to vs, too say, that he dwelleth in vs, and that whersoeuer twoo or three bee gathered toogither in his name, he is in the middes of them: yit notwithstanding wee must bee fully assured of this poynt, that when the pure doctrine of the Gospell is preached, it is all one as if he himselfe spake vntoo vs, and were familiarly conuersant heere among vs. Then too bee short, our fayth must ame at him, as at the very marke or butte of it, and we must rest vppon him. And seeyng that God his father hath sent him too bee a faythfull witnesse, looke whatsoeuer is told vs truly in his name, wee must receyue it without any geynsaying. Math. 18. d. 20.

Furthermore, as wee haue heere wherwith too strengthen vs in trew constancie of fayth, and too arme vs ageinst all the assaultes and alarumes that Satan can giue vs: so it is a great shame for vs when wee bee deafe at the hearing of the Gospell, or let it alone as a thing hanging in the aire, taking it too bee but as a fable or a thing of no valew. And yit for all that, most men now adayes doo eyther despyze the Gospell, or else are so besotted, that they discant of it, as of a tryfle, or else make but a mocke of it. Some hauing heard Sermons, or hauing bin taught at some Lecture, or by some other meanes, will perchaunce say, it is possible that this may bee trew: and as for mee, I wil not say nay to it: but forasmuch as I am no clerk nor diuine, it is all one too mee, I will let it alone still in his ordinarie course. Some other will say, Truly, I will hold mee too the fayth of my forefathers: For it is too daungerous a matter to chaunge. Some agein say thus: How so? It is a new doctrine, that wee neuer heard of before. And

otherſome being not contented with ſuch ſcornfulneſſe, adde outragious crueltie, and fight openly ageinſt it, in ſo much that they could find in their hartes too plucke God out of his ſeate, wheruppon they fall to sheading of innocent blud, indeuoring to the vtternoſt of their power, too wype away the remembrance of the Goſpell. But in the meane whyle, let vs vnderſtand, that whenſoeuer the meſſage of our ſaluation is ſet fooreth vntoo vs, if wee deſpyze it, wee ſhalbee giltie, not only reiecting a benefite that was brought vs by a mortall creature, but alſo of ſhetting the gate ageinſt Gods ſonne, when he came too ſeeke vs to our ſaluation. And therfore too quicken vp our ſlothfulneſſe, and too correct the curſed ſtubbornneſſe that myght hinder our full and obedient yeelding too the Goſpell: let vs mark that the preaching therof is not a thing doone by haphazard, nother doo men come of their owne
Rom. 10. c. 15. ſelues, as ſayeth S. Paule alſo too the Romanes: but God himſelf viſiteth vs, and commeth vntoo vs, and our Lord Ieſus Chriſt performeth ſtill the dewtie of a ſhepeherd, and calleth vs too him with his owne voyce, bycauſe he ſeeth vs too bee as ſheepe that go aſtraye. And although wee bee peaked aſyde heere and there: yit his mynd is too gather vs togither agein to be of his flocke. Were this well printed in our hartes, ſurely wee ſhould bee better diſpoſed, not only too receyue the doctrine of the Goſpell with all humilitie, but alſo too bee inflamed with ſuch a zeale and earneſtneſſe, that the whole world ſhould be nothing in compariſon with vs. Too bee ſhort, Gods woord would bee as ſweete as honnie to vs, and more precious than all goold and ſiluer, conſidering that the ſonne of God being in the glory of God his father, doth neuertheleſſe make vs to heare his voyce, and that not as one that ſpeaketh a farre of, or with a ſound that vaniſheth away in the ayre, or in ſuch wyſe as wee haue no certeine record of the thinges that he ſpeaketh: but as one that commeth and preacheth too vs himſelf. For looke what is done by his authoritie, and according to the commiſſion that he gaue and commited too his Apoſtles: it becommeth vs too receyue it for his ſake, as I haue declared afore.

Moreouer S. Paules intent here, is to prouoke vs too receyue the Goſpell with all obedience, not onely for the worthineſſe of the perſon of our Lord Ieſus Chriſt: but alſo for the things that are conteyned in the Goſpell it ſelf: for it is the meſſage of peace, ſayth he. Let vs conſider what it is to haue warre with him that made vs and faſhioned vs. If wee haue an enemy in this world, although he be but a

frayle

frayle man, and haue no very great credit: Yet will wee bee afrayd least he should practize some pollicie or spight ageinst vs, or reuenge himselfe by force. Too bee short, we would euer bee vnquiet, so long as we had any enemies in this world. Must we not then needes be too too brutish, seeing wee fall a sleepe when God sheweth himselfe too bee ageinst vs, and that he is armed too take vengeance vppon vs? If we considered well what it is too haue warre with God, (as in deede our sinnes ceasse not to prouoke him to displeasure) we should finde on the contrary part, what a benefite it is too haue peace and attonement with him. Now seeing that this is brought vs by the Gospell, whereby wee enter possession of the attonement that was made by Iesus Christ, when he offered himselfe in sacrifize by his death: it is a thing that ought too inflame vs in such wise, as too make vs imbrace the Gospell with earnest zeale, and too giue ouer our whole minde thereuntoo. So then considering the coldenesse and lazinesse that is in vs, let vs so much the more thinke vppon this saying, and applye the same too our vse, namely, first too knowe that the sonne of God refuzeth not too teache vs, and too be our schoolemaster, so we bee contented too bee his schollers: and secondly that wee shall haue a doctrine which is more too bee desired, than all the pleasures, honour, and goods of the world: that is too wit, that wee bee at peace with God, and that being sure of his fauour towards vs, wee may haue recourse and accesse vntoo him, and bee receyued as his children at his hand. Well ought wee too note that: for S. Paule ment too shewe which is the trew peace, bycause many men thinke themselues well at ease, which notwithstanding haue no peace with God. For some are puffed vp with diuelish self weening, as the Monks and Fryers in the popedome, who perswade themselues that they haue deserued so well at Gods hand, as there can no fault bee found in them. They then which ground themselues after that manner vppon their owne vertues and good deedes, thinke that God is bound vntoo them, and they may well bee luld asleepe, bycause Satan besotteth them with the foolish self trust which they haue conceyued: and that is bycause they ame not at God, but haue forged an Idoll in their owne head. And in good fayth, what are the things that they would content God withal, but gewgawes and baggagely trifles, as if they would still babes with them? The Papists must take a sprinkling of holy water, they must all too becrosse themselues, they must fast this wake, and that

wake, they must gad on pilgrimage, they must forbeare eating of flesh vpon such a day, they must babble thus many Patermosters, they must set vp a candle to such a saynt, they must here thus many masses, they must say thus many meaculpaze. Too bee short, when a man hath raked them all on a heape, it is certeyne that they be but the scrapings and offals of all filthinesse. And yit to their seeming, God is wel payd with them, as who should say, he were an Idol, or a little babe, as I sayd afore. Wee see then that none of all those hipocrits that are so puffed vp with presumption, can haue any peace with God. But forasmuch as they fetch such windlasses and looke not at God, but askewe, and though they make countenaunce of approching vnto God, yit their offring themselues vntoo him is it not with singlenesse and substanciall soundenesse of hart: they do but beguile them selues with their fond flatterings. Also there are a sort of these scoffers, which doo but nod their heads when men speake too them of their saluation, saying, it is ynough, if wee may giue but one good sigh, but let vs not cease in the meane whyle too make frolicke chere, for what a thing were it too passe all the tyme of our life in such dumpishnesse? That would doo vs no good, & therfore let vs play the good fellowes. Hereupon they fall to vnthriftinesse, some after one fashion, & some after another. They haue a thousand wayes too destruction, and all confederate them selues ageinst God as much as is possible. Therefore for bycause there haue alwayes bin so many, yea and to many, that lying their owne consciences a sleepe: S. Paule in this place (lyke as also in the fift too the Romanes) setteth downe the trew peace: which is, that when wee come vntoo God, and must present our selues before his Maiestie, wee bee sure that he will pitie vs, and not lay our sinnes to our chage, but receyue vs as his owne children. Then if we intend to enoye this spirituall peace, which passeth all the goods of the world: let vs learne too haue warre with our selues. And how is that? It is, first too knowe that wee bee damned and forlorne, and that there is no hope of remedie for vs, whereby too get out of the pit of destruction agein, except wee bee recouered by meanes of our Lord Iesus Christ. When wee bee so bereft of all vntoward selftrust in our own deserts, and knowe that wee bee emptie and starke naked: let vs repayre as poore beggers vntoo God: that is the thing that is requisite for the atteynment of trew peace. And by the way also let vs not thinke too gayne any thing by being blockishe, so wee should fall

Rom. 5. 1.

sleepe

sleepe in this world: but let vs vnderstand, that forasmuch as wee haue no certeyne tyme (appointed vs,) it is our duetye to summon our selues euening and morning before God, and too examine our sinnes throughly, and too bee both sorie and ashamed of them. When wee haue once learned too make warre thus against our owne vyces, and too plye it throughly without Hipocrisie and counterfetting: then are wee in the hygh way too the peace which our Lord Jesus Christ dooth publish and preache vntoo vs euery day by the Gospell. And that is the very cause why S. Paule sayeth expressly, that by him wee haue enterance in vntoo the father. As if he should say, that no vnbeleeuers, no heathenish worldlinges, no mockers of God, no dullardes which thinke not of their euerlasting saluation, can by any meanes taste of what valew the peace is, which wee obteyne by the Gospell, or (conceyue) how precious and amyable it is. And why? For they put too many scarfes before their faces, too keepe them from beyng abashed at Gods Justice, and from beyng striken with terrour of their sinnes. Too bee shorte, they make themselues wilfully drunken, that they myght haue a senslesse conscience, and they bereeue themselues of all vnderstanding, as though they were brute beastes. But when wee consider that all our welfare consisteth in beyng able too haue all our recourse vntoo God, and that our comming too him is certeine also, yea and that the way is open for vs too go thither familiarly: surely then will wee forget all other things, and long too bee made partakers of our Lord Jesus Christ, and too bee vnited intoo his body, too the ende that God may receyue vs, and wee call vppon him with full trust in our necessitie, and settle our selues vppon the loue that he beareth vs, not doubting but that whatsoeuer is offered vs in the Gospell, is all one as if God vttered his hart among vs.

Now S. Paule hauing spoken of the preaching of the Gospell, addeth purposely, In one Spirit. He had sayd afore, that wee bee all knit toogither in the flesh of our Lord Jesus Christ, namely for that he tooke our nature vpon him, & by that meanes abolished and tooke away the curssednesse that was in Adam. Neuertheless, the dooing therof in the person of the sonne of God were not ynough, if the Gospell wer not as a meane to him. Now therfore for a third poynt, S. Paule addeth, that wee must communicate all of one spirit. For although the Gospell bee preached, yit are there manie stubborne persons, and others so besnarled in this world, that they thinke no more

of the heauenly lyke, than doggs and Swyne doo. Otherſome ageiñ are ſo ſaped in their hipocriſie, that although God doo call vs all and allure vs ſweetly too him in the perſon of his ſonne, the number of them that come vntoo God is verye ſmall. For this cauſe S. Paule ſayth, that wee muſt haue Gods ſpirit. For it is certein, that by nature wee bee variable, and not only euery one of vs will needs haue his opinion by himſelfe, but alſo wee change euery minute of an houre, by meanes whereof, wee bee ſo farre of from beeing all of one accorde, that none of vs abydeth ſetled in his opinion, from morning to nyght, except he bee gouerned of God. It ſtandeth vs then on hand, when wee heare the Goſpell preached, too haue Gods ſpirit to guyde and gouerne vs, ſoo as wee may throughly imbrace our Lord Ieſus Chriſt, and by him haue acceſſe too the father. Now therfore wee muſt beare in mynd, firſt that when our Lord Ieſus Chriſt exhorteth
2. Cor. 3. vs by his miniſters (according alſo as S. Paule ſayeth in the ſecond
2. 4. too the Corinthians:) wee ought too bee well diſpoſed too come vnto him, yea and to runne vntoo him, euen with inforcing our ſelues aboue all power of man. For (when wee haue doone what wee can) yit ſhall wee haue none acceſſe vntoo him, but all our indeuer ſhall rather bee a retyring backe, than a going forward, vnleſſe his ſpirit guyde vs. So much the more then doth it ſtand vs on hand too pray God too touch vs with his holy ſpirit, & to cauſe him to make vs way vnto him,
Rom. 8. c. 15. as is ſayd in the eyght to the Romans, and as we haue ſeene alſo lykewyſe too the Galathians. For there S. Paule putteth a difference
Gala. 4. 2. 6. betwixt Gods children, and the Reyprobats. Wee (ſayeth he) haue the ſpirit of adoption, wherby wee crye, Abba father. Wee ſhould not knowe him of our ſelues (ſayeth he) bycauſe there is nothing in vs but infirmitie: and it were too great a raſhneſſe in vs, too call God our father. But when God hath once ſealed the truth of his Goſpell in vs by his holie ſpirit, and inlyghtened vs inwardly, ſo as wee know it is he that ſpeaketh: and thertoo hath aſſured vs of his goodneſſe and mercie: then may wee freely and with open mouth crye out, that he is our father. And ſoo yee ſee in effect what wee haue too beare in mynd, too the intent that none of vs truſt too his owne brayne, when the Goſpell is preached vnto him, but that in conſideration of the rudeneſſe and weakneſſe that is in vs, wee ſuffer our ſelues too bee gouerned by Gods ſpirit, which is the chefe kye wherby the gate of paradiſe is opened vnto vs. And for that cauſe alſo is it ſayd, that wee muſt be
1. Pet. 1. 2. beſprinckled with the blud of our Lord Ieſus Chriſt, as S. Peter ter-

meth

meth it in his first Epistle. For the same cause also the Apostle in the Epistle to the Hebrewes sayth, that Jesus Christ was offred vp in spirit: meaning that his sacrifyce wherby he purchaced vs ryghtuousnes, should still be as a vayne thing to vs, if the holie Ghost wrought not in it by his power. And S. Paul going forward with the matter that hath bin declared hertofore, addeth also, that as vvell they that vvere farre of, as they that vvere neere hand, had heard the sayd message, & that the same is set afore vs also at this day, to the end we myght bee confirmed in it more and more. And (as I haue sayd alredy) by those that were neere, he meaneth the Jewes, who had had some familiaritie with God theretoofore, bycause he had acquaynted himselfe with them, by giuing them his Lawe, telling them that he receyued theyr linage too be the protector thereof. Howbeeit, that was not too knit them throughly vntoo him, till he had pardoned their sinnes, which was doone by the meanes of Jesus Christ. For the Lawe could yeeld them nothing but terrour and anguish of mynd, & curse them throughout, and sink them downe too the bottom of hell, as S. Paule sayeth in the third too the Romans, and specially in the third Chapter of the second Epistle too the Corinthians. Therfore it was requisite that the Gospell should bee added thereuntoo. Now it is certein that Dauid & the other holy Prophetes, and lykewyse all the kings and the faythfull that liued vnder the old Testament, had not the Gospel so manifestly as we haue: but yit in very substance God declared vnto thē, that he of his owne free goodnesse receyued them too mercie, for the redeemers sake in whom they trusted. If the Lawe bee separated from the Gospell, it not only profiteth them not at all which rest vppon it: but also serueth too beate them downe, and too thunder vpon them, and too shewe them how dreadfull Gods maiestie is. It is in the Gospell then that wee haue peace: and therefore it stoode the Jewes in hand too bee made partakers of that doctrine. And as for vs that come of the Gentyles, wee ought (as I sayd this morning) too acknowledge so much the better, the dubble recognisance wherin wee stand bound vnto God, for that he hath vouchsafed too make vs fellowes (with his peculiar people,) vs (I say) that were as things borne out of tyme, and too put vs in the companie of those whom he had chozen and adopted afore, in such wyse as the recordes of the Prophets are now fulfilled, wherin it is sayd, yee Gentyles and Nations, glorifye yee God with his owne people: wherby the holie Ghost foreshewed that there should be such

Heb. 9. d. 14.

Rom. 3. 2. Cor. 3. b. 7.

Esay. 24. c. 15.

a melodie, that all men should sing Gods prayses, euen as well the Gentyles as the Iewes, when they were once knit toogither, and gathered from out of the scattering wherin all of vs are, as is sayd alredie, and as wee haue seene afore.

Wee see then wherat S. Paule aimed, in saying that the Gospell was preached too all men, as well them that were farre of, as them
Rom. 10. 6. 15. that were neere. And that is it which he treateth of in the tenth too the Romans. For there he sheweth that wee should euer bee scanning, and neuer resolued of our fayth, if wee knew not that the preaching of the Gospel proceeded of Gods authoritie, & of his vnchaungeable ordinance. It is not for men (sayeth he) too put foorth themselues, except God send them. And God hath begunne too teache the worlde
Rom. 1. 6. 20. at all tymes heeretofore, though not by preaching or wryting, yit by the onely sight of the world it selfe. No maruell therefore (sayeth he) though God haue vouchsafed at this time too extend his grace too all Nations, by making them too knowe that he would bee their father. Now then, lyke as on the one side, it stoode the Iewes on hand too knowe howe great neede they had too bee reconcyled too God by Iesus Christ, and not too bee deceyued by trusting too theyr birthryght, or too their Circumcision, or too any of all these shadowes of the Law, but that it behoued them too flee too the onely meanes that I haue treated of, namely, that God receyued them too mercy, for the eternall sacrifyces sake which Iesus Christ offered: so let vs on our syde learne too magnify Gods goodnesse, seeyng he hath vouchsafed too call vs too bee of his houshold and Church, notwithstanding that wee were cut of and banished from it before. And therefore let vs looke too our selues, that wee let not this benefite banish away, ne be depryued of it through our owne vnthankfulnesse. For what excuse will there bee for vs, if when God calleth vs too heauen in the person of his onely sonne, so as Iesus Christ telleth vs, that it is he himselfe which commeth too seeke vs, as oft as it is tolde vs, that God will be mercifull too vs for his sake: wee runne not apace vntoo him, both hot in zeale, and earnest in carefulnesse, too shewe howe wee knowe that all our welfare, ioye, happinesse, and glory, consist in beyng ioyned too our God: which cannot bee but through his free goodnesse. Agein, when wee refuze too receyue this peace, let vs bee afrayde that Iesus Christ will chaunge his voyce: for it is certeine that the Gospell dooth alwayes behyght damnation too such as frame not themselues too Gods will. And it is not

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for nought that the scripture speaketh of binding, as wel as of loozinge: for our Lord Jesus Christ ment too shewe vs, that it is the very nature and dewtie of the Gospell, too plucke vs out of the bondage and pryson wherin wee bee hild, vntill he hath set vs free: and so is it his owne office also, as he himselfe sayeth in the eyght of S. John, where he declareth the same thing, howbeeit, he addeth, that there are bondes also prepared for those that take him not for their redeemer, ne suffer themselues too bee set free by him. And that is it which he meaneth in S. John, when he sayeth, whose sinnes soeuer yee release, they bee released vntoo them, and whose soeuer yee withhold, they be withhild. Then dooth he shewe, that when wee preache the Gospell, wee must first of all declare the message of Reconciliation, which thing is spoken of in the first too the Corinthians, in the place by mee before alledged. Thus yee see that the thing which wee haue too doo continually, is too shewe that God hath bin so kynd vntoo vs, as too bee at one with vs in the person of his sonne, yea and too receyue vs too himselfe, that we myght bee washed and scoured from all our filthinesse, and bee accepted for ryghtuous before him. Lo how wretched soules are vnbound, lo how poore captiues are let out of pryson, Lo how they that erst were plunged in darkenesse of death, are brought out ageyn too the lyght of lyfe. But on the other syde, wee haue also commission too withhold sinnes, by threatening the despyzers of Gods woorde with Gods horrible wrath, (and by telling them) that when they haue shaken their eares, and thinke themselues too be scaped, the doctrine that they haue heard, must bee as ropes and fetters too bynd them withall. According whereuntoo S. Paule sayeth expressly in another place, that wee haue vengeance ready for all such as set themselues ageinst our doctrine. Yea though they bee the hyghest in the woorld, yit if they set vp their bristles ageinst God, and despyze him, they shall not scape the damnation that is threatened them, at leastwyse when the faythfull haue once performed their obedience. And in deede when an enemie summoneth a people, there is trembling for feare, least they shall fynde no mercy, if reasonable conditions should bee refuzed: and what then shalbe doone, when God commeth, not onely too will vs too yeeld our selues vntoo him, but also too offer himselfe too vs, and will haue vs too possesse him and all his goods in the person of Jesus Christ? What shall become of vs, if wee refuze such grace, when he vseth such kyndnesse towardes vs? Must not horrible damnation lyght vppon so villanous pryde and

Matth. 16. c. 19.

Iohn. 8. c. 36.

Iohn. 20. c. 23.

Matth. 4. c. 16.

2. Cor. 10. b. 6.

scornfulnesse,

scornfulnesse, when men voutsafe not too receyue him, euen him which not only procureth their saluation, but also created them, and by whom they bee mainteyned: Then let vs learne too marke well this doctrine wherein peace is spoken of, too the ende wee prouoke not God any more, ne turne our bread intoo bane, and our meate intoo mortall poyson: but that wee may bee quickened truely by the grace which God offereth vs dayly.

And for that cause Saint Paule concludeth, that they which are so touched with Gods spirit, to obey the Gospell simply and substancially, are no more straungers, but rather fellowcitizens with the Saynctes, and Gods houshold folk. And this tendeth still too the end that I haue noted afore: that is too wit, that Gods name should bee glorified as it deserueth, and that wee should not step lyghtly too him as wee bee woont too doo. For wee thinke too discharge our selues with one woord, by saying that Iesus Christ is our redeemer. But let vs alwayes call to remembrance what wee haue bin, and in what taking we were, til Iesus Christ drew vs out of the dungeons of death. For the worde straungers, importeth that which wee haue seene heertoofore: namely that before the Gospell was preached, the Gentyles were without hope of saluation, cut of from Gods fauour, without promises, without God in the world: insomuch that although they liued heere, although they were fed and sustayned by the good thinges that God gaue them, although they inioyed the lyght of the sunne: yit neuertheless they were without God. And at the same poynt are all vnbeleeuers. So then, S. Paules rehercing what our redemption was when Iesus Christ came too find vs, & reached vs his hand too guide vs too God his father, is too the end that wee should learne too yeeld hym the whole prayse of our saluation. Heerupon he sayeth, that wee bee citizens of heauen, companions with the Angelles of Paradise, and fellowes with the holy kings and Prophets. When there is any talke of the Prophetes and Apostles, or of any of the Saynctes and Martyrs, wee haue them in admiration, and good reason wee should so: but in the meane whyle wee regard not wherfore the holy Ghoste setteth them before vs. The Papistes make Idolles of them, and (too theyr seeming) they haue honored S. Paule and S. Peter well, when they haue decked them with Gods fethers. But contrarywyse it is sayd heere, that when God setteth foorth the grace that he gaue vntoo them, it is too the ende that wee shoulde bethinke vs of the benefite that he

bestoweth

bestoweth vppon vs, in that he mustereth vs in their band. According wherunto the Apostle in the .xii. to the Hebrewes, sayth, that they ought to be vnto vs as a great & thicke cloud of witnesses, that we myght followe their example the more cherefully, and walke on in the way that they shewe vs. Again, when God hath made vs too perceyue the inestimable good which he doth vs, in matching vs with the Prophetes, Apostles, Martyrs, and all the faythfull, let vs go yit further, (and consider) that he hath made vs fellowcitizens with the Angelles of heauen. A man would take great labour for a citizenship, Freedenizonship, or Burgesship of this world, and yit notwithstanding they be but incoms of this lyfe: And what is this lyfe of ours: A fyghtfull shadow which fleeteth away out of hand. Behold, God calleth vs, not only to soioyne in his Church as straungers, but also too assure vs that he admitteth and accepteth vs for his children, so as wee may with trew trust, and as it were with one mouth boldly call vppon him as our father, and keepe one tune and melodie with all the Saints. That therfore is the thing which we haue to remember vpon this streyne: which order the Apostle vseth also in the end of the Epistle too the Hebrewes, saying, that we be no more vnder the law, which could do nothing but frayt vs, Hebr. 12. c. 1. by cause there was nothing too bee heard there, but thunderings, and lyghteninges, which were terrible signes of Gods anger. But wee (sayeth he) are come too mount Syon, where wee heare the sweete voyce of God our father, who matcheth vs with his holy spirites, with his Angelles, and with the soules of his faythfull ones, so as wee bee now of their crew, and may speake vntoo God as it were all with one mouth, by cause wee haue one common head. This is in effect, the thing that wee must beare in mynd. And although wee inioy it not as yit: yit notwithstanding wee bee sure, that by the meanes of fayth wee may walke through this present lyfe as straungers too the world, and that God will not fayle too auow vs for his children and heyres: and that although wee bee yit wrapped heere in many vyces and imperfections, yit notwithstanding, all the Saincts of Paradyse doo acknowledge vs for their brethren, and imbrace vs for our Lorde Iesus Christes sake. Hebr. 11. 1.

Now let vs cast our selues downe before the Maiestie of our good God, with acknowledgment of our faults, praying him too make vs so to feele them, as we may mislike them more & more, & on the other side set our whole mind too the considering of the infinite grace which he

extendeth

extendeth toowards vs, in calling vs vntoo him, too the intent we may not be so spitefull, nor yit so witlesse and blind, as not to hearken when he speaketh, but rather that wee may obediently thyough fayth yeelde vntoo the doctrine which he setteth fooyth vntoo vs, wherein lyeth all our welfare and saluation: and that the same may plucke vs backe from all the leaud lusts of the woyld, and from all the froward affections that thyust vs aside, & turne vs away from him, so as we may growe moye and moye in his feare and loue, too be fashioned lyke his image, vntill we bee come too his heauenly gloyy, wheruntoo he calleth vs. That it may please him too graunt this grace, not only too vs, but also too all people. &c.

The .xv. Sermon, which is the seuenth vppon the second Chapter.

19 Then are you no more straungers and forreyners, but fellowe citizens with the Saints, and the household folke of God,
20 Buylded vppon the foundation of the Apostles and Prophets wherof Iesus Christ himselfe is the head corner stone.
21 In vvhom the whole building being knit toogither, groweth intoo a holy Temple too the Lord:
22 In vvhom you also are builded togither, for a dvvelling place of God, in spirit.

WEe haue seene here alreadie, how the holy Ghost by the mouth of S. Paule, setteth vs out a looking glasse wherin too behold the infinite goodnesse of our God, in pulling vs backe from the dungeons of death, to make vs his children and heires of the heauenly lyfe. For this cause it is sayd, that when we be receyued into the Church, it is all one as if we were made Citizens, not of some earthly Citie, but euen of heauen, too bee companions with all the Patriarkes and faythful seruaunts of God, yea and with

all

all the Angels of Paradise. And bycause the Churche is called not onely Gods Citie, but also his house: therefore Paule addeth, that we bee his houshold folke, therby too inhaunce the grace and fauour that God hath vttered towards vs. For, too bee gathered intoo Gods house, and too haue him neere vntoo vs, and too haue familiar accesse continually vnto him, is much more for vs than if wee were but generally of some Citie of his. Wee see then, that bicause men doo neuer sufficiently esteeme the spirituall good that wee receyue by our Lord Jesus Christ: S. Paul ment to shew here, how it is good reason that we should make more account of the adoptiō wherby God hath so gathered vs toogither by meanes of our Lord Jesus Christ, that we may now be familiarly conuersant with him by hope: than by al the whole world.

And he addeth another similitude, which is, that we be builded to be the temple of God. Sometymes the holy Scripture sayth, that euery faithful man is the Tēple of God, bycause he dwelleth in vs by his holy spirit. But when it is spoken vniuersally of the whole Churche, then are wee as lyuely stones, and the building is so bound and clozed toogither, that euery of vs serueth too the perfecting therof. Then is not the one contrarie too the other. For euery faythfull bodye alone is the Temple of God, bycause he ought too bee giuen too all holinesse, by the wooꝛking of the holie Ghost, and (as I sayd afoꝛe) God abydeth in vs. Howbeeit foꝛasmuch as wee ought not too bee separated asunder, but rather to bee knit toogither in vnitie by the bond of fayth: it agreeth very well also, that wee should be named stones, and that lyke as a building is made of manye stones, wherof there is none but it serueth too some purpose: so wee should suffer our selues too bee ioyned too our Lord Jesus Christ by beleef of the Gospell, that God may dwell in vs, and bee there purely wooꝛshipped, and wee bee fully assured, that whensoeuer wee call vppon him, wee shall alwayes fynd him at hand too heare vs, and that when wee bee gathered toogither in his name, wee shall euermoꝛe haue him among vs. That is the thing which S. Paule treateth of heere, when he sayeth, that they which had bin heathen men, and cut of from all hope of saluation, were builded vp by the Gospell to bee made a Temple foꝛ God.

Now we see better than afoꝛe, how God will take vs foꝛ his household: that is too wit, if wee bee taught purely by the doctrine of the Gospell, that God auoweth vs foꝛ his Temples, that he is contented

too

too bee worshipped of vs, and that he taketh our seruis in good woyth. Therfoye vntill such tyme as wee haue the doctrine of the Gospell too giue vs enterance too that excellent benefyte which is vtterly inestimable, wee cannot bee called nother Citizens of heauen, noy children of God, noy belongers too his household. And it is added, as well too make vs perceyue what reuerence the Gospell deserueth, as also too shewe vs that wee neede not to make farre iourneis too seeke it. For God offereth vs the prerogatiue of entring into his house, the dooye is set open foy vs, at least wyse if wee receyue the promises that he maketh. Wee neede not too go about heauen noy earth: God telleth vs and assureth vs, that hee hathe adopted vs, too the intent wee should leane all wholly vnto him. And so ye see how wee may bee familiar with him, and he bee ioyned vnto vs.

But therwithall hee sheweth also where wee should seeke foy his wooyd. For faythlesse men are so spytefull, that they seeke all maner of krinks too shift themselues from God. And surely wee see, that manie make as though they were willing too serue God, so it myght bee apparant too them, that it is he which speaketh: but therwithall they doubt whether the Lawe came of him oy no, and whether the Gospell bee his truth oy no. Lo how men would shake of Gods yoke too the vttermost of their power, by their shrinking aside, and by their starting holes and shifting. They make protestation with full mouth, that their intent is too humble themselues vnder him: and yit they knowe not, nother can they discerne which is his wooyd. And why is that? Euen bycause of their malice and vnthankfulnesse. S. Paule therefoye too barre all such tryfling excuses, telleth vs that inasmuch as God hath spoken by Moyses and his Prophets, and finally by his Apostles, wee ought too assure our selues, that al that euer is conteyned in the Lawe, and in the Gospel, is the truthe it self, and that we ought not bee afrayd too bee beguyled oy deceyued. Wee shall heare manie Replyes, foy euery man imagineth whatsoeuer commeth in his fancie. But God authoyized his wooyd sufficiently, when he published his Law. Agein, he gaue sufficient authoyitie too his Prophets: and finally his Gospel was ratified and sealed with miracles ynow. Therfoye it is not foy vs too say, wee knowe not whether it bee Gods wooyd oy no: For it is in our mouth, it is neere at hand too vs, insomuch that God hathe vouchsafed too feed vs lyke littel babes with it, by sending vs moytall men too speake it too vs face too face. So then let vs learne first of all, not too foye

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in the ayre, when the receyuing of Gods woord commeth in question. Let vs bee contented that he hath giuen vs sufficient record of his wil by his Prophets and Apostles (and so shall wee yeeld him obedience) though it hath pleased him too vse such instrumentes of his holy spirit: for our fayth cannot bee without humilitie, and God taketh a tryall thereof, in making mortall men too bee the meanes wherby he communicateth himselfe vntoo vs. Take it therefore for a principale, that it must not greeue vs though God appeere not in visible shape, or though he send vs not his Angells from heauen. For it ought too suffyze vs, that wee knowe that the Prophetes and Apostles are sufficient witnesses, chozen and ordeyned too bring vs the message of salvation. And by the waye Saint Paule sheweth, that there is very good agreement betweene the Lawe, the Prophetes, and the Gospell. In deede wee haue seene heretofore, that the vse of the ceremonies is at an ende: but yit for all that, the substance of them continueth still. And when God caused the Gospell too bee preached openly too the woorld, it was not for that he was vnconstant, nor for that he intended too teache men after a new and straunge fashion, wherwith the Lawe was nothing acquaynted: for the Lawe and the Prophetes bare witnesse continually too our Lord Iesus Christ. And therby also are wee put in mynd, too further our selues by all the things that are conteyned in Moyses and in the rest of the Prophetes. For now adayes there are some fantasticall folk, which think that for all doctrine, wee ought too haue no more but the new Testament, and that all the rest is superfluous. It is trew in deede, that al perfection of wisdome is throughly conteyned in the Gospell: but yit dooth it not therfore followe, that wee ought not too bee edifyed by the Lawe and the Prophetes: for wee see that the Apostles themselues confirmed their doctrine by their testimonies. And heere when S. Paule sayeth, that wee must bee builded vppon their foundation, he sheweth sufficiently, that whatsoeuer things our Lord betooke vntoo them in old tyme, is profitable for vs at this day, and wee must practize it, and put it in vre. Lykewyse S. Peter sayeth, that they serued not only for their owne tyme, but also for ours. Trew it is, that they gaue some tast of our Lord Iesus Christ, and of the good things that are imparted to vs by his meanes: but yit it is wee that are come too the fulnesse of the tyme, as sayeth S. Paule in another place. And the same is also a verifying of S. Peters saying, that is too wit, that the doctrine of the Prophetes poynteth

Coloss. 2. a. 3.

1. Pet. 1. b. 12.

Gala. 4. a. 4.

poynteth at vs, and wee haue more ful fruition and greater fruite of it, than they that heard it spoken. For wee haue so great a lyght in Iesus Christ, that the things which were then darke, are now manifestly open and knowen vntoo vs. So then, let vs studie the Lawe and the Prophetes, knowing wel that they leade vs to our Lord Iesus Christ. For he is the marke that is set before vs, and wherat wee leuell at this
Rom.10. a.4. day, accordingly as it is said, that Iesus Christ is the end of the Law, and also the patterne that Moyses sawe on the mountain. It is sayd, that the Lawe and the Prophetes beare witnesse of him, and euen our
Iohn. 5. g.45. Lord Iesus Christ himselfe vpbraydeth the Iewes, (telling them) that forasmuch as they boasted of the Lawe, they were so much the more blameworthie and lesse too bee excuzed afore God, and their offence was so much the more heynous and vnreasonable, bycause they reiected him, to whom the Lawe sendeth vs, and too whom the Lawe would holde vs backe.

So then, hereuppon wee haue too gather, that too profite well in the holy scripture, wee must alwayes resort to our Lord Iesus Christ, and cast our eyes vppon him, without turning away thence at any time. Yee shall see a number of folk that Martir themselues exceedingly in reading the holy scriptures, they doo nothing else but turne ouer the leaues of it: and yit at the end of halfe a score yeares, they are as wel seene in it, as if they had neuer read line of it. And why? Bycause they doo but roue vp & downe, & ame not at any certeyn end, yea and euen in worldly learning, yee shall see a great sort that take paine ynough, and yit all is to no purpose, bycause they kepe nother order nor measure, nor doo aught else then make a raking toogither on all sides. By meanes wherof they bee euer new too seeke, and can neuer bring any thing too perfection, and although they haue gathered togither a number of sentences of al sorts, yit is there no hold at all in thē. Euen so is it with them that labour in reading the holy scripture, and know not which is the poynt that they ought to rest vpon: namely how
Coloss.2. a.3. it is our Lord Iesus Christ. For lyke as it is sayd that all our perfection is in the Gospell: so on the other side it is said, that our Lord
1. Cor.1. d.24. Iesus Christ is giuen vs too bee the wisedome of God his father, as sayth S. Paule in the first too the Corinthians. And lyke as it is
Iohn.14. a.5. sayd of the Lawe, This is the waye, walke yee therein: so also it is sayd of our Lord Iesus Christ, that he is the trew way. Agein, as it is
Psal.119 ver.104. sayd, Lord, thy word is a Lanterne too guide my steppes by: so our

Lord

Lord Iesus Christ sayeth, I am the light of the world, he that walketh in mee, cannot go amisse. We see then that all that euer is treated of in the holy scripture, is now verified of our Lord Iesus Christ, to shew vs how that he is the onely thing that wee haue too take hold of. And in very deede, it is not for nought that he is called the lyuely image of God his father. For although there bee nothing but light in God: yit shall wee neuer bee able too come too that light, till our Lord Iesus Christ come downe too lift vs vp thither, and giue vs enteraunce into the place that was shet fast ageinst vs afore. Yee see then that the thing which wee haue too gather vppon those words of S. Paule, is, that the Prophets & Apostles were chozen and ordeined to bring vs to God, by meanes of our Lord Iesus Christ: who is his very image, and therefore that the onely thing wheron we must settle all our senses and myndes, is too bee edified in the holy scripture.

Iohn. 8. b. 12.

2. Cor. 4. a. 4.

Colos. 1. b. 15.

1. Tim. 6. d. 16.

And on the contrary part also, let vs conclude, that all such as giue themselues too vayne curiosities, and will needes bee wyser than God gyues them leaue too bee, must abyde still in confuzion, and in steed of going forward, go more and more backeward, whereof wee see many examples, as I sayd afore, and it standeth vs in hand too profit our selues by them. For what is the cause of all the corruptions in the world: what is the cause of the great number of errours, of the great abundance of vngodlynesse, & of the great store of superstitions which raygne euery where, but for that men are tickish in their owne foolish lustes and fleshly lykinges, and can neuer bee contented with the symplenesse of Iesus Christ, as it is set downe in the Gospell: So much the more therefore ought wee too beare well in mynd the thing that is tolde vs heere: which is, that wee must alwayes set our Lord Iesus Christ before our eyes, and in our sight, if wee purpose too haue an infallible resting stocke in the holy scripture, and too further our selues in it. And heerewithall wee see also, that we neede not too seeke heere and there for Gods woord: for wee bee sent too the Prophetes and the Apostles, as if it were told vs, that they bee our lystes within the which wee must keepe vs, and that our fayth hath no leaue too start out on the one side or on the other, but must bee hilde byrdled vnder the obedience of Gods woord, as it is conteyned in the holy scripture.

Now had this text bin well vnderstoode, surely the wretched world should not bee in such disorder, as wee see it is. For what is the cause that men haue deuized so many wayes of saluation, but for that they

haue not knowen the power of our Lord Iesus Christ, as it is shewed vs heere: And in good sooth let a man looke vppon all the inuentions of the Papistes, and he shall fynd that there is no end of their superstitiousnesse: and yit in the meane whyle they haue as good as forgotten Iesus Christ, or rather buried him in such sort, as they haue had no regard of him. And was it not a corrupting and falsifying of Gods truthe, when men knew not whertoo it tended, nor too what end it was giuen, namely how it was giuen too keepe vs wholly too our Lord Iesus Christ, that wee myght cleaue to him, and fynd rest too our soules, as he himselfe sayeth: Agein, on the other syde, whereuppon doo the Papistes ground themselues at this day: Euen vppon their Councels, vppon their decrees, vppon the things that men haue inuented of their owne brayne: and yit they would needes beare vs on hand, that all perfection is too bee had there. For as for the things that Iesus Christ and his Apostles haue taught, they be but enterances, saye they: yea and they bee not ashamed too say, that those things are but as an Apeie, and that Iesus Christ forbare too speake of the things that were more hygh and excellent, so as the holy scripture is but as a Catechisme for little children, and that too atteyne too the age of perfection, wee must haue holy Councels, wherin God reueleth the mysteries that were vnknowen afore. Now seing that the diuell hath so vtterly bewitched and blynded them, that they haue labored too thrust Gods woord vnder foote, too the end wee should stray and wander heere and there without any good direction: wee haue so much the more cause too beare in mynde the thing that S. Paule telleth vs heere, which is, that wee must mislyke whatsoeuer is added too the holy scripture, assuring our selues that God hath giuen such charge too his Prophetes and Apostles, as he forgat not any thing that was profitable or expedient for our saluation: and that if wee desyre too profit in his schoole, we must not puttoo any morsels or coluppes of our owne, nor fall too borrowing of things heere and there, that are contrarie too that pure doctrine, but must vtterly mislyke all such dealing, yea and abhorre all maner of patching, as leuen that sowreth, and marreth the whole batch of dowe, bycause God condemneth whatsoeuer men take vppon them too adde vntoo the Lawe and the Gospell, from the which wee must not in any wyse turne away: for it is not without cause sayd: This is the way, walke in it. And wheras Iesus Christ sayeth, he is the way, and the lyght of the world: it is too

Matth. 11. d. 29.

Iohn. 14. a. 5. & 8. c. 12.

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the end that wee should abyde in him, without swarving asyde in any wyse, eyther too the ryght hand or too the left. Another thing which wee haue further too consider vppon this text, where Gods doctrine is spoken of, and the Prophetes and Apostles are named the Messengers of it, is this: that wee knowing what their office is, should not consent too bee taught by such as God neuer made priuie of his wyll, and whom he disauoweth, when they go about too adde any one sillable too the things which he will haue too bee noted and hild without geynsaying. Trew it is, that the Church cannot indure without the dayly preaching of the doctrine of the Prophets and Apostles in it: and that all they which are ordeyned too teache, are called Masons, Carpenters (and builders) of Gods house. Therefore in that they bee buylders of the Churche, they bee all one with the Prophets and Apostles. Yit notwithstanding, it followeth not therefore that they may take what they list of the Lawe, or take libertie too preache their owne inuentions: but they must drawe (their matter) out of the pure fountaine that is offered vs in the holy Scripture, that wee may bee hilde continually too the simplicitie of the Lawe and the Gospell, and not bee atteynted with any wandering opinions in sted of the obedience of fayth, which contenteth it selfe with the meane that God hath set. Again, wheras S. Paule sayeth, that Jesus Christ is the foundation and the head corner stone: it is not ment, that it is lawful too mingle any thing with Jesus Christ, as though he shoulde but make some one peece of the buylding, and the rest bee supplyed by others: but it serues too shewe that wee must bee buylded vppon him, according as Saint Paule exhorteth vs in the thirde Chapter of the first Epistle too the Corinthians, where he sayeth, that no man can lay any other foundation, than that which is layd already, that is too wit, than Jesus Christ. Heereby S. Paule dooeth vs too vnderstand, that men cannot set forth any thing wheron too ground and settle their saluation: there is (sayth he) none other foundation but Jesus Christ. Again, wee know his dominion extendeth euery where: and therefore all of vs from the most too the least must yeeld vntoo him, and not forsake the great number of benefytes which he offereth vs, and which wee possesse by his meanes.

1.Cor.3. b.10.

1.Pet.2. a.6.

But yit shall wee neuer vnderstand how Jesus Christ is our only foundation, except wee knowe too what end he was sent, according too the forealleged text, where S. Paule sayeth, that he was giuen vs too

1.Cor.2. c.24.

bee our wisdome. And not only that, but also he addeth further, that he was giuen vs too be our righteousenesse, redemption, and holinesse. As if he should say, that Iesus Christ is our wisdome, whereuntoo wee must wholy hold our selues, bycause wee may there see, that he is the wellspring of all welfare, & hath in him whatsoeuer is requisite to our saluation. Then if we once know to what end Iesus Christ was giuen, and the infinite benefites wherof he will make vs partakers: wee will forsake all other foode: that is to say, all that euer man setteth afore vs, shalbee too vs but as vanitie, yea and euen as drug and filth, bycause wee shalbee fully satisfied with our Lord Iesus Christ. Now then, that wee may conceyue how he is the foundation of the Church, and that wee ought too bee settled vppon him: let vs marke that it is bycause God hath reueled himself fully vntoo vs by his only sonne, and put all thinges intoo his hand which are requisite too our saluation, or worthie to be desired, to the end that wee myght drawe of his fulnesse, as is sayd of him in the first Chapter of S. Iohn. And this in effect is the maner how wee ought too put this text in vre, where it is sayd, that our Lord Iesus Christ is in such wyse the cheef stone, that he beareth vp all the whole (building) in the corner: and we knowe that the greatest weyght of a building lyeth vpon the corner.

But by the way, let vs marke also, that S. Paule ment not too set Christ alone in a rowe by himself, and to couch other stones with him, that should haue maystership and authoritie as well as he: but simply too shew, that there is no more diuersitie betweene the Lawe and the Gospell, as touching the substance of them, but that our Lord Iesus Christ is the end of all, and that wee bee so ioyned and knit togither by his meanes, that all of vs are made the Temple of God, and belong by vnitie of fayth too the spirituall building, wherin God intendeth too dwell. Yit notwithstanding, if our fayth rest not wholy vppon our Lord Iesus Christ, it is certeyne, that wee cannot bee builded vppon this foundation. For whereas the Papistes inuent Patrones and Aduocates too get them fauour at Gods hand, and heape vp a number of meanes too merit withall: it is all one as if they made themselues straungers too Iesus Christ. Now whosoeuer turneth away from him, and it bee but a finger bredth, must needes fall intoo destruction. for it is the propertie of a foundation too beare vp the whole building. Now if the buildig bee too wyde, and ouerhang it, it must needes fall downe. Euen so goeth it with vs. If wee bee not builded vppon Iesus

sus Christ, so as our fayth bee lined and leueled vnto him, and wee sticke too him without adding of one thing or other: he must needes disauow vs for any of his, and cast vs quyte away. And in good fayth, the Papists & their lyke doo well bewray their greate vnthankfulnes, by their wandring here and there, and by their adding of new meanes at their owne pleasure. This wrong and outrage which they doo too our Lord Jesus Christ, deserue wel that we should tumble them downe and cut them quite off from Gods Church. Therfore if wee mynd too inioy the benefite that S. Paule setteth foorth to vs heere, let vs beware that our fayth bee so framed too the Lawe and the Gospell, as too reiect whatsoeuer thinges man shall haue inuented, assuring our selues that it is the next way too drawe vs too destruction, and that wee cannot bee grounded vppon Jesus Christ too stand fast vpon him for euer, vnlesse wee admit all the thinges that are spoken and witnessed of him in the Lawe and the Gospell, without making of it Lawfull for men too adde any thing at all too it. Yee see then in effect, that the thing which wee bee warned of in these woordes of S. Paule, is, that wee belong not too our Lord Jesus Christ, ne can bee of Gods Church, except it be by following the pure doctrine of the Lawe and the Gospell, and by forsaking (as yee would say) all the filth and abhomination that men haue deuyzed by their owne dreames and dotages, how fayre colour of wisdome soeuer they beare. For they will fynd store ynough of fyne pedlery, too make folke beleeue that their adding of so many gewgawes, is not without cause. But howsoeuer they fare, if wee couet too bee ioyned and vnited too Jesus Christ, we must so abyde in him, as too make none account of any other thing.

And therwithall wee see also, that too bee taken for Gods children, wee must giue our wynds too trew concord. For S. Paule setteth downe bothe twayne of them heere; and in verye deede, they be things inseparable, that Christians being taught Gods word purely, should with one hart and one mynd receiue the things that are so set foorth vnto them, and haue brotherly concord among them, too speake as it were with one mouth, and too make one pure and simple confession. Then lyke as hitherto wee haue seene that we must be builded vppon Gods pure word alone: so it is shewed vs heere, that wee must not euery of vs bee bent too his owne opinion, but frame our selues too the vnitie of fayth, accordingly as S. Paule speaketh therof in the third too the Philippians, saying: If ye intend too bee perfect, ame yee all at one

mark, and be yee knit truly toogither in one. For wee know how ambition tickleth vs continually, and euery man would fayne haue somewhat by himselfe, too set out his owne estimation withall. For the very cause wherof came al the heresies that euer were, is this pryde so depely rooted in mennes harts, that wheras all of vs ought too bee lerners, euery of vs will needs bee teachers. And in verye deede he that is to teach other folks, muste not set fooryth any thing of his owne, but purely impart vntoo them the things that he hath learned of our Lord Iesus Christ. And soo bycause men are so froward, that they couet alwayes too knowe more than is lawfull for them: therefore they misbehaue them selues, and euery man would keepe a schoole, too make a showe of hymself. But it is said (heere) that in stead of this dealyng, wee must bee knyt toogither, that wee may speake all as it were with one mouth, and confesse that wee haue but one God, and one Father, by shewing our selues too haue no mo maysters, but onely Iesus Christe. Neuertheless, it is true that such a concord would not bee ynough: but I haue told you already, at what ende wee must begynne: that is too wit, at the pure instruction which wee receyue of the Prophetes and Apostles. The Papistes brag tootoo much of theyr agreement: and so may they do ful wel, for the diuel possesseth thē in such wise, that they be wholly sotted in it. In deede there is iangling & iarryng ynough among thē, & they snatch one at another lyke Curdogs, when they bee in theyr own Synagogues: but yit they sticke toogither lyke Burres, in the mayntenance of all vngodlynesse. We see their diuelish madnesse & wilful stubbornes when they reason for the mayntenance of their own lies ageinst gods truth. But S. Paul sheweth vs after what maner we ought to agree: namely not in dreames & dotages, nor in the things that men haue put fooryth of their own skoye: but in the doctrine of the Prophets & Apostles. Now seing that the Papists haue banished the holy scripture, & although they make countenance to receyue it, doo neuertheless deface it, yea & vtterly falsifie & corrupt it by their own inuētions: therby we see they be farre of frō their reckening, in that they vant thē selues with open mouth to bee Gods Church: for seeing they haue not the doctrine of the Prophets and Apostles, they haue no marke of the church at al. Although men were redie to receyue al things that are in the holy scripture, euē without geinsaying: yit if they fal to mingling of their own fancies therwithall: Christianitie is therby alredy corrupted & cōfounded. Now, they not only intangle Gods truth with their own

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intentions: but also vtterly ouerthrow al: in somuch that Gods seruice is vtterly corrupted by thē, poore soules are harried to & fro, & our Lord Jesus Christ is robbed, so as they make but a fantastical cōceit of him, & attribute his offices to this man & that mā, as it were the dealing of some pray or bootie. For asmuch thē as we see the papists so malapertly & madly turne Gods word vpsyde downe after that fashion: we may well conclude, that although they boast thēselues neuer so much to bee the Church, yit God disauoweth them, yea & vtterly abhorreth them: & that if a mā get him not out of that den of theeues, it is impossible for him to be ioyned to our Lord Jesus Christ. Thus yee see that the thing which we haue to beare in mynd, is, that to be ioyned to God by meanes of his only sonne, & to be companions with the Angels of heauen, & brethren of the Patriarks, holie kings, and Prophets, wee must be banished out of the hellish Sinagogs that are in the popedome, where it is apparant that Antichrist reigneth, and that Jesus Christ is vtterly dispossessed of his right and souereintie. And verily we see their cursed presumption, in that they haue bin so bolde as too say that the See of Rome is the foundation of the Churche. For they abuse these woordes of our Lord Jesus Christ in the sixteenth Chapter of S. Mathew: Thou art Peter, and vpon this Stone will I build my Church. Now seeyng that Jesus Christ sayeth, that Peter shall bee buylded vppon himselfe (that is too say, vppon Jesus Christ:) he meaneth not too resigne his office eyther too him or too any other body: but therby it appeereth, that among the Papists there hath not bin any reuerence of the holy scripture, nor any desyre too bee taught, but that all was one too them, so they myght set vp a tyrannye too oppresse the kingdome of our Lord Jesus Christ, and too make cleane riddance of it, if it were possible, and that they haue made no conscience of manifest blasphemie, insomuch that euen little children ought too haue spit in their faces, considering the grosse beastlinesse that is, and hath bin among them. And herein also it is too bee seene, howe the diuell hath raigned in full darkenesse, that Gods woord was buryed, yea and vterly defaced, and the wretched world quite and cleane bereft of it for a tyme, notwithstanding that it was their ordinary foode. So then, let vs abhorre all those blasphemies, assuring our selues that wee cannot bee grounded in but our Lord Jesus Christ, and that when wee bee once faythfully instructed in him, wee neede not too borrow elsewhere, because he hath brought vs whatsoeuer is requisite for our saluation.

Math. 16. c. 18.

And it is not meete that wee should doo him so great dishonour, as too seeke any supply one where or other: but that wee should hold our selues all wholly vntoo him. That therfore is the meaning of the things that S. Paule speaketh heere.

Theruppon he addeth, that it behoueth vs all too bee buylded, and too growe intoo a spirituall building, euen too God, and in the spirit. First, whereas he sayeth, that wee must bee builded: it is to stirre vs vp so much the better to growe dayly more and more in faith. He vseth also the word Growe: and he meaneth in effect twoo things. The one is, that wee must not thinke our selues too bee so perfect as neede were that wee should bee, as some fantasticall heads doo, whom yee shall see so puffed vp with ouerweening, that they imagine themselues too be wize ynough, and disdeyne too looke vppon Gods word, or too giue eare vntoo it to be taught by it. But wo worth such pryde: for wee cannot bee disciples of our Lord Iesus Christ, but by knowing that it behoueth vs too bee grounded in him, and too profite in him al the tyme of our life. For Gods word is of such height, bredth, and length, that if a man should forbeare eating, drinking, and sleeping, and busie himselfe all wholly about that: yit should he neuer knowe all. So then wee ought too trauell in it al our life long, knowing that God intendeth as now but onely to set vs in the way, and that wee must go forward by little and little, and bee hild continually in humblenesse and modestie.

Eph. 3. d. 18.

Agein, S. Paule sheweth vs, that too bee setled in our Lord Iesus Christ, and too bee furthered in all the good things that are giuen vs by him: wee must haue his word, that wee may bee builded vppon it, and growe vppon it more and more: and that too bring the same too passe, wee must bee teachable: and from day too day labour too seeke new helpe there too strengthen our fayth withall, which shal neuer be perfect in this world, as we fynde sufficiently by experience. Thus yee see what S. Paule ment by that which he sayeth here, concerning our growing and going forward in the sayd building, howbeit vntoo the Lord, sayeth he: shewing therby that too haue a goodly show, is not all (that is required at our hands) but that the cheife point is, that God like well of vs, and that wee bee wholly giuen vntoo him, so as he haue place and roome in vs, and dwel in vs as in his Temple. For the Papists wil make a farre greater showe then wee on the one side: they haue great multitudes, wherwith they bee puffed vp too the

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vttermost. And theruppon they despyze vs, bycause wee bee but a handfull of men (in comparison of them.) What, (say they) dooth not Christendome extende throughout all Europe, Greece, and Affricke: And yit see how these raskals that haue nother authoritie nor credit, nor any thing else in them, will needes be counted the Church. Yee see then that the Papists shake vs of with diuelish pride & malapertnesse, bycause they haue on their syde great pomp, and all manner of riches, insomuch that if a man go intoo their temples, he is rauished at them, as if he were in an earthly paradice. But al is not gold that glistereth. And although their pompe bee able too bleare the eyes of poore ignorant soules, whom we see too bee caryed away in deede with such things: Yit are they all no better but abhomination before God. And so S. Paule sheweth vs that wee must not spite the Papistes, though they be very many in number, and greatly multiplyed: for they bee but a head without a body, or rather but a bumbasted and counterfet body. Too bee short, that which the Papists terme their Church, is a very monster. For it hath no head, bycause Iesus Christ hath not preheminence ouer it, no nor any part or portion in it. Too the end therefore that wee might knowe how wee should growe: it is sayd vntoo vs, that wee must grow vntoo the Lord, and in Spirit, sayth S. Paule. Heere he draweth vs backe from all worldly superstitions, dooyng vs too vnderstand, that they bee but pelting trashe, yea and very dung before God, who abhorreth them.

Therfore wee must growe in spirit. And verily wee see that the shadowes of the Lawe ceassed immediatly as soone as wee had the accomplishment and substance of the body, that is too wit, our Lord Iesus Christ. And now that he is come, wee must not gaze any longer vppon those figures. Seith it is so, wee ought much rather too giue ouer the things that men bring in. How hygh and excellent so euer they be, let vs cast them from vs, as filthinesse, & hold our selues cõtent with this, that our Lord Iesus Christ wil haue vs to build in him after a spirituall manner. And so yee see how his doctrine ought too bee sweete and amiable too vs, yea and too rauish vs all wholly in loue with it, so as wee may giue vp the world with a free harte, and giue our selues too our Lord Iesus Christ. But on the other syde also let vs beware, that the iudgment which he threatneth vnto such as cast aside this stone, lyght not vppon our heades, according too this saying, Behold, I lay a precious stone in Sion. Seing then that Iesus Christ 1. Pet. 2. Is 28.

is giuen vs too bee our foundation, wee haue there a precious stone, wherevppon if wee bee builded, wee may bee sure of our saluation. And wee neede not bee afrayd that he is not strong ynough too vphold vs, so as he will neuer fayle vs. But if wee fall to iustling ageinst that stone, it is certein that wee shall not bee able too stand ageinst it, but wee shall sink downe vnderneath it, and in the end it shall brooze vs, and beate vs all too peeces. Therfore let vs take heede that our Lord Iesus Christ turne not intoo a stone too stumple at, after the manner of the world which now adayes maliceth him, insomuch that euery man settes vp his bristles proudly and rebelliously, too come rushing ageinst him: but let vs bethink our selues well, and be meekely disposed too yeeld our seruice too him, that he may maynteyne vs vntoo the end.

And although wee see Iesus Christ too bee reiected of the world, and it may seeme straunge vntoo vs that men should fyght so ageinst him, and that he should bee as a whyte to shoote at: yit let vs not ceasse too take him still for a precious stone, as Saint Peter counselleth vs in the second Chapter of his first Epistle. Yee see then that when wee heare these promises which Saint Paule telleth vs of, wee ought on the one syde too bee drawen too our Lord Iesus Christ, too giue our selues wholly vntoo him, and too forget all the things that seeme most excellent in the world: and on the other syde too beware that our vnthankfulnesse bee not punished for disdeyning too receyue him as a precious stone, sith that God telleth vs that all our welfare lyeth in this, that is too wit, that wee bee his Temple, and that he bee called vppon at our handes. Therefore let vs profit our selues by so great and inestimable a benefite, and let vs still growe and increase therin more and more, vntill wee come too the heauenly heritage, where wee shall haue full fruition of all the good things which he maketh vs too feele as yit but by fayth.

Luke.2. c.34.

And now let vs fall downe before the Maiestie of our good God, with acknowledgement of our sinnes, praying him too voutsafe too wype out the remembrance of them, so as they may not come too account before him: and that therwithall he so correct vs, as wee may cleaue fully vntoo him, and he so beare with our infirmities, as wee may not ceasse too resort vntoo him freely at al tymes, though wee bee not woorthy of it. And so let vs all say, Almighty God heauenly fa-

father &c.

The. xvi. Sermon, which is the first vppon the third Chapter.

1. For this cause, I Paule beyng the prisoner of Iesus Christ, am an Ambassadour for you Gentyles.
2. Surely you haue heard the dealing forth of Gods grace, which vvas committed too mee on your behalfe.
3. How that by Reuelation he hath giuen mee knovvledge of the mistery, (as I haue written vntoo you briefely heeretofore,
4. By the reading vvhereof you may vnderstand the knovvledge vvhich I haue in the mystery of Christ,)
5. VVhich vvas not knovven too the children of men in times past, as it is novv discouered too his holy Apostles and Prophetes by the spirit.
6. That is too vvit, That the Gentyles are fellovvheires, and of one selfsame body, and parttakers toogither of his promise in Iesus Christ by the Gospell.

ALthough euery of vs confesse that the doctrine of the Gospell bryngs alwayes trubble and persecution, bycause the vvorld hateth it, and yit for all that, that wee ought not too bee dismayed nor thynke away: yit notwithstanding it is so hard too put the thing in vre which wee confesse, that there is almost none of vs all which is not vered, and in maner shaken downe, when Gods enemyes offer any vnquyetnesse, or when wee see the silly faythfull sore cruelly vsed at their handes. Neuertheless it ought too serue for a strengthening of our fayth, when wee see men which are frayle of their owne nature, not afrayd too hazard their lyues in bearing record of Gods truthe. Seeing then that the power of Gods spirit appeareth most manifestly, if we were not too vnch blynded with vnthankfulnesse, it ought too allure vs so much the more. But forasmuch as wee aduauntage our selues very euill by it: we haue neede too bee incoraged, as S. Paule also dooth in this text. When wee see the diuell stirre vp his vnderlinges too execute all tyranny ageinst Gods children: let

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it not shake our fayth. And specially if the faythfull indure patiently al that can be, for the mayntenuance of Gods truth which they knowe, and that they doo also hold out too the end. Without swarving: that (as I sayd) ought not too bee lost. And for the same cause dooth S. Paule in other places say, he suffereth for the welfare of the Church. Not that he could purchace them forgiuenesse of sinnes, or any grace by his death; but bycause the Gospell is Gods myghty power too the welfare of all that beleeue, and the further that wee go forward in it, the neerer it maketh vs too come vntoo God, and vntoo euerlasting lyfe. S. Paule then suffred for the example of those whō he had taught afore with his owne mouth. For (therby) they knew that his speaking too them had bin in good earnest, seeing he spared not his owne blud and his lyfe, too seale and confirme the doctrine that he had brought them. As much is doone in this text.

Colos.1. d.24.

Rom.1. b.16.

For he sayth, he was an Ambassadour for the Gentyles, yea euen though he were the prisoner of Iesus Christ. Surely these twoo things seeme too bee as contrarie as fyre and water. For could not Iesus Christ honour them better whom he sendeth in his name, and which represent him, than too put them too all the shame and reproche of the world: But S. Paule as well heere as in other places, hathe not sticked too glorie in his imprisonment and bands. In deede he was kept in ward as an euill doer: but in the meane while he had record bothe before God and also before man, that he suffred wrongfully, for executing his office, and finally for seruing God faythfully. Therfore let vs not think it strange, that on the one syde he calleth himself prisoner, and on the otherside the Ambassadour or messenger of the Liuing God, euen as representing his person and dignitie. And it is not for nought that he addeth the name of Iesus Christ. For imprizonment generally myght haue bred some euill opinion of him, bycause euill doers are punished with it by order of Iustis. But the cace putteth a difference betwene euill doers, and the witnesses of God and of our Lord Iesus Christ. That is the cause why S. Paule calleth not himself a prisoner simply and without exception, but also sheweth the cause why: saying, that Iesus Christ auoweth him, as though he were an hostage (or pledge) for him. So then, by this saying wee bee warned too receyue S. Paules doctrine with the greater authoritie, seing hee hath ratified it so well. If he had but onely executed his Commission in preaching, wee ought too haue made acount of the obedience

2.Cor.11. c.23.

that

that hee yeelded vntoo God. But he also wrought miracles, he indured a number of trubbles and incomberances, and finally he suffered imprisonment and death. Now when wee see that for all this he ceassed not too go through stedfastly, and too ouercome all the assaults that Satan and the wicked world were able too stir vp ageinst him: surely wee haue the greater confirmation of the doctrine, which serueth at this day too our vse.

And therfore when wee bee told of Saint Paule, and of the great number of incounters that he indured: let vs not think it is more than needeth. For it is alwayes a more certayne ratifying of the doctrine, too the end wee myght vnderstand how it is not of the doctrine of any mortall wyght, but the doctrine of the liuing God, who also strengthened him with inuincible constancie by his holie spirit. Now as this is well spoken of the persons of Saint Paule: so must it also bee extended further. For God willed and ordeyned, that the rest of the Apostles should suffer as well as hee. And it is sayd of Saint Peter, that when he was growen old, he should bee girded after another fashion than he had bin woont too bee, so as he should bee tyed in streyt bonds, and bee led whither he would not, at leastwyse as in respect of fleshly infirmitie, though he had a spirituall disposition of mynd to obey God. Wee see then in effect, how Gods seruants suffered, not a two or three of them, but so as there myght bee as it were a great and thicke cloud of them, as the Apostle sayeth in the twelfth too the Hebrewes. Sith it is so: let vs make our hand of such helpes. For it is certeyne, that God ment too susteyne our feeblenesse, by adding such helpes too his woord (which ought too bee of sufficient authoritie of it self,) too the intent it should no more bee doubted of, nor called in question. Thus yee see how the thing that wee haue too beare in mynd, is that the blud of the Apostles and Martyrs that hath bin shed too confirme the doctrine of the Gospell, is as good as a hundred seales, yea as a whole milion of seales, too warrant vs all the thinges fully, which are conteyned in the Gospell. Trew it is, that our fayth ought too bee grounded vpon the authoritie of the holy Ghost: and that although God had neuer a Martyr, too shewe that the truth of the Gospell is firme and certeine: yit it ought too suffyse vs, that it is he which speaketh it. Agein, wee haue seene heeretoofore, that the truth shall euer bee doubted of, till the holy Ghost haue sealed it in our hartes. And for that cause is he called our earnestpennye, bycause he assureth vs of the heritage

John. 21. c. 18.

2. Cor. 1. d. 22.

which

which wee hope for, according too the promise which hath bin purchaced so deerely for vs with the blud of our Lord Iesus Christ.

Now for the last step, wee must come too the experience that wee haue in these dayes. For the blud of Martirs is shed still at this day, & God could well let that the wicked should not runne so vpon the bryde ageinst the faythfull: he could well chaunge all their mischeeuousnesse and rebellion: and wheras they bee rauening wolues, he could make them as sheepe and Lambes: surely he could doo so. But on the one syde he ordeyneth Satan too driue them and stirre them vp too such rage, and agein he giueth them licence and leaue too trubble the faythfull. And why? Too the end that wee should knowe what the power of his holy spirit is, when it pleaseth him too guyde and gouerne vs. For (as I haue declared alredy) the weaknesse of men is such, that there needeth but the falling of a leafe from a tree too make them quake, & ageyne wee knowe that death is horrible of it self. Therfore wee must conclude, that God vttereth a wonderfull grace, when he strengtheneth his seruantes in such wyse, as they bee not dismayed with any threateninges, nor at the syght of fyre, when the enemyes and tirantes are not contented with single death, but adde thertoo the most tyrannicall tormentes that can bee deuyzed. Now then when the Martyres perseuer in such constancie, therin men perceyue that God hath put to his hand. Wherfore when wee heare that they bee handled so cruelly for Gods word, and that some, if they scape, are notwithstanding redye too dye, and othersome knowing their death shall bee precious in the eyes of the Lord, offer them selues in sacrifize with a cheerful corage: let vs not suffer their blud too fall too the ground. (I say,) when wee heare of all these things, let vs beware wee suffer not that thing too perish, which God hath ordeyned for our edifying, and for the better confirming of vs in our fayth. For although wee ought too bee (sufficiently) instructed by the preaching (alone) yit must it needes be a great strengthening too vs, when Gods word is not onely preached, but also sealed after that fashion. Then is it not too bee called in question, or too be disputed of, as an vncertayne matter: but they to whom God hath graunted the grace, and are led so farre by his holy spirit, as too suffer for his truth: are faythfull wittnesses that their blud serueth too giue a full sealing vp too his word, too the intent that wee should bee the better resolued of it. Thus yee see what wee haue to gather vppon this streyne. And although the enemies of the Gospell make a triumphing,

umphing, and spit fire, and keepe a great coyle too deface all that belongs too God: yit let not vs ceasse too glorifie God alwayes, seeing that all the battels which are prepared by Satans pollicie ageinst the faythfull, are turned of God into Crownes and Garlands, & he maketh them to ouercome all things that seeme to make to their vndoing and destruction. The thing then whiche wee haue yet further too mark, is this in effect, that we must not bee thrust out of the way when we see the wycked sorte, and the despyzers of God, and al worldlynges scorne our simplicitie, at suche tyme as our brethren suffer persecution: but must consyder that the pryzons where they be kept, & the reprochefull fires are of much more worthinesse and excellencie, than all the seates where those Judges sit, that are as Satans vnderlings or vpholders, and as ranke murtherers: yea & more excellent than al seats of Kings and Princes, though they make neuer so much adoo of their greatnesse.

Now hereuppon S. Paule addeth, you also haue heard the dealing foorth of Gods grace which was committed too mee, as I haue written briefly vnto you, according as he declared the mistery therof vntoo me, and you may better vnderstand the knowledge which I haue of the mistery of Iesus Christ. Here S. Paule intendeth too proue, that he was ordeyned an Apostle, not as one that had thrust in himselfe through rashenesse or folly, nor as one that had bin aduaunced by fauour of men, nor as one that had light intoo it by haphazard: but as put in by Gods free goodnesse. And it is not here only that he stryueth for the maintenaunce of his calling, that is too wit, to shewe that he was an Apostle sent and allowed of God: but he standeth vpon that poynt in many other places. It is trew, that he passed not for his owne person: but the certeynty of the faythfull depended therupon. When wee come too heare the Gospell, if wee bee not throughly perswaded that he is sent of God: surely wee may well conceyue some wandring opinion, but we shall neuer bee sure, nor haue any rest. This then must go first: Namely, that such as teach vs bee allowed, and that wee knowe them too bee imployed of God to our saluation, and that they bee instruments of his holy Ghost. For otherwise a man may say, what is he? for there is nothing in vs by nature, but vanitie and leazing. And on the other side, were a man neuer so well learned and sound, so as there were nothing in him but substantialnesse and soundnesse, yit should he not bee able too assure vs of the forgiuenesse

Gala 1. 1. & 1. & Titus. 1. 3.

of

of our sinnes: it is too great and high a thing too warrant vs attonement with God, and that he taketh vs into his fauour, whereas there had bin nothing but deadly enmitie before. If the Angels of heauen should say it with one mouth, they could not warrant it vs, except they were authorized of God.

So then let vs marke well, that S. Paules labouring so much too shewe that he thrust not in hym selfe too bee an Apostle, but that he was sent of God, and had that office at Gods hand, and that in all hys dooyngs he attempted not any thing vppon presumption, or through rashnesse, but according too our Lorde Iesus Christes choosyng of hym, bycause it was his wyll too bee serued of hym after that maner: is not causeleſſe. That therefore is the grounde that he goeth vppon in this Text.

Now he sayeth also, that the Ephesians ought too haue knowen well the misterie or secret that had bin reueled vntoo him, namely too the end they myght haue bin sure that he was ordeyned and appoynted too deale fooyth Gods grace, and too preach euerlasting saluation of their soules, too such as had erst bin cut of and banished out of the kingdome of heauen. And heere wee haue too marke first of all, that too heare and too vnderstand the things that are preached too vs concerning the Gospell, is not all that wee haue to doo: but that wee must mount vp yit a little hygher: that is too wit, that God would haue vs too bee certifyed of his good will by the recoyd of men. For were it a thing deuyzed heere beneath, it were too weake stuffe. And therefore let vs marke, that the preaching of the Gospell and our common meeting toogither too bee taught, is not a policie or order of mans deuyzing, nor a fancie, or inuention of man, but an ordinance of God, and an abyding Lawe, where ageinst it is not lawfull for vs too attempt any thing at all. Sith it is so, wee ought too come so much the more soberly and aduyzedly thither as too Gods schoole, and not as too a mans schoole, too heare the preaching. Trew it is, that wee ought too examin the doctrine, and that wee must not receyue all things indifferently that are preached, not at least wyse bee as brute beastes in that behalf, after the maner of the Papists, who terme it simplicitie, to be without any vnderstāding at all: but yit must wee beare such honor too Gods name, that when the doctrine of the holy Scripture is set fooyth vntoo vs, wee must withdrawe our selues from the worlde, and forsake our owne reason, too submit our selues with trew obedience

and

and humilitie, too the things which wee knowe too haue proceeded of God. When wee come thither with such mynd so prepared, surely God will neuer suffer vs too bee receyued, but he will so guyde vs by his holy Ghost, as wee shalbee certifyed that our fayth commeth of him, and is grounded vppon his power, and that it commeth not of men. Let that serue for one poynt.

Agein, wheras Saint Paule sayth, that the calling of the Gentyles too the knowledge of the Gospell, that they myght be ioyned to them that were neere alredye, was a misterie or secret: wee haue too note, that God purpozed to humble the world, and too hold it (as yee would say) bzydled, too the end that wee should lerne too honour his prouidence, notwithstanding that the reasons thereof bee vnknowen too vs, and the meanes therof hid from vs. God could haue published the Gospell immediatly vppon the creating of the world, or streight after Adams fall: but he did put it off by the space almost of twoo thousand yeeres: and afterwardes agein after the flud, although the world were renewed agein, yit dzaue he it of agein. So then there passed a sixteene hundzed yeeres or therabountes before Abzaham was called. And when God chose him and all his linage, it was not yit the Gospell. Neuertheleslle God tooke one man in his old age, that was alredie passing and half dead, yea and euen as good as buried, and in the meane whyle letteth the whole world go too destruction. Now after that foure hundzed yeeres moze were spent, the Lawe was published, howbeit, that was but too Abzahams linage only. The Gentyles being the farre greater number, were neuertheleslle excluded. This matter seemeth strange at the first syght, and they that would hold God bzydled to their lust, wil fynd matter ynough heere to iangle at, & so doo they in deede. For they would needes haue God bound to call all the world alyke without exception. But that will he not doo. Agein, is the Lawe giuen: Then passeth there a long tyme before Iesus Christ come into the world. Too bee short, for the space of almost foure thousand yeeres, there passed an infinite number of people, wandering heere and there lyke blynd wretches, and walking in the shadowe of death, and God did let them still alone, as it is sayd in the seuenteenth of the Actes. Sodeinly the Trumpet sounded, and the wall was bzoken downe, and God gathered toogither those that had erst strayed from him, and had despyzed his name. He receyued them too fauour by meanes of our Lord Iesus Christ, in whose person the

Actes. 17. 8-30.

Pal. 2. b. 8.

louerein dominiõ of God is extended ouer al the world. These then are things that could not enter into our conceyt, as I said afore. Therefore it is not without cause that S. Paule nameth that order of dealing, a mysterie that had bin vnknowen to al ages, & was reueled in his time.

But first and formest wee must resolue a question that mygbt bee put heere, bycause the Patriarkes were not vtterly ignorant what should insew, and the prophets bare record of it. For when there is any speaking, that the Gentyles should bee matched with the people whom God had chozen and adopted before: it is said, that Moyses foretold and vttered, and that all the Prophets sayd, that the straungers should come too woorship God, and too honour his maiestie. Then was it not a thing vtterly vnknowen at that tyme, as Saint Paule speaketh of it: but yit let vs marke that all those prophesies ceassed not too bee darke, bycause the meanes were hidden. It is true that the hope of the faythfull was, that God woulde one day gather toogither the world that was scattered after so horrible manner as we haue seene: but as touching the knowledge of the tyme, that Circumcision, and the figures of the Lawe should bee abolished, that God should bee serued after another better knowen fashyon, that Jesus Christ should bee as the daysimme of ryghtuousenesse, that men should content themselues with him, that there should be no mo visible signes but Baptim and the Lords Supper, too confirme vs withall in all the ghostly gifts which wee obteyne at this day: all this (say I) was vnknowen. Yea & euen the very Apostles thẽselues continued still in that grosse ignorance, notwithstãding that our Lord Jesus Christ warned thẽ of the things that were at hand. In deede whẽ he sent them abrode into the Countrey of Jewrye, he sayd vnto them, Speake not yit too the Gentiles. But that was bycause the cõuenient tyme was not yit come.

Rom. 10. c. 19. 20.

Actes. 11. 2. 8.

Math. 10. 2. 5.

When he drew towards his death, I haue other sheepe (sayd he) that are not of this fold, which must bee gathered toogither. There he sheweth that manie were chozen of God his father, who neuertheless were not comprysed in the nation of the Jewes. And when he was rizen agein from the dead, he sayd, Go preache the Gospell too all creatures. Heere then is commaundement first gyuen them too preache the hope of saluation too such as were vtter straungers too it before. Now when S. Peter was aduertized that God would send him too a heathen man, he was so amazed at it, that the heares stoode vp vppon his head. And how is that possible? God was fayne too

Iohn. 10. c. 16.

Mark. 16. c. 15.

Actes. 10.

send

send him a vision from heauen, too make him go too a man whom he tooke too bee vncleane.

So then it is not without cause, that S. Paule speakyng heere of so high and great a secret, saith, it was vnknowen too the Patriarkes and Prophetes. They had in deede some inckling of it: howebeit, that was but accordyng too theyr measure, and vnder shadowes and figures. There was not then any certayne knowledge, tyll God had vttered the thing in effect, which he had kept in his owne determination. And soothly S. Paul thought it good too repeate the woord Mysterie, or Secrete, too the intent that one of vs should not prouoke another too bee wylful in opinion, as we bee woont too bee. For if a thing bee hard, one wyll say, this passes myne vnderstandyng, and another makes none account at all of it. And by that meanes men turne away from obeying God, and cast as it were a stumbling blocke in folkes wayes, so as their way and passage is stopped vp, and none comes neere Gods truth, which would be euident ynough, so men woulde giue eare vntoo it. But wee bee forepossessed with this opinion, that it is too hygh and profound a matter, and theruppon it seemes too vs that God speakes it not for vs. And that is a cause which maketh vs too hold scorne of his woord, & to let it alone as a thing that belongs not at all vntoo vs: yea and the boldnesse and lewdnesse of men is such, that they condemne all things that mislike them. Here S. Paule too amend that fault, sayth, that the thing which is vnknowen to vs, is neuertheless full of Maiestie before God. For shall wee take vppon vs to measure Gods secrets by our imagination? What a presumptuousnesse were that? It is sayd, that his iudgements and doings are so deepe a gulf, as is able too swallowe vs vp a hundred thousand times. Therfore let vs learne so to magnifie Gods wisdome, as though his meaning bee darkesome vntoo vs, yit wee may not therfore shake it of, but honour it with all humilitie. Trewly euen the things that seeme most common, ought too bee receyued in such wise of vs, as too vnderstand that God giueth vs but a taste of them, and that wee haue not the perfect knowledge of them: I meane the whole doctrine of the Gospell. There is not any poynt there which seemeth to bee of so small importaunce, which passeth not all our vnderstandings. And there are some other matters, wherein God reserueth the reason to himself, meaning therby too hold vs short, too make vs confesse that all his doings are rightfull, although wee cannot agree too it of our owne

P.ii. naturall

naturall wit, my conceyue in our minde the reason why it should bee so. Now if euer this doctrine were too bee put in vre, it hath neede too bee put in vre nowe a dayes. For wee see how the wretched vnbeleeuers doo generally shet them selues out of dooyes from comming vntoo God. What is the cause that the wretched scules in the popedome doo welter in their owne ignorance, and for any thing that is told them, do shewe still that they be as it were bewitched by Satan? They say, that Gods word is too high a thing. Yea, but dooth it followe therefore that wee haue iust cause too reiect it? Wee should rather consider how it is sayd, that Gods wisdome is comprehended aPsal. 18. b. 8. & 119. 30. lonly by humilitie. And seeyng that God voutsafeth too teache the lowely and little ones, all pryde ought too bee beaten downe in vs, and then should wee fynd that our Lord gaue not his woord in vayne. Now then, seeyng that in these dayes wee see a number that fynde no taste in the Gospell, bycause it is as a straunge language vntoo them: Let S. Paules saying and declaration moue vs too receyue modestly whatsoeuer God telleth vs, yea though the same bee too hygh for vs: and let vs pray him who hath all lyght in him, too giue vs therof as he knoweth too bee for our behoofe. For lyke as God speaketh too vs, and maketh his doctrine too ring in our eares: so also dooth he worke inwardly in our hartes by his holy Ghost. Wherfore let vs submit our selues too him, and bee ready too receyue whatsoeuer is taught vs truly in his name. Thus yee see what wee haue too remember vnder the woord Mysterie, or secrete.

Now therfore when wee fynd any thing in the Gospell that shall seeme hard and vneasie too vnder-, let vs not doo as a number of mad folks doo, which reiect whatsoeuer is not too their owne lyking: but (as I sayd) let vs reuerence the thing that is hid from vs as yit, wayting till God further vs, and come familiarly too vs, and increace the measure of our fayth. And so ye se how that in reading of the holie scripture, wee must haue the modestie too hold our selues in awe, (and too say thus:) I vnderstand not such a text: but yit is it not for mee too giue it ouer so, as though it were too no purpose: and therfore I will pray God too beare with myne ignorance, and too open mee the gate when he sees fit tyme, and that he which hath the kye of all knowledge and vnderstanding, will shew mee so much as he thinkes meete, and as may bee for my benefite. Again, lykewise when wee come too a Sermon, if wee vnderstande not all that is spoken too vs, let vs stay our

selues,

selues, and in the meane whyle honour our God, and reuerence him in the things that are too hygh for our wit too reache vntoo. And heerein wee see, that such as would stoppe the mouthes of all Gods trew seruantes, that they should not speake of the thinges that seeme too hygh for them, are very diuells incarnate. For what a madnesse is it, that bycause wee vnderstand not why God hath chozen some, and forsaken othersome, how God gouerneth the world, that the diuell himself cannot doo any thing without leaue, that the wicked are the instrumentes of Gods Justice: wee wormes of the earth, and stinking carions should take such authoritie vppon vs, as too say, that the thing ought too bee rased out of the holy Scripture, which not onely was reuealed too vs by the holy Ghost, but also sealed with the blud of Gods sonne? Must it not needes bee that they are wholly possessed of the diuel, when they presume so farre? Therfore let vs abhorre such monsters, & pray God too lay his hand vppon them, and too shewe that they bee no better than lyce, fleas, punices, and other the most vyle and despyzed things of the worlde, when they fall too iustling so against God, euen with tyrannicall and passing barbarous furie. But as for our part, let vs vnderstand that the honour which wee owe too our God, is this: that whensoeuer wee heare any of the secretes of Gods word, which cannot bee knowen or vnderstoode of man, except it bee by the reuelation of Gods spirit: wee must wayt patiently till God increase the knowledge that he hath giuen vs. Agein, when one man hath a greater measure of fayth, and more vnderstanding than other men, let him frame himselfe too the lesser sort, and beare with them, and labour too further them more and more: and let the lesser sort on their side haue the modestie too hold themselues within their compasse, and not passe theyr boundes, but put in vre this saying of S. Paule in another place: If yee thinke otherwise, tary till God shewe it you, & in the meane while liue in concord, and let there bee no trubble among yee. And so yee see what wee haue too gather vppon that streyne. Phil. 3. c. 15.

Herewithall let vs mark, that God by that meanes intended too set the greater glory vppon his mercie: for when in the end he publyshed the doctrine of his Gospell, then did he vtter the infinite riches of his goodnesse towardes vs. And although wee knowe not all the reasons that God had in his mynd, when he deferred and put off the publishing of his Gospell so long tyme: yit notwithstanding it is very eazie for vs too iudge, that he intended too open our eyes, and too waken vs, and

too quicken vp all our wits, too the end that euery of vs should apply himselfe the better, too knowe how much wee bee beholden and bound vntoo him. For are wee better than our fathers? Or when the Gospell was published through the worlde, were the Gentyles more teachable than before? No: but it seemed that wickednesse was then come too his full measure, so as there was nothing but contempt of God. Now when the world was so diuelish throughout, then came Iesus Christ, then was the message of saluation brought too all men. Yea and when S. Paule (speaking to the Corinthians) had told them that Murtherers, whoremoongers, drunkardes, Theeues, forswearers, and such like folke, yea which had committed yt more heinous crimes, should not inherit the kingdome of heauen: he sayth vntoo them, you also haue bin lyke them: too shewe that the Gospell was not preached at Corinth, for any vertues that were there, nor for that the inhabiters had bin more giuen vntoo God, or deserued aught at all: but all proceeded of Gods only free goodnesse. Thus yee see that the secret which S. Paule speaketh of, is too bee applyed after this maner: namely that it was Gods will that there should bee sin in al men without exception, the remedie wherof he hath sent by his grace. Lykewyse also wee in our tyme cannot say, that wee bee better then our forefathers, as I tolde you before. For if yee haue an eye too the common state, there was more faythfulnesse among men a fiftie yeeres ago, than is now: there was more modest conuersation: there was lesse excesse and superfluitie of pomp: and too bee short, men were not lyke Dogges and Cattes, as they bee now adayes. It is trew, that they had alwayes a smatch of their owne nature, which is nothing worth: but yt Satan seemed too bee then cheyned vp. But within these thirtie yeeres, things haue gone from worse too worse, and so farre out of square, as is horrible too see. And theruppon, behold, Gods grace is preached, forgiuenesse of sinnes is vttered, God calleth those that were a hundred thousand tymes forlorne. Now what can bee sayd too it, but that Gods will was too giue the greater beautie too his grace and mercye by such an after deele? Wherfore let vs consider, that the way too aduauntage our selues by Gods woonderfull secretes, is too reuerence the thing that wee know not, and too receyue the things that God vouchsafeth too shew vs, and too admit the things without geynsaying, which wee knowe too come of him: and specially too haue regard that our fayth bee edifyed, and too consider whether wee ought

1. Cor. 6. b. 9. 10.

not

not too bee the more inflamed with the loue of God, for that he hath voutsafed too sende the Gospell abrode now adayes as it were out of a deepe dungeon: and for that after wee had strayed heere and there lyke wretched wandering beastes, and had bin plunged in superstition & idolatrie, so as wee scarse had any more vnderstanding of religion: he hath appeered vntoo vs agein, not in person, but by his doctrine which is preached too vs at this day, which had bin vtterly buried.

Let vs then haue regard of that: And although the world perceyue not at the first dashe why God worketh after so straunge a fashion: let not vs cease therefore too profit our selues by it, nother let vs passe for our owne state too bee assured of the will of our God: but let vs resort too the head, that is to wit, to our Lord Jesus Christ, and vnderstand, that sith wee bee knit vntoo him agein by the Gospell, God dooth alwayes auow vs for his children: and although wee haue bin the wretcheddest in the world, and bee yit still at this day woorthie too bee banished from his house, and cut of from his Church, yit notwithstanding let vs not cease to hope still that he will call vs too the heritage which he hath promised vs from tyme to tyme. Therefore it ought too suffyce vs, that God will gather vs intoo his bodye, yit notwithstanding that wee haue bin scattered heertoofore, and that he will performe his purpose towardes vs, if wee suffer our selues too bee gouerned by our Lord Jesus Christ. And forasmuch as he is ordeyned too bee our King: let vs doo him homage willingly, submitting our selues to him with trew obedience of fayth, not doubting but that he will reueale vntoo vs the things that were hid afore, so as wee may perceyue how it is not causeleese that Saint Paule sayeth in the second too the Corinthians, that although God haue his secret purpose, wheruntoo wee cannot atteyne: yit notwithstanding he declareth such things in his Gospell, as are incomprehensible too all men, vttering there his harte vntoo vs, and reueling his will fully vntoo vs, till wee may come too the full inioying of the things which wee doo now hope for.

And now let vs fall downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs profit more & more in his holy word, & that the same may serue, not too puffe vs vp with presumption and ouerweenig, but too draw vs stil more and more to him in trew humilitie, that we forsaking all that is of our own brayne, and which wee bee able too bring foorth of our owne deuysing, may desyre nothing but too lerne the things that are shewed vs by his

woord, and too admit the same without geynsaying, and too stoope and submit our selues obediently and simply too the Gospell, that Iesus Christ may bee honored, and so throughly heard among vs, as we may neuer start from him: and that wee may bee so beaten downe in our selues, as wee may neuer seeke too bee exalted but by his hand. That it may please him too graunt this grace, not only too vs, but also too al people. &c.

The .xvii. Sermon, which is the second vppon the third Chapter.

7. I am made a minister of the Gospel, according to Gods grace, vvhich is giuen mee through the woorking of his povver.
8. This grace is giuen too mee, which am the least of all the Saincts, too preach among the Gentyles the incomprehensible riches of Christ.
9. Too open vntoo all men vvhat the communicating of the mysterie is, vvhich vvas hid from the beginning of all times in God, vvho created all things by Iesus Christ.

I Haue tolde you heeretoofore how S. Paul had an eye too twoo thinges, shewing that he was certeinly appoynted too publishe the Gospell through the whole woorld, and specially among the Gentyles. For no man ought too go about too vsurp any office in the Church, but God ought too haue that authoritie: and accoording to the euerlasting order which he hath set downe, let vs looke too followe the same, so as they
Hebr.5. 4. that go about too aduaunce themselues, may bee put downe, and no man take any degree vppon him, but he that is called. Therfore marke it for a speciall poynt, that S. Paule ment too excuze himselfe of rashnesse, by shewing that he did not thrust himselfe in too bee an Apostle, but had good and sure warrant that God had appoynted him thertoo.

And

And therewith all also he ment too assure the Gentyles, too the intent they shoulde receiue the message of their saluation, as proceeding of God, and not of man. For wee must alwayes bee at this poynt, that the forgiuenesse of sinnes is too precious a thing for vs too bee assured of by the authoritie of man. Then must wee bee fully resolued, that it is God which speaketh, too the end we may conclude, that whatsoeuer is vnbounde on earth, is vnbounde also in heauen. And forasmuch as S. Paule had erst bin an enemie too the Gospell, and had persecuted the Christians, and blaspheamed God: it seemed that that should haue impeached the receyuing of him for an Apostle, and the yeelding of such reputation too him as was requisite that he should haue. Therefore he preuenteth the things that might bee alledged too bereeue him of all reuerence, and sayth, that they must not haue an eye too his owne person, nor too his deseruing, but too Gods aduauncing of him by his grace, and by a power that is not ordinarye among men. It is trew that S. Paule dooth alwayes humble himselfe as much as may bee, that men may the better knowe Gods free bestowed goodnesse. And that also is the rule that wee must holde, bycause God will haue all mouthes stopped, and none of vs all too haue aught whereof too boast. For it is certeyne, that wee shall euermore but rob God of his honour, if wee confesse not that wee bee beholden too him for all thinges, and that wee haue not any thing at all of our owne. But (as I haue touched already) he ment heere too put away all lettes, too the end that no man myght vpbrayd him, that he was vnworthie of so excellent and great dignitie, as too bee of the number of the Apostles. His intent then was, too shewe that Gods grace surmounted all the impediments that could bee in him before. First he setteth downe Gods grace. It had bin ynough for him too haue graunted God so great prerogatiue, as too holde all things of him: but he setteth downe twoo wordes mo, too exclude all that myght bee demaunded of him. How now? (might some man haue sayd:) such condition, and such ought too be in an Apostle: hast thou such vertew? And so yee see why he was not contented too set downe simply the gift, but also would needes adde, free bestowed. And afterward he magnifyeth the same gift yit more, saying, that God vvrought therein according too the woorking of his povver. Too bee short, hee giueth men too vnderstand, that they ought to espye a singular and woonderfull goodnesse of God in him, and therwithall a power not ordinarie among men. Thole are the twoo poynts which

Math. 18. c. 18. 1. Cor. 15. b. 9. 1. Tim. 1. b. 13.

wee

2.Tim.1. b.12. wee haue too marke. Now forasmuch as in the first too Timothie he sayeth also, that he himself both is, and ought too serue vs all for a looking glasse, let vs learne too apply the same vntoo vs.

And first of al, whatsoeuer wee aske of God, let vs vnderstand that the same must isslew vntoo vs from the welspring of his only mercie and free bountie, too the end wee should forget all selfdeseruing. For it is the next way too shet vs out of the dooze, when wee come vntoo God, if wee imagin too bring aught of our selues. Mark that for one poynt. And secondly to amend all distrust, let vs hope that God will doo moze than all our wits can conceiue. For it is not in vs too measure his infinite power: and therfore whatsoeuer he hath giuen vs alreadye, let vs think our selues beholden too his goodnesse for it, let vs doo him homage for it, and let vs yeeld him the prayse of it, as meete is wee should. And so yee see, that the thing which wee haue too gather vppon Saint Paules example, is, that we must with al humilitie beseech God too worke so in vs by his owne mere grace, as his name may bee glorified therby, bicause there is no deseruing to be found in vs. Also let vs be out of dout, that his power passeth all our capacitie, so as wee may euery way giue him place and enterance, and not shet him out from vs through our vnbeleef. Knowe wee once that: Hath God shewed vs his mercie and power, and made vs too feele them by experience: Let vs put them in vze to the vttermost of our power, and let vs not seeke to deface his glozie, vnder colour that he hath made vs moze excellent than others, as though wee had deserued aught of our selues, but let vs yeeld him his dew, and that which ought too bee his peculiar owne.

And herewithall, too continue his matter, he addeth, that this grace was giuen too him, (euen) too him the least of all the Saincts. This serueth too expound that which hee had sayd concerning the gift of grace. Now heruppon wee haue too mark, that if wee intend too yeeld God that which wee owe him, wee must be vtterly abased in our selues. For so long as men fall too parting of staks with God, and will needs bee somwhat of themselues: it is all one as if they would set themselues against God, and bee their owne keruers. Too bee short, God neuer hath his full right, except wee be rid quyte and cleane of all. Therfore a man cannot discerne how Saint Paule hild al things of Gods mere grace and free gift, but by considering his (former) slenderneslle, that is too say, by considering what maner a one he had

bin

bin, and what his estate had bin before. And this is a poynt of greate impoztance: foz wee see how men couet alwayes too reserue somwhat too themselues. And although they graunt, that God deserueth too be exalted without end: yit can they not finde in their harts too forgo the the whole prayse of the thinges that he hath giuen them, but woulde fayne be esteemed and had in some reputation foz them. Seeing that wee bee so much giuen to baynglozie, and that there is not a harder thing foz vs too doo, than too humble our selues with such lowelinesse as God requireth: it standeth vs on hand too mark this doctrine so much the moze, wherin we see, that God shall neuer bee honozed as he deserueth, till wee be thrust downe vnder his feete, and haue not any thing wherfoze to bee esteemed, but bee become lyke wrethed creatures that haue nothing in vs but miserie, wherby God may haue occasion too shewe foxth his mercie vppon vs. Lo how Saint Paule yeelded the prayse of all things vntoo Gods freegift without hipocrisie, by acknowledging himself too bee the leask of all others.

And let vs marke also, that S. Paules so dooing, was not a feyned modestie, after the maner of most men, which wil commonly say, and make as it were a prouerbe of it, O sir, I am the meanest and least able of all men: and yit in so saying with their mouth, they cease not too haue theyr hartes puffed vp with pryde. In so much that in very deede, if a man should answere them, I beleeue it wel: they would bee as hot as a toste, and had leeuer too bee found lyers, than too gyue ouer theyr selfeweenyng, wherwith they bee so ful fraughted. S. Paul vsed no such Ceremonie full of vntruth, but protested truely the thing as he thought it, accozdingly as in another place to the Cozinthians, he sayth, he is not wozthie too bee named an Apostle, bycause he had persecuted Gods Church, and withstood his truth. And agein, when he setteth foozth himselfe foz an example in the first too Timothie, too the end wee should not doubt but that God sheweth himself mercifull towards vs: he sayth, he had blasphemed the Gospell, and bin full of crueltie, seeking to shed innocent blud. There then S. Paule sheweth well ynough, that there was no counterfetnesse in his confession, and that his lowelinesse proceeded from his hart. Foz he would haue chozen too haue bin out of estimation too the woxldward, and too haue receyued all manner of repzoche too himselfe, yea and too haue bin taken foz a cursed caytife: than to haue disgraced Gods goodnesse. And like as his doctrine was too indure foz euer: so ment he too haue his

1. Cor. 15. b. 9.

1. Tim. 1. b. 13. Actes. 9. a. 1.

wants

wants knowen in all ages and all tymes vntoo the woylds end, referring al things to this point, namely, that men might knowe how God had set him as it were vpon a scaffold, to warrant vs that he will shew himselfe as free harted towards vs also at this day: and that on the other side wee should not bee ashamed too bee acknowne of our owne wretchednesse, too the intent that Gods grace may haue the greater glosse in vs. Wherfore let vs remember vppon this Text, that wee doo then offer God such sacrifize of prayse, as he deserueth, when wee protest truly and vnfeynedly, that al the good which is in vs, commeth of his grace, who hath bestowed it vppon vs, and that wee cannot chalendge any thing at all too our selues: but that when wee haue examined all that is our owne, wee shall finde none other things at all, than such as may cause vs too cast downe our eyes, and make vs ashamed. After this manner (say I) must wee followe the thing that S. Paule sheweth vs heere. Yea and let nother spyte nor vayneglory, hinder vs too humble our selues among our neighbours. For here S. Paule hath not only shewed that he was indetted to God for al things, & that he was bound to him for al the good things that he had, bycause they came of his only mere goodnesse and free gift: but also therwithall abaceth himself, in comparison of the rest of the Apostles. Now then, let vs rid away this cursed affectiõ which is ouer deeply rooted in our nature, namely, of desiring to perk vp in such wyze, as men should looke at vs aboue other men, and commend vs more than others. For we see how S. Paule, who was so excellent, did notwithstãding stoope too that lowenesse: wherfore let vs indeuer too fashion our selues like too him. And let vs thinke well vppon this saying of our Lorde Jesus Christ, that he which wil be exalted of God, must bee brought lowe in himselfe. So then, let vs bee little ones of our owne accord, and then it is certein that God will reache vs his hand. And although he send vs nother stately nesse nor dignitie: yit will he giue vs so much therof as shalbee needefull, at least wise if wee haue the trew meekenesse of seeking nothing else but too be gouerned by his hand.

Psal. 13. b. 6.

Luke 18. c. 14.

But heere it myght bee demaunded, how Saint Paule acknowledgeth himself a little one, seing he hath done more than al the rest, as he himself sayeth in the foresaid place of the first too the Corinthians. Saint Paule was not ignorant of the gracious giftes that he had receiued at Gods hand, nother ment he too imbace them in his mouth as Hipocrytes doo, which say, I am nothing at all: for he wist

2. Cor. 15. b. 10.

well

well that God had indewed him with great giftes, and it is not a poynt of humilitie too say, I haue nother skill nor wit, nor any thing woorthie of prayse: for if wee speake so, wee bee vnthankfull too God, as they that burye his benefites wherin his glory ought too shyne foorth. Saint Paule then ment not heere too shew, that he was a man without knowledge, and without the giftes of the holy Ghost, or that he had receyued lesse portion of them than other men had: but his calling of himself the least, was in respect of that which he had bin before he was a member of the Churche. For our Lord Jesus Christ had in his lyfe tyme chozen and sholed out the twelue, too whom he gaue Commission too publish the Gospell through the whole woorld. And now in the meane whyle what was Saint Paule? He was not only a private person, but also banished, and cut of as a rotten member from the companie of the faythfull. And beyndes that, Satan drawe him forward too all cruelte, so long as Gods spirite was not in him. He had in deede a kynd of zeale, but that was starke madnesse, for he ceassed not for all that too fyght against God in his owne misbeleefe: he did it ignorantly, but yit could not that excuze him. So then wee see that his terming of himself the least, was not without cause, according wheruntoo he sayeth in another place, that he was as an vntymely birth, and that it it was not too bee thought that euer he should haue come too the spirituall lyfe, wherof he was a minister. For he was as a rootten carkesse, and there was no lykelyhod that euer he should haue come too the grace of our Lord Jesus Christ, seing he was runne so farre astraye, and had bin as a tempest in thundering vppon the Church, and as a rauening Woolfe, that sought nothing elle but too deuoure his pray. And so wee see how his confessing of himself to bee the least of the Saintes, was vnfeyned, namely as in respect of his former state. But God, who not only exalteth the thing that is small and low, but also maketh what he listeth of nothing, vouchsafed too change him after that fashyon, too the end that that miracle should amaze vs as oft as we thinke vpon it, & wee not only lerne too magnifye Gods goodnesse in that deede, but also apply the same too our owne vse: and therwithall euerye of vs bethinke himself aduysedlye, and returne too our former state, (I meane not too bee such as wee were in old tyme,) but too consider well of it, and too examin our selues throughly, that Gods infinite grace and goodnesse may appeare the more in vs. That then is in effect the thing that wee haue too re-

Math. 10. a. 1. & Mark. 16. c. 15.

1. Cor. 15. b. 8.

member

member concerning Saint Paule. And therfore as oft and whensoeuer the great treasures of Gods mercie which are imparted vntoo vs in our Lord Jesus Christ, are preached vntoo vs: let vs bee sure that euerye whit therof was warranted too vs in Saint Paules person, and that he spake not as of things vnknowen, but that he had sure experience of them, and that in his person we may see still with our eyes, the thing that he vttered with his mouth.

Now let vs come too the gracious gift that he speaketh of, which is the publishing of the incomprehensible riches of our Lord Jesus Christ, by the Gospell. It was a great matter that Saint Paule had bin receyued too bee a sheepe: but God thinking not that too bee ynough, did put him in office of a Shepherd. The thing then which he meaneth heere, is, that wheras he had bin a Woolf full of crueltie, he was not only chaunged too become a Lamb, too obey the voyce of our Lord Jesus Christ, and too bee quiet in his flocke: but also exalted of God too a much greater and hygher diginitie, insomuch as he was ordeyned a Messenger of mans saluation, and a dealer forth of all the riches of our Lord Jesus Christ, which neuertheless are incomprehensible: not that wee ought not too seeke them, but bycause the measure of them dooth vtterly exceede our capacitie. Now then wee see the effect of that which Saint Paule teacheth heere: going forward still with the thing that he began with heeretoofore, namely that wee must vnderstand that he thrust not himself forth through foolish ouerboldnesse, too take vppon him the office of an Apostle, but that he was called too it from on hye, and set in that degree by God. And further let vs assure our selues, that this doctrine was not put forth intoo the aire at all aduenture, but leueled at vs by Gods holy Ghost, and by his woonderfull forepurpose, as wee shall see anon after. Therfore let vs not thinke that Saint Paule hath spoken only for those whom he presently taught, & that in the the meane season the same doctrine belongeth not too vs: but let vs rather vnderstand how it was Gods will, that Saint Paules labour should bee too our behoof at this day, and that wee should receyue profit by it. That is it which wee haue too remember concerning the processe of the text.

Acts.13. a.2.

1.Tim.1. b.7.& 1.Cor.4. a.4.

Gala.1. a.1.

And therfore let vs vnderstand, that whensoeuer the Gospel is preached vntoo vs, wee haue there inestimable riches, insomuch that when wee haue throughly set al our wittes too the boulting out of the knowledge

ledge of the things that are offered vs there, wee may well haue some tast therof, but wee shall neuer perceyue perfectly how free hartes God is towardes vs, howbeit it is ynough for vs that wee can after some sort perceyue his goodnesse, and bee assured therunto. It is trew that wee ought too bee rauished in loue with it: but yit howsoeuer wee fare, wee shall neuer get past half our way, in somuch that euen he that hath as good as quyte giuen ouer the world, and forgotten al the intycementes and pleasures heere beneath, and is (as yee would say) led by an Angelicall mynd too aspyre too the kingdome of heauen, shall notwithstanding haue comprehended but a smal portion of the riches of our Lord Iesus Christ. This is a thing which ought too make vs esteeme the Gospell otherwyse than wee haue doone. And on the other side, it will bee a horrible condemnation too our vnthankfulnesse, if wee thinke the things that are set forth in the Gospell, too bee but ordinarie matters, seeyng that our Lord Iesus Christ vttereth there the infinite treasures of his goodnesse. And moreouer also wee must vnderstande, that when wee once haue our Lord Iesus Christ, wee may well gyue ouer all other thinges as needelesse and superfluous.

For if wee bee at the poynt that the Papistes are, who can well ynough say, Iesus Christ our Redeemer, and therwithall thrust him into the throng of their Hee saynctes and Shee saynctes, so as Christ is as it were but a little fellowe shuffled in among the rest: I say, if wee bee at that poynt: surely wee renounce Iesus Christ, in disguizing him so through our leawdnesse. So much the more then dooth it stand vs on hand too wey well this text, where it is sayd, that his riches are incomprehensible, that wee may set our whole mindes theruppon, and inforce our selues euen beyond our power, too knowe the good things that are communicated too vs by Iesus Christ: for it is certeyne, that the measure of our fayth shall neuer atteyne too the vttermost. Sith it is so, let vs assure our selues (as I sayd afore) that our Lord Iesus Christ ought too suffyce vs throughly once for all: for wee shall fynd in him whatsoeuer we can wish. And as soone as we swarue from him, wee may well surmyse wee haue wonne I wote nere what, but it shall bee but wynd, which shall fill vs too no purpose. So then, let our Lord Iesus bee knowen as he is, that is too wit, with the whole fulnesse of his benefytes. For it is certeyn, that by him wee obteine all that euer wee can aske at Gods hand: and that if wee go too seeke any

where

Iohn. 14. 6. where else, it is a straying out of the way: for it is sayd, that he is the way, and that by him wee haue accesse vnto God his father. In saying that it is his office too guyde vs too God his father, thereby he sheweth vs that wee shalbee satisfyed of all that euer wee neede, and that wee shall come too our saluation, so wee rest wholy vppon him. And on the contrary part, that when we wander out on the one syde or on the other, it is a playne renouncing of all the benefytes that are offered vs in his person: and therfore wee bee well worthie too starue when wee will needes adde any thing at all too our Lord Iesus Christ, seing that God hath shewed himselfe so bountifull in him, that he hath not forgotten any of all the things that belong too the fulnesse of our felicitie, ioy, and glorie. Also wee bee warned by S. Paules example, that the more that any of vs is exalted at Gods hand, the more he should humble himself, acknowledging how much he is bound vntoo him. Trew it is, that euen they which are furthest of all behynd, haue cause ynough too magnify Gods goodnesse, for his calling of them into his Church. Luke. 14. 16. For what a thing is it for vs too bee reckened as Gods children, as heires of his kingdome, and as members of our Lord Iesus Christ, to be partakers of the glory wherinto he is entered? Now the Christian that is (as yee would say) an vnderling too all others, an outcast in a little nooke, a raskall and an idiot which hath nothing but scorning in this world: is neuertheless adopted of God intoo the number of his children, too bee of the body of our Lord Iesus Christ. So then, euen the least haue ynough wherfore too glorify Gods grace: but they that are aduanced too any degree of honour, haue so much the lesse excuse, if they honour not God for the thing which it hath pleased him too bestowe vppon them aboue other men. As for example, if a man haue knowledge and grace too serue the Church withall, it is certein, that he is dubble guilty, if he acknowledge not himselfe so much the more bound vntoo God for it. Also they that by their strength or policie are able too doo more than other poore men, that haue no more than wherwith too gouerne themselues, ought also of dewtie too humble themselues before God, and too stoope in such wyse as there may bee no presumptuousnesse nor ouerweening in them, too puffe them vp withall. To be short, looke as euery man hath receyued grace through Gods goodnesse, so ought his marke alwayes too bee that God bee honored, and too confesse that wee bee the more beholden and bounden vntoo him, for that he hath delt so liberally with vs. That is one

thing

thing more which wee haue too gather vppon the example of Saint Paule.

But forasmuch as he had spoken of the riches of Iesus Christ, he telleth vs, that those riches were then vttered, when Gods misteries were published to such as had bin blynd wretches before. And I haue alredye expounded vntoo you this woord Mistery, Secret, or priuitie, accoyding too Saint Paules applying of it in this text. I sayd in effect, that all Gods woorks, being well considered, haue wherwith to drawe vs too wonderment. And why? Bycause they proceede of his ryghteousenesse, Iustice, goodnesse, and wisdome, which are all of them things infinite. When wee speake of Gods wisdome, power, or Iustice, they bee noothings that wee can define, as though wee had full knowledge of them, for as wee can doo of the things that wee see heere beneath. Wee see then how that all Gods woorkes, when wee come too the considering of them from whence they proceede, are wonderfull too vs. Well then. And are not all the things that wee see in the order of nature, Gods woorks too? Yis: but wee partly see what they bee, and partly our wits come short of them. As for example, if it bee demaunded by what meanes the earth bringeth foorth fruits, we know it dooth so, bycause it is common among vs. But if the cause therof bee demaunded, surely there all our wits vanish away. For is the earth able of her self too yeeld foorth corne? Is it able to make the things too liue agein, which were as good as dead? Whence come the leaues and blossoms of trees, and all such lyke things, after that Winter hath put all out of fashion? Agein, how can fruits, Corne, and wyne nurrish men, seing they haue no lyfe of themselues? Then if wee fall too seeking out the ground of Gods woorks, it is (as I sayd) a bottomlesse pit, and wee must bee fayne too confesse, that God hath in himselfe an infinite wisdome, whervntoo wee cannot atteyne. Howbeeit Gods woorks are now and then muche more wonderfull vntoo vs, when we fynd the cause of them straunge to our naturall wit & vnderstanding. As for example, whereas it is sayd, that it was Gods will that the Gospell should bee preached vppon the foodein through the whole world: it was (too see too) a verye mad kynd of dealing, if wee iudge of it after our owne imagination. For some man will demaund why God bethought him to call the Gentyles to the hope of salnation, sith he had shet them out from it before? Behold, the world which had continewed so long tyme afore, was renewed agein at the flud. And

wee see how God suffereth the heathen folk too walk in destruction. When all maner of wickednesse was come to his ful heigth, and ouerflowed the world as a horrible flud, then suddenly God showed him self. And is not that a secret too astonish men withall? Now lyke as the wicked, and al such as despyze God, and al worldlings are dazeled at these things, and so farre out of conceyt with the straungenesse of them, that they could fynd in theyr hartes too go too Lawe with God: so the faythfull are taught too know, that Gods wisdome is incomprehensible.

Agein, S. Paule speaking hereof in the fourth Chapter of the second too the Corinthians, sendeth vs backe too the Creation of the world, saying, that if wee thinke it straunge that God should inlighten blynde wretches, and that such as were but wandring beasts afore, should bee brought into the way of saluation by the doctrine of the Gospell: Wee should consider how the light was created at the beginning. What was there in the confuzed lump, whereof it is sayd, that God created the Heauen and the earth? There was nother beautie, nor order, nor aught else: darkenesse couered all, as it is sayd in Moyses. But God commaunded that light should bee made, and so he drewe light out of darkenesse. Therefore (sayeth S. Paule) although the world was in irksome darkenesse, & that the Gentiles had their eyes as good as stopt vp, so as there was not any knowledge of saluation at all: Yit God at the comming of his onely sonne, shewed how his promising by his Prophets that he would gather the world too him, was not for naught. And so yee see, how he bringeth light out of darkenesse new agein. Howsoeuer the cace stand, wee must alwayes come backe too this poynt, that the drawing of the Gentiles too the hope of saluation by the doctrine of the Gospell, was a secret of God. And he speaketh of the communicating therof vntoo them, bycause God had kept it secret too himself, and therefore he addeth, that it had bin vnknowne in al tymes and all ages. And how so? For God kept it secret too himself.

Gene. 1. 2. 3.

Esech. 37. 22.

Wee bee warned new agein in this Text, too reuerence Gods incomprehensible ordinaunce, when we heare speaking of our saluation, and too consider that it is a worke which passeth all our capacitie, and that if wee mind too haue such knowledge of it, as is good and profitable too glorifie God withall: Wee must be as it were at our wits end, too say, it is a thing that I cannot vnderstand aright. Trew it is,

that

that wee ought too set our whole studie theruppon: and it behoueth vs too exercise our selues in it all the tyme of our lyfe, as wee see in the other Text. But howsoeuer wee deale, yit must the finall knitting vp of it alwayes bee, that God hath not compassed the worke of our saluation, according to our slender capacitie and weakenesse, but ment too humble vs, too the end wee should bee abashed in our selues. And when we haue reuerenced his euerlasting ordinãce, which is hid from vs, let vs imploye all the power and abilitie which wee haue, too the praysing of his holy name. This is the thing that wee haue to beare in mynd: and looke what is spoken too all men generally, that must euery of vs apply particularly too himselfe. For S. Paule treateth here of the comming of the Gospell, vntoo vs which come of the race of the Gentiles, and sayeth, that the same is a secret of God. Now if euery of vs looke intoo himself, and demaunde this question of himself, how comes it too passe, that I am made partaker of the Gospel: how haue I bin brought intoo the Churche: I say, it wee consider well these things, wee shall all of vs from the greatest to the least confesse, that our Lord hath wrought after an vnaccustomed fashion. For it is not of the order of nature, that God hath so reformed vs and created vs the second time, too the end we should be his children, and beare his image: but it is a very Miracle which ought too rauishe vs and amaze vs, as I haue sayd alreadye. Let that serue for one poynt.

And besides that, forasmuch as I must bee fayne too reserue that which followeth, till another time: let vs note for a conclusion, that whē there is any speaking of Gods secrets, it is good reason that we should bee sober, and suffer our selues too bee ignorant in the things that God hath not reueled vntoo vs. That is the thing which wee haue too consider vpon the word Communicate. For euen very experience sheweth, what the end of them is, which giue head too their owne curiositie, and will needes knowe all things, and serch out all Gods secretes by percell meale. They that mount vp intoo such ouerweening, shall in the end be confounded. And the hygher that they clymb, the more horrible shall their fall bee, and God must needes cast them downe vtterly. Therfore let vs learne too knowe no more than God disclozeth vntoo vs: for it is meete for him for too shew vs so much of his power and purpose, as he thinketh good. When it pleaseth him too open vntoo vs the things that were straunge afore, then let vs learne them of him,

Rom. 12. 2. 3.

wee see how God suffereth the heathen folk too walk in destruction. When all maner of wickednesse was come to his ful heigth, and ouerflowed the world as a horrible flud, then suddeinly God shoued him self. And is not that a secret too astonish men withall? Now lyke as the wicked, and al such as despyze God, and al worldlings are dazeled at these things, and so farre out of conceyt with the straungenesse of them, that they could fynd in theyr harts too go too Lawe with God: so the faythfull are taught too know, that Gods wisdome is incomprehensible.

Agein, S. Paule speaking hereof in the fourth Chapter of the second too the Corinthians, sendeth vs backe too the Creation of the world, saying, that if wee thinke it straunge that God should inlighten blynde wretches, and that such as were but wandring beasts afore, should bee brought into the way of saluation by the doctrine of the Gospell: Wee should consider how the light was created at the beginning. What was there in the confuzed lump, whereof it is sayd, that God created the Heauen and the earth? There was nother beautie, nor order, nor aught else: darkenesse couered all, as it is sayd in Moyses. But God commaunded that light should bee made, and so he drewe light out of darkenesse. Therefore (sayeth S. Paule) although the world was in irksome darkenesse, & that the Gentiles had their eyes as good as stopt vp, so as there was not any knowledge of saluation at all: Yit God at the comming of his onely sonne, shewed how his promising by his Prophets that he would gather the world too him, was not for naught. And so yee see, how he bringeth light out of darkenesse new agein. Howsoeuer the cace stand, wee must alwayes come backe too this poynt, that the drawing of the Gentiles too the hope of saluation by the doctrine of the Gospell, was a secret of God. And he speaketh of the communicating therof vntoo them, bycause God had kept it secret too himself, and therefore he addeth, that it had bin vnknowne in al tymes and all ages. And how so? For God kept it secret too himself.

Gene. 1. 2. 3.

Isrech. 37. f. 22.

Wee bee warned new agein in this Text, too reuerence Gods incomprehensible ordinaunce, when we heare speaking of our saluation, and too consider that it is a worke which passeth all our capacitie, and that if wee mind too haue such knowledge of it, as is good and profitable too glorifie God withall: Wee must be as it were at our wits end, too say, it is a thing that I cannot vnderstand aright. Trew it is,

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that wee ought too set our whole studie theruppon: and it behoueth vs too exercise our selues in it all the tyme of our lyfe, as wee see in the other Text. But howsoeuer wee deale, yit must the finall knitting vp of it alwayes bee, that God hath not compassed the worke of our saluation, according to our slender capacitie and weakenesse, but mente too humble vs, too the end wee should bee abashed in our selues. And when we haue reuerenced his euerlasting ordinãce, which is hid from vs, let vs imploye all the power and abilitie which wee haue, too the praysing of his holy name. This is the thing that wee haue to beare in mynd: and looke what is spoken too all men generally, that must euery of vs apply particularly too himselfe. For S. Paule treateth here of the comming of the Gospell, vntoo vs which come of the race of the Gentiles, and sayeth, that the same is a secret of God. Now if euery of vs looke intoo himself, and demaunde this question of himself, how comes it too passe, that I am made partaker of the Gospel? how haue I bin brought intoo the Churche? I say, it wee consider well these things, wee shall all of vs from the greatest to the least confesse, that our Lord hath wrought after an vnaccustomed fashion. For it is not of the order of nature, that God hath so reformed vs and created vs the second time, too the end we should be his children, and beare his image: but it is a very Miracle which ought too rauishe vs and amaze vs, as I haue sayd alreadye. Let that serue for one poynt.

And besides that, forasmuch as I must bee fayne too reserue that which followeth, till another time: let vs note for a conclusion, that whẽ there is any speaking of Gods secrets, it is good reason that we should bee sober, and suffer our selues too bee ignorant in the things that God hath not reueled vntoo vs. That is the thing which wee haue too consider vpon the woord Communicate. For euen very experience sheweth, what the end of them is, which giue head too their owne curiositie, and will needes knowe all things, and serch out all Gods secretes by percell meale. They that mount vp intoo such ouerweening, shall in the end be confounded. And the hygher that they clymb, the more horrible shall their fall bee, and God must needes cast them downe vtterly. Therfore let vs learne too knowe no more than God discloseth vntoo vs: for it is meete for him for too shew vs so much of his power and purpose, as he thinketh good. When it pleaseth him too open vntoo vs the things that were straunge afore, then let vs learne them of him,

Rom. 12. 2. 3.

and not say, this is too darke: but let vs pray him too giue vs such vnderstanding by his holy Ghost, as wee may perceyue whatsoeuer he sheweth vs by his woord. Yee see then how wee ought to bee diligent and heedfull in receyuing the things that God hath voutsafed too teach vs in his holy Scripture, and the things that are preached too vs in his name. But therwithall let vs also tarry till he impart vntoo vs what he thinkes good, and let vs not thrust in our selues at al aduenture too knowe moze than is lawfull foz vs, but let vs bee contented with that which God sheweth vs, assuring our selues that it is not foz any enuy that he suffereth vs to knowe no moze, but foz that he hath regard what is expedient and behoofull foz vs, and therfoze giueth vs such lyght as he thinkes meete, in measure and proportion. Thus yee see in effect, how S. Paule ment that the Gospell was communicated vntoo him: and also that the Gentyles receyued their part of it by his meanes, insomuch that all men knew the things that were as good as buryed from them befoze, till God brought them footh to lyght. Likewyse let vs at this day vnderstand, that whensoeuer it pleaseth God to rayze vp men of skill which haue the gift too teache vs, it is a sure token that he hath pitied vs afozehand, and is mynded too call vs too the inheritaunce of saluation. And therfoze let vs bee teachable, let vs suffer our selues to be taught by the woozd that is preached too vs, and let vs couet no further, but let vs rest vppon that which God sheweth vs. Foz the only meanes too satisfye vs, is too bee contented with the free goodnesse which he hath vttered towardes vs, which (as I sayd afoze) is infinite, byeause the treasures of his mercie which he hath powred out vpon vs, doo passe all mans capacitie, insomuch that our vnthankefulnesse shalbee tootoo vnexcuzable, if our owne desires and lykynges leade vs too knowe moze than is reueled vntoo vs.

Now let vs fall downe befoze the maiestie of our good God, with acknowledgment of our faules, praying him too forgiue them, and too blot out the rememberaunce of them, & to giue vs the greace too frame our lyues too his holy will and commaundementes, so as wee may shewe by our deedes, that foz asmuch as he hath adopted vs too bee his children, wee also doo honour him as our father. And therfoze let vs all say, Almyghtie God heauenly father &c.

The

The.xviii.Sermon, which is the third vppon the third Chapter.

9. The grace vvas giuen too mee, too manifest too all men what the communicating of the mysterie is, vvhich vvas hid from the beginning of all tymes in God, vvho created all things by Iesus Christ.
10. Too the end that Gods vvisdome vvhich is diuers in all sorts, myght bee manifested too principalities and powers in heauenly places by the Church,
11. According to the determination of all tymes, which he made in Iesus Christ our Lord.
12. By vvhom vvee haue assurance and accesse in trust, through the fayth which wee haue in him.

LIke as I sayd this morning, that all Gods woorkes in generall, deserue well too bee reuerenced at our handes, bycause God hath printed in them some markes of his infinite goodnesse, Iustice, power, and wisdome. So also there are some woorkes more woonderfull than the rest, and woorthie too bee aduaunced aboue the common rate, forsomuch as God oftentymes woorketh after such a sort, that men (euen whether they will or no) are inforced to bee abashed and astonished at them. Of this sort is the doctrine (of the Byble.) For all that euer is conteyned in the Lawe and the Gospell, is a wisdome which it behoueth vs too worship, bycause that without that, wee should neuer vnderstaude any thing, insomuch that it is sayde, that God will bee the teacher of the little and humble ones. Yit notwithstanding some part of the thinges that are shewed vs in the scripture, may well bee vnderstoode euen of the rudest and ignorantest sort. Again, there are there hygher or deeper matters. And those are they which S. Paule meaneth now, by calling the preaching of the Gospell a Mysterie or secret, in comparison of all the rest. For albeit that God had euermore determined in himselfe too call the whole world too saluation: yit he kept the exe-

Psal.19. b.8.

cution of his purpose secret too himselfe, till the comming of our Lord Iesus Christ: & when it was doone, the newnesse of it seemed straunge. That therefore is the thing that wee haue too consider, when S. Paule sayth, that he was appoynted an Apostle, too communicate the secret that had bin hydden before in God. And by those woordes hee dooeth vs too vnderstand, that although too mans sight the publishing of the Gospell was a new and vnwoonted thing: yit God did nothing vppon the suddein nor in hast, but onely shewed then by effect, the thing that he had already determined and purpozed vppon afore, euen from the creation of the world.

Wherfore when wee looke vppon Gods workes, let vs learne not too thinke he did the things at abrayd (as men say) which were erst hid from vs: but let vs reserue his secret purpose too himself, and when we see the things come too passe, let vs vnderstand, that it must needes haue bin so, bycause God had purpozed vppon it. And this serueth too humble vs by all meanes: First too make vs knowe the smalnesse of our capacitie, that we may reuerence the things which passe the reach of our wit. And secondly, wee haue also wherwith too hold vs in suspence as concerning the execution of Gods ordinance: for wee cannot giue sentence of things too come, without fond rashnesse, and God will laugh vs too scorne, according as wee see how all such as take vppon them too prophesie (at leastwyse of theyr owne heade, and without Gods calling of them to that office) bewray their owne shamelessenesse, and are worthie too bee mocked of little children. Yee see then that it becommeth vs too restreyne our iudgmentes, in the things which our Lord hath not disclozed by effect, and that when wee see the thinges come too passe, wee must vnderstand, that therin he dooeth not any thing at aduenture, but had ordeyned it so before. And after the same manner must wee iudge of the chaunge that was seene at the tyme that our Lord Iesus was sent into the world. If it bee demaunded why God delayed it so long tyme: men aduaunce themselues too much in such curiositie. If it bee demaunded why the heathen were then matched with the Iewes, and set in equall degree with them, seing that God had cut them off from his Church afore: we must also honour this secret ordinance, whereof Saint Paule speaketh heere. And therwithall let vs vnderstand that God had so determined it afore. Could wee haue that sobrietie with vs, wee should learne too profite our selues much better by Gods woorkes, than doo these heathenish

chenish folke, which barke at them, though they cannot byte them. And now adayes we see that many are stirred vp with diuelish rage, to murmur ageinst all Gods dooings, bycause they conceyue not the reason of his purpose, insomuch that theruppon they spew out their horrible blasphemies, as who should say, it were not free for God too reserue any thing too himself, but must call men too counsell, and make himself their vnderling. Seing then that a number doo so farre ouershoot thē selues through that villanous pryde, to thrust God as it were vnder their feete: it standeth vs the more on hand too put this doctrine in vre, that wee may reuerence Gods secret ordinance, and therwithall receyue the things that are vttered vnto vs, without geynsaying, as good and ryghtfull, and doone with such wysdome, as is not too bee foumde fault with.

And now Saint Paule thinkes it not ynough to say, that God had his secret purpose hidden in himself: but also sayeth, that his vvill vvas, that this vvisdome vvhich is diuers in many sortes, should be knowen. This tytle deserueth too bee well marked, where he sayth, that Gods wisdome is (as yee would say) of dyuers sortes. Not that God is variable and chaungeable in himself, nor that there is any snarling or intangling in his deuyces: there is no such thing at all in God, nother can there bee: but Saint Paules speaking after that manner, is in respect of our vnderstauding. Therfore if wee would comprehend Gods wisdome, wee should bee confoumded and dazeled at it, bycause it is infinite: and besydes that, it hath thiugs in it which are able too amaze all our senses, yea and too swallowe them quyte vp, so as wee should neuer discerne anie thing certeynly, too say, Loe, this is it. But this had neede too bee layd out more at length, that wee may vnderstand it, and fare the better by it. Now and then wee see some looking glasses, wherin wee thinke we behold a hundred, yea or rather an infinite number of images before vs: and when wee see them, wee bee at our wits end. After the same manner hath Saynt Paule spoken heere of Gods wisdome, namely, as giuing vs warning of the weakenesse and rudenesse that is in our vnderstanding, too the intent wee should not bee too inquisitiue in serching the things that passe our capacitie, and the matters that God hath purposed in himselfe. Then if wee will needes so stye vp hygher than is lawfull for vs, and thrust our selues forewarde with foolish presumption, too bee priuie of Gods counsell, and too inquyre particularly what he hath determined:

our wittes must needes fayle vs ere wee come halfe way there, and we shall fynde so many things there, that wee must of necessitie quayle of our selues, and (bee driuen too) confesse that it is not for vs too reache the bottome of so great and deepe a gulfe.

Therfore if a man demaund here, how then can wee confesse God too bee ryghtuous, wyse, and almyghtie, sith wee bee so daunted at his
Psal.119. a.2. woorks: for it is said, that it is the wisdome of men too serche out Gods woorks, and too set theyr mynds wholly vppon them: and he hath also ordeyned the world too bee as a stage, wheron too behold his goodnesse, ryghtuousnesse, power and wisdome: and therfore there seemeth too bee some contrarietie (betweene these twoo,) that wee should bee diligent and heedfull in considering Gods woorks, and yit notwithstanding that our wits are dazeled at the thinking vppon them: the answer thertoo is verye easye: which is, that if wee desyre soberly,
Rom.12. a.3. too knowe but the things which God vouchsafeth too reuele vntoo vs, and which are for our profite: wee shall haue vnderstanding ynough, and wee shall well perceyue that he enuyeth not the teaching of vs by his woorks, that wee myght come vntoo him, and put our whole trust in him, too knowe how too call vppon him, to discerne betweene good and bad, and too walke according too his will. Then if wee giue not head to our foolish and vnordinate lusts, but herken lyke good scollers to the things which our mayster vouchsafeth too declare vntoo vs: wee shall in Gods woorks vnderstand all things that are for the furtherance of our welfare. And that is the cause why it is sayd in the booke
Iob.26. of Iob, that wee shall haue done very much, if wee can espye but the vtmost borders of Gods woorks. Then may wee taste of Gods wisdome, ryghtuousenesse, power, and goodnesse, by considering allonly the lists or vttermost bounds of Gods workes. But if we will needs fall too gaging of them too the bottom, there wee shall fynd the foresayd gulf which is able too swallow vp all our vnderstanding. Too bee short, first it is too bee vnderstoode heere, that as well Gods woord, as his woorks, are vntoo vs woonderfull secrets, and such as passe all our wit and capacitie. Insomuch that if wee haue an eye too his worke, there are yit further miracles in them too daunt vs withall, than the things that wee see euery day, & which are in common vse among vs. Lykewise in the holy scripture, there are somwhat secreter poynts, & which are not very easye to be vnderstoode. Knowe wee that once wee haue first of all too humble our selues, and too pray God too inlyghten vs

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by his holie spirit, that wee may profit our selues by all his woorks and woords. And moreouer let vs lerne the things that he sheweth vs, and bee contented with the measure that he appoynteth vs, without coueting too knowe anie more than that which wee may lerne in his schoole. Thus yee see what wee haue to beare in mynd.

Furthermore when wee once haue such meeldnesse, surely our Lord will giue vs a sure resting poynt: and although his priuities bee incomprehensible, and the doctrine of the Lawe and the Gospell bee secrets aboue the the reache of the world: yit shall wee bee taught by them too our welfare and saluation. And so there is no mingling, no confuzednesse, no intangling for vs, bycause God will guyde vs by his holie Ghoste, and giue vs wisdome and discretion too knowe whatsoeuer he seeth too bee for our behoof. Mark that for one poynt. But if wee bee vnteachable or vnruly, and will needs play the looce colts too serche further than wee haue leaue: surely Gods wisdome wil bee alwayes variable vntoo vs: that is to say, there wil be such diuersitie of things, and so manie stoppes in it, as wil make vs at our wits end, and wee shall abyde as vtterly confoumded. Yea and euen the faythfull shall well perceiue the thing that Saint Paule sayeth heere, that they may euer bee put in mynd too walke in awe and feare, and not giue themselues the brydle too much, nor take too much leaue to know more than our Lord will haue them too knowe. Now then, the dout which myght haue bin cast, namely how God wil haue vs too bee abashed at his woorks, is remoued. And yit will he not haue vs too bee abasshed at them, so wee suffer our selues too bee taught by him.

Theruppon wee may gather also, that it is a diuelish statelinesse when these Ruffians take so highly vppon them, as too reiect whatsoeuer they cannot conceyue the reason of. Nota. If a man tell them that God dispozeth al things by his secret ordinance, and that the things which wee terme fortune, chaunce, hazard, casualtie, happe, aduenture, and such lyke, are al determined before the making of the world, insomuch that euen the heares of our heads are numbered, and one litle bird shal not light vppon the ground, without Gods prouidence: they step forth and obiect, how can that bee? And whereas God telleth vs in his Lawe, that he will haue this and that done, shall wee say, that he hath mo wils than one? Then should he bee vnconstant, and that were too make God chaungeable, and so should he seeme subiect too all manner of lightnesse lyke a mortall creature. But (as I sayd afore) sych men

Math. 10. c. 30. Luke. 12. a. 7.

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do ill knowe their owne abilitie. For they imagine that if God bynd not himself in all poynts too the things which he hath reueled to vs by his word, he is contrarye too himself, and hath a dubble will, and that moueth them too gabble after that fashion. But too bee short, Gods will is alwayes one, and single, and agreable in it self: howbeit that to our seeming it bee diuers, and haue many kinds of it, as if wee sawe a hundred sundry shapes which dazeled our eye sight or vtterly dimmed it. Whereas S. Paule sayth, that Gods wisdome is diuers in many sorts: it is as if a picture had a thousand coloures in it, so as a man could not distinctly discerne one from another. Neuertheless, S. Paul in saying so, ment not that Gods wisdome is so wrythed in it self, that there is any contrarietie or stryfe there. No: but he sheweth, that although God haue alwayes one euen meaning, & keepe on still in one
Iames.1. c.17. trace and in one rate, although there bee no chaunge nor variablenesse in him, and although there bee but one light wherein there is no dimnesse at all: yit notwithstanding when men will needes preace vntoo him, their wits are alwayes as it were astray and dazeled, and if they go forward, and step foorth still with too great boldenesse, they must needes bee confounded in the end, and God must vtterly ouerwhelme them. After that manner therefore must wee take the things that are spoken in the holy scripture concerning Gods prouidence.

Trewe it is, that wee haue our lesson, where God telleth vs, that he will not haue any man too trouble his neighbour, nor too commit robbery, extortion, couetuousnesse, deceyt, or any manner of naughtinesse: he telleth vs those things, and therewithall commaundeth vs too liue chastly, and too absteyne from all violence. Now when warres are moued in the world, when blud is shed, when infinite rauishments and robberies are committed, shall wee say, that such things are don, without Gods forecasting in his mind what was good? Thinke wee that he suffereth fortune too rule the roste here beneath, as though he himself were asleepe in heauen, or repozed himselfe there in his pleasures? What a blasphemie were that? Wee would make God as an Idoll. Agein, what would become of vs, if it were
1.Pet.5. c.8. so? for Satan is as a roring Lion, seeking to deuoure vs as his pray, and wee should bee continually as it were in his pawes and betweene his teeth. Then if God ordered not all things in this world, neyld Satan and all the wicked byrded: surely wee should bee a hundred times forlorne, and perish euery minute of an houre. Agein, if we knew

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not that warres, and such other lyke things are Gods iudgementes, wherby he chastizeth our sinnes: it is certein, that we would neuer bee drawen to repentaunce. Now then, let vs learne the thing that is told vs here, I meane according too our small abilitie: that is too wit, that God hath but one will, & that the same is certeyn & throughly agreeing with it self, and hath no lightnesse nor inconstancie in it: and yit neuertheless, that we must therwithall reuerence his secret determinations, which are as now so high and profound, as wee cannot reache vntoo them. And if wee cannot resolue our selues of al the doubts which the diuell will cast in our wayes (making vs too thinke) How is it possible that God should be cleare from sinne, and not be the author of euill, seeing he serueth his turne both by Satan and by all the wicked, and imployeth them too aduaunce them selues one ageinst another? how is it possible that he should bee blameleesse? When any of these fancies come in our heads, or if any of those dogges which belke out their blasphemies in that wyse ageinst God, assault vs: let vs bee armed with soberneesse, knowing how it is sayd here, that Gods wisdome is diuers, in many sorts, and that although his will also be diuers in many respects, yit notwithstanding it is alwayes one still. That is in effect, the thing that wee haue too beare in mynd vppon this streyne. 1. Kings. 22. d. 22.

Now therupon S. Paule applyeth the ground which he handleth, vntoo the matter which he hath spoken here in generall: that is too wit, that God created all things by our Lord Iesus Christ, too the end, that this wisdome should bee knowne to the powers and principalities in the heauenly places, by the Church. In sayng that God created all things by Iesus Christ, he bringeth vs backe agein to the beginning of the world, where he speaketh of the renewment that was made, when God repayred the things that were decayed and scattered by Adams sinne, according as wee haue seene heretofore, how it was Christs office too gather toogither all things that were scattered afore. For Adam had peruerted and marred all order by his fall, so as there was nothing but confusion both in heauen and earth, till al was mended agein by Iesus Christ. Now then, the restitution that was made by our Lord Iesus Christ, may well bee referred too this second creation, as though that at his comming God had set the world in his former state agein, which had bin as it were crazed afore. Howsoeuer the case stand, both twayne of them were doone by Iesus Christ, that Rom. 8. d. 21.

is too wit, as well the first creation as the second. And the conueyance is not amisse, in that S. Paule leadeth vs from the one too the other, by the similitude which he setteth downe heere. Let vs marke well therefore that all thinges were created in Iesus Christ, when he was ordeyned too bee head of Angels and men: yea and that although wee had had no neede of a redeemer, yit had our Lord Iesus Christ neuertheless bin stablished for our head. There remayned no more too doo, but too clothe himselfe with our nature, and too offer himselfe in sacrifyce for the redemption of sinners: but yit for all that, he fayled not too beare the office already of reconcyling men vntoo God, and of ioyning them with the Angels of heauen. After that manner then were all things created in our Lord Iesus Christ. But heere S. Paule ment purposely too leade vs too the restorement, which was made at such tyme as Iesus Christ was giuen vs too bee our redeemer. For although the world ceassed not too haue some shape still, so as the sunne and Moone shone bryght, and the earth brought foorth hir fruites: yit notwithstanding, wee knowe, that (as S. Paule sayeth in the eyght too the Romanes) all creatures grone, and are as a woman traueyling of child, bycause they see themselues subiect to corruption through Adams offence, for the which he was accursed.

Too bee short, wheras God had shewed himself our enemye, he became our father: and wheras the things that were created too our vse, had bin turned away by Adams sinne: all was restored agein at the comming of our Lord Iesus Christ. So then, by that meanes he gathered all things toogither agein, that had bin scattered asunder before, and then was the world after a sort chaunged, as the Prophets had spoken of it afore. For although they ment not too incloze the said renewment within any certeyne tyme: yit notwithstanding when they preached of the comming of our Lord Iesus Christ, and of the grace that should bee giuen to the Church at that tyme, they vsed such speech as this: Behold, I make the heauens new, and the earth new. After that maner dooth God speake by the Prophet Esay: and it is not only once, but it is, as yee would say, a common speech among al the prophets. Nowe then, Saint Paule following the common phraze of the Scripture, sayth, that all things were created new agein in Iesus Christ: howbeit that is in respect of the Church. The world it self was not renewed: but as in respect of vs, wee bee parttakers alredye of the restorement that is promised vs. For by our Lord Iesus Christ

Heb. 1. 2. Colos. 2. 10.

Gene. 3. 17.

Esai. 65. 17. & 2. Pet. 3. 13. & Apo. 21. 1.

we

wee inioy Gods creatures wherof wee were depryued afore. Wheras the sunne and moone shyne vppon vs, and wee be nurrished by the sustenance of the earth: wee knowe that those things belong vntoo vs, bycause wee bee Gods children. And how is that? Euen bycause he hath adopted vs in Iesus Christ. For the matter which wee haue sung in the Psalme concerning man, must bee applyed to the person of Gods sonne, as sayeth Saint Paule himself, who is a faythfull expounder. Not that he restreyneth it too him alone: but forasmuch as the things which he speaketh concerning the vncorruptnesse of mankynd, is not too bee found in it now, but all is marred and corrupted: therfore wee must bee fayne too repayre too our head, by whom wee bee set in good plyght agein. So then, wee could not bee blissed of God, nother in our meate nor in our drinke, nor in the inioying of any of all his creatures, were it not for the restorement that is made by our Lord Iesus Christ, and that he hath caused the world too bee giuen vs hensforth in heritage, too the end wee myght with a good and cleere conscience, inioy all the gifts which hee hath bestowed vpon vs. And so yee see, that the creating of al things in Iesus Christ, is Gods reforming of his Churche, and our parttaking of the purchased heritage, for his sake and by his meanes. Psal. 8. a. 5. 1. Cor. 15. d. 27.

Now hauing sayde, that wee bee so created agein in the person of Gods sonne, and that he is our head, inasmuch as wee bee knit vntoo him by fayth: he addeth, that it is a vvisdome vvhich the very Angels haue not knovven, insomuch that they fare the better by our saluation, and haue cause too honour God for preferring them so too the thing that was after a sort buryed from them before. Some thinking this too bee straunge stuffe, haue bin of opinion, that S. Paule spake of the diuels. But he speaketh expressly of the heauenly places, and meaneth too put a difference betwixt the chosen Angels, & the castawayes. And ageyn, too what purpose were it for the diuells, too knowe Gods wisdome in our saluation? It were too no purpose at all. There are others, which beyng not able too rid themselues of this text of Saint Paules: haue thought that the Angels are heere among vs, too bee as schollers, and to heare the preaching of Gods woord. But that is too fond and chyldish an imagination: for wee know, that as well the doctrine, as the vse of the Sacramentes, are allotted peculiarly vntoo vs of God, bycause of our rawnesse. The Angels of heauen haue nothing too doo, nother with Baptim nor with the Lordes Supper. And why?

For

For the Angels bee altogither spirituall. But forasmuch as wee creepe heere beneath, therefore wee haue neede of such meanes as are conuenient for our infirmitie, too make vs come by little and little vntoo God. Therefore the doctrine that is preached among vs, serueth not for the instruction of the Angels. How then shoulde it bee vnderstoode, that the Angels were taught by the things which they see presently in the Church? Let vs marke first of all, that although the Angels behold the face of God: yit is it not ment that they bee come too the perfection which is promised vs: for that is reserued too the latter day, when all things shall bee fulfilled.

Math.18. b.10.

The Angels then knowe not things yit but in part. Trew it is that they must not bee mustered in our state and taking: for lyke as they bee neerer God than wee, so bee they taught more familiarly. But howsoeuer they fare, yit must they bee fayne too hyde their eyes, as is shewed vs in the sixth Chapter of Esay, in the vision that is giuen him there. Albeit then that the Angels be heauenly spirites, and be familiarly conuersant with God, as houshold seruants of his kingdome: yit haue they their eyes couered, too shewe that they vnderstand not all things as yit, and that their knowing is but in part. For God must shewe them that they bee but creatures, that they myght therby bee hild in continuall awe, too humble themselues before him, and too keepe themselues in their degree. Accoyding heerintoo, it is sayed, that the Angels of heauen knowe not when the last day shalbee: that is hid from them. And why? Too the intent that men should humble themselues the more, and not be ashamed to be ignorant of the things which God hath not reueled vntoo vs. Too the end therfore that it may not greeue vs that God concealeth many things from vs: the very Angels are set afore vs, as not knowing all things as yit. Then is it not without cause sayd, that they knewe not what should befall and come too passe at the comming of the sonne of God, that is too wit, that all people without exception should bee called too the truth of the Gospell, and bee all adopted of God, too bee made the spirituall children of Abraham. Trew it is, that the Angels knewe well that Iesus Christ was the head of all mankind: but how that should bee doone, or at what tyme, or by what meane, that was hidden from them. That is the maner wherin S. Paule sayth, that they profited, namely by beholding our Lord Iesus Christ too shed forth his grace in that wyse. For it was not ynough too say, that men should woonder at such a miracle as

Math.24. c.36.

Gala.3. 8.7.

that

that God should take those into his house, that were strayed away before, and alye himself with those that were erst his mortall enemyes, & allure them to him, whom he before abhorred. If it had bin sayd, that men ought too bee astonished at it: that had not bin ynough. But when as S. Paule sayeth, that euen the Angels synde it straunge, and are fayne too maruell at it, seeing how God vttereth so great treasures: it serueth well too shewe vs, that whensoeuer there is any speache of our calling, that is too say, of the mercie that God hath shewed vs in forgetting what wee were, and in fashioning vs anew after his owne image, insomuch, that wheras we were lost, and forlorne, yea and vtterly drowned in the bottome of hell by Adam, he hath set vs vp ageyn, and taken vs vp too the kingdome of heauen, and is not contented too shewe vs his bounteousenesse in this world only, but also intendeth too make vs partakers of his endlesse glory, and too giue vs the crowne of lyfe in his kingdome: it is a thing for vs too lerne too woonder at, too the end wee may receyue so great, so hygh, so excellent, and so worthie benefites, with such reuerence as they deserue.

And Saint Paule not onely heere, but also in other places calleth the Angels, Principalities, too shewe vs, that wee cannot deuyze any thing so hygh and noble, which is not inferiour too Jesus Christ, as is declared more fully in the first too the Colossians. For in asmuch as many men did euen at that tyme magnifye the Angels, too deface the maiestie of our Lord Jesus Christ: S. Paule sheweth, that although the Angels bee as it were Gods powers or vertewes, and his armes wherwith he executeth his woorkes: and although they bee dominions and powers: yit notwithstanding Jesus Christ ceasseth not too haue all preheminence and authoritie ouer them: but lyke as the sunne darkeneth the lyght of the Starres, so must all the dignitie of the Angels bee layd downe, that it hinder not Jesus Christ too bee looked at of all men, and too bee the onely Loadestar, and too bee known that it is only he in whom lyeth the fulnesse of all good things: and so is he in deede, as is sayd in the same text. And it is a poynt well woorthie too bee marked still. For wee see how it is ynough now adayes among the Papistes, too alledge the vertewes of the Apostles, or of the Virgin Marie, or of the Sayntes, too make ydols of them. And it seemeth too them on the contrarie part also, that if men doo not woorship them, and pray vntoo them, and yeeld them the seruis which belongeth alonly vntoo God: they bee vtterly vndoone.

Colos. 1. b. 16.

Psal. 103. d. 21.

For

For thus doo they alledge: How now? Why should not the Virgin Marie bee our aduocate, seing shee lined so holy a lyfe, that shee was as a mirrour of all perfection, and so hyghly in Gods fauour? Verily as who should say, that the excellencie which God hath put intoo his creatures, should serue too bereeue Jesus Christ in such wyse, that he should bee put backe therfore. So then let vs vnderstand, that whatsoeuer can bee sayd or preached of the vertewes and woorthinesse of the Virgin Marie, of the Apostles, and of all othe men, yea and of the Angells of heauen, serueth not too diminish the maiestie of our Lord Jesus Christ, nor too turne vs away from him, nor too cause his offices too bee delt away too this man and too that man. Wheretoo then? Too doo vs too wit, that vertewes are so distributed to al Gods
Iohn. 7. 37. childzen, as there is none other fountayne of all goodnesse, but Jesus Christ, who is the (only) party too whom wee must resort, and that the creatures are neuer the more impayred, though Jesus Christ ouerpeere them as their head. That then is in effect the thing which wee haue too marke vppon Saint Paules woordes, where he taunteth such as would needs exalt the Angels without end or ceassing. For he sayth: very wel, I graunt they be powers, vertues, & principalities: but yit is our Lord Jesus Christ still their head, and they bee so grounded vppon him, that they fare the better by our saluation. Now then, what an vngraciousnesse were it, if wee should leaue Jesus Christ, and go seeke too the Angels, seeing that euen they doo woonder at the riches which God hath vttered in knitting vs intoo the bodie of his sonne, and consequently in calling vs too him too bee his owne childzen by that meanes? Thus yee see how the woondering of the Angells at our saluation, ought too frame vs the better too our Lord Jesus Christ, & make vs to sticke fast vnto him, without swarming from him any manner of way. And for that cause is it added in the end, that by him vvee haue boldnesse and enterance in hope, through the beleefe vvhich is in him.

Heere S. Paule ment shortly to blame the vnthankfulnesse of such as are not contented with the hauing of Jesus Christ, but thinke that he should haue some helpes added too him. Therefore he sayeth, what desire wee more than too bee knit vntoo God? Is not our full happi-
Rom. 5. 2. nesse there? Now it is so, that by beeleeuing in Jesus Christ, we haue confidence that wee may preace vntoo God: the accesse is giuen vs. And whereas trust or confidence is not ynough, wee haue also holy-

nesse

nesse too come vntoo him with our heads vpright, not as presuming any whit of our selues, nor yit too come thither rechlesly, but we must alwayes practize this saying of the Psalme, that although we rest vpon Gods goodnesse, yit must we euermore worship him with feare. Notwithstanding, we may alwayes come boldly vntoo Gods throne, assuring our selues that his Maiestie shall no more bee terrible to vs, seeing he sheweth himself a father toowards vs in the person of his onely sonne. Wee see then how S. Paules meaning is, too hold vs fast too Iesus Christ. And therein wee see also what our frowardnes is. For it is certeyn, that the care and zeale which S. Paule had too make vs cleaue fast too the sonne of God, came of the wisdome of the holy Ghost, who knew our frailtie and vnstedfastnesse. Had we (as yee would say) but one drop of settled wit, it were ynough too doo vs too vnderstand, that by the Gospell we may possesse Gods sonne, who giueth himself vntoo vs, and that hauing him, we haue all that euer we can wish. It were ynough too haue spoken this in one word, as S. Paule hath shewed already: but wee see how he dubbleth and confirmeth his saying, as though it were a hard thing too bee beleeued. And of a truth, it is verye hard, bycause wee bee too much giuen too distrust and vnbeleefe. Agein, too beleeue for one day, is not all that wee haue too doo: it is required that wee should hold on still, which is a verye rare thing too bee found in this world, bycause wee bee alwayes falling. By meanes wherof, men doo as it were wylfully bereue themselues of the thing that was giuen them. Furthermore, forasmuch as all the world is at the poynt, and wee cannot bee wonne or perswaded but with great peyne, too come too our Lord Iesus Christ, and too rest vppon him, let vs vse the remedie that Saint Paule setteth vs downe heere.

Psal. 5. b. 8.

Rom. 8. f. 32.

And first of all wee must marke well, that Iesus Christ is the doore too open heauen vntoo vs: for wee knowe that at his death the veyle of the Temple was rent asunder, and that in such wyse, that wee may now enter familiarly intoo the Sanctuarie of God, not of such a materiall Temple, as was then: but (euen of heauen,) so as wee may preace intoo the presence of our God, and resort vntoo him for refuge, as if a child should cast himself into the lap of his father or mother: for it is certein, that God surmounteth all the fathers and mothers of the world, in all kyndnesse and fauour. Seeyng then that wee know that: what couet wee more? Would wee haue some better or excellenter

Iohn. 10. b. 9. & Math. 27. f. 51.

thing than God: Then must wee go seeke it in the bottom of hell. For when wee haue made our vagaries as much as wee list, wee shall alwayes fynde, that there is nothing in any of all the creatures eyther aboue or beneath, that is woorth a strawe, in comparision of God, as sayeth the Prophet Esay. So then, seeyng that God hath giuen himselfe vnto vs in the person of our Lord Iesus Christ, and that the whole fulnesse of the Godhead dwelleth in that great Sanctuary, which was figured by the visible Sanctuarie of the Lawe: ought wee not too bee fully satisfyed when wee haue that, and too rest our selues wholy thereuppon? And although our wittes & our affections bee fickle, yit ought they too bee hild in awe as prisoners, so as we may say, Let vs cleaue, let vs cleaue too our God, according too this saying of Dauid, behold, all my felicitie, and all my ioy is too be ioyned too my God. Likewise he sayeth in another place, he is the welspring of lyfe and lyght. Agein, wee haue sung this morning, he is my portion, I cannot haue a better lotte, I must needes take all my delight in him. Thus yee see what wee haue too remember in the first place.

Pſal. 44. a. 7.

Hebr. 9. c. 9.

Pſal. 73. d. 28.

Pſal. 36. c. 9.

Pſal. 16. a. 6.

Secondly, let vs mark well the degrees that Saint Paule setteth downe here: wherof the first is, that we must haue fayth. For although Iesus Christ haue opened the way and passage by his blud, too make vs enterance vntoo God his father: yit is not the gap opened for all men: for the vnbeleuers cannot inioy that benefite, wherof he is the kye. Trew it is, that the dooze is neere hand, and the opening therof is easye, when we haue the kye: that is to say, if wee receyue the Gospell in trew obedience of fayth. And soo yee se why Saint Paule teleth vs, that it is not ynough for vs that Iesus Christ hath layd foorth the tresures of the infinite goodnesse & mercie of God his father: but that it standeth vs on hand on our syde, to receyue the same by fayth. Not that wee can doo it of our owne power, nor yit that wee can come vntoo Iesus Christ, or bee partakers of the benefites which he offereth vs by the Gospel, except wee haue fayth in him. And from beleef we must proceede too trust, that is too say, wee must bee fully perswaded, that God will alwayes receyue vs, and that wee shall fynd fauour at his hand, and that although wee bee wretched sinners, and vnwoorthie too liue vppon the earth: yit neuertheleſſe wee shall fynd him still fauorable too vs when wee come too heauen. Lo how fayth is linked with trust. And therof syngeth this stoutnesse of mynd or boldnesse, which is as it were the hyghest step, soo that although wee must needs

Hebr. 10. c. 19.

Apoc. 3. b. 7.

bee

bee as it were dismayed, when wee consider what we bee of our selues: yit we ceasse not to offer our selues vnto God with our heads vpryght. And why so? Bycause he looketh vppon vs in the person of his only sonne. And therfore it is sayd, that he is his welbeloued, howbeeit, not for himselfe (onely), but (also) for our sakes that are members of his bodie. Ye see then how we haue too gather vppon this text, that by receyuing the doctrine of the Gospell with trew obedience of faith, wee possesse our Lord Jesus Christ, and by his meanes shalbee led vnto God his father, too come too the perfection of lyfe, lyght, and all goodnesse. And by the way wee bee warned too go forward in fayth, till wee be throughly perswaded, that in fyghting ageinst all the temptations that can assayle vs, we shall get the vpper hand by the meanes of fayth, and finally that wee may brag (specially as S. Paule dooth in the eyght too the Romanes) both ageinst lyfe, and ageinst death, and ageinst all powers both aboue & beneath, & despyze all distresses, knowing full well that nothing is able too disappoynt vs of the loue that Jesus Christ hath shewed vs, and which God his father also hath vttered towardes vs in his person. And theruppon also dooth it come, that our prayers must bee grounded vppon full certeintie. For (as sayeth S. James) he that thinketh too obteyne any thing by doubting, deceyueth himselfe. Therefore wee must assure our selues by the promises of the Gospell, that God is readye too receiue vs too mercy, whensoeuer wee come vntoo him. And thereby wee perceyue, that S. Paule sayd not for naught, that if wee haue fayth, wee must not seeke any thing more than Jesus Christ, but he must bee all our treasure, bycause that in him wee haue all things that are requisite too our ioy and contentation.

Matth. 17. 2. 5. &. 2. Pet. 2. d. 17.

Rom. 8. 8. 35.

Iames. 1. 2. 6.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him to make vs so too feele them, as wee may mysliyke them more and more, and yit notwithstanding not ceasse too bee glad, in that he hath shewed him self so pitifull towardes vs in the person of his only sonne, that he hath vouchsafed too drawe vs out of the gulfe of hell, too giue vs enterance intoo his kingdome: and also too graunt vs the grace too come therintoo with trew fayth, and too withdrawe our selues from all worldly inyrcementes, which serue too turne vs away from him, so as wee may forsake all baynglory, & for as much as we be voyde of all goodnesse in our selues, seeke all our wantes in him, which is the trew fountayne of all good-

nesse, that can neuer be drawen dry. That it may please him too graunt this grace, not only too vs, but also too all people. &c.

The. xix. Sermon, which is the fourth vppon the third Chapter.

13. VVherfore I beseech yee faynt not for my trubbles, vvhich I endure for your sake, which is your glory.
14. For the vvhich thing I bovv my knees too the father of our Lord Iesus Christ:
15. (Of vvhom all kinred is named in heauen and in earth.)
15. That according too the riches of his glory, he graunt you too bee strengthened vvith povver by his spirit in the invvard man.

IT is a woonderfull thing that men hauing so many meanes too come vntoo God, labour too go from him as much as is possible, and euery strawe makes them too turne head: and yit notwithstanding think themselues too haue a very reasonable excuse, if they can say, I was letted by this and that (which shalbee nothing at all,) but the least occasion that can bee, will serue, bycause their seeking alreadye is too shrinke away from God. And this is too common now adayes. For they that are desyrous too iustifye themselues, bycause they reiect the doctrine of the Gospell, will alwayes fynde fault with the causes of offences. O say thy, this troubleth mee, this maketh mee too mislyke the doctrine of the Gospell, this maketh mee too forsake it vtterly. All that euer they can alledge shalbee but tryfles, but yit had wee neede too labour so much the more, too ouercome all the lettes and stoppes which the diuell indeuoreth too cast in our way, so as wee may still keepe on our trade and course. And that is the thing whereat S. Paule aimeth heere, exhorting the Ephesians not too bee thrust out of the way, but too holde on still truely and constantly in the fayth of the Gospell, notwithstanding

that they might be offended too see him a prisoner, and as good as condemned already. Now it is certein, that Saint Paules suffering in mayntenance of the thinges that he had preached, was not too make them swarue from Gods pure truth: but contrariwyse he protesteth, that it was too their glory, so as they myght triumph aforehand, considering the inuincible constancie that was giuen him. But (as I haue sayd already) beesydes the thing that I haue touched alredy, there is such a naughtinesse rooted in our nature, that wee bee well appayd, if wee can haue any outward colour too shrinke away from God, and we beare our selues on hand, that we bee quite and cleane discharged. Howbeit S. Paule spake not this for that one people, but he giueth heere an instruction that ought too serue vs at this day: which is, that although the most part of the world bee mad at the Gospel, and fight as much as they can, too quench the remembraunce of our Lord Iesus Christ, and although the faythfull bee persecuted, diffamed and tormẽted: Yit must we not swarue aside, nor be out of hart, considering that it ought to confirme our fayth the more in our Lord Iesus Christ, and that wee haue wherof to glory, seeing God holdeth vp his Church by strong hand, so as it is not vtterly oppressed and ouercome. If the Gospell were receyued without geinsaying, and with one common accord, surely we should haue cause to blisse God for it, and there should bee a melodie betweene heauen and earth, so as both men and Angels might with full mouth magnifie Gods goodnesse so shyning foorth vppon all men: But yit the fighting of men ageinst the Gospell, is a sure recorde vntoo vs, that God is the author of it, inasmuch as they that are imprisoned for it, and drawen euen vntoo death, ceasse not for all that too stand stedfastly in it. God then vttereth there a wounderfull power, and it appereth, that for all that euer Satan can doo, wee neuertheless haue proofe that God is on our side, and fighteth for vs, and vpholdeth vs by his power. Not that he exempteth vs from affliction, but he will alwayes giue vs victory, and that ought to suffize vs. Thus the thing which wee haue too remember vppon this Text of S. Paules, is, that wee must bee readie too receyue all the alarums that Satan shall make vppon vs, and that although wee see the doctrine of the Gospell ill receyued of the world, so as it is not only despyzed and disdeyned, but also hated, and the vnbeleeuers are inflamed with a diuelish rage too destroy it: Yit notwithstanding we must not beare it the lesse reuerence, for wee must not measure Gods ma-

2.Kings.6. c.16.

iestie by the opinions of mē. Put the case that God were euery where despyzed, according as most men are in deede so churlish and vnthankfull, that they bee as monsters shaped against kind, yit must not God loze the right that wee owe him. Foz notwithstanding the rebelliousnesse of such as would wrap God with them in their iniquities, wee ought too honour him with all humilitie. Euen so is it also with the pure doctrine of the Gospell. Although then that the worlde set themselues against it, & many men trample it vnderfoote, so as some mocke at it, some gnashe their teeth at it, and fires are kindled foz it: Yit let vs still quietly and obediently receyue the things which wee knowe to come from our God. Thus then yee see how our fayth ought always too keepe on his way, and that although many practizes and enterprizes bee attempted against the faythfull, and a man shal euery where heare of nothing but confederacies, threatenings, outrages, and such other things: yit wee must not cease too fight stoutly vnder Christs banner, & too possesse our soules in pacience. And heereunto ought this saying of S. Paules to serue, that it is our glory: foz our fayth should bee as good as dead, if God tryed it not. Neuertheless when wee see the faythfull so examined, wee haue alwayes so much the better warrant of the doctrine that is giuen vs of God. Trew it is, that it ought too bee grounded in heauen, that is too say, vppon the authozitie of God alone, without hauing respect too any creatures. Foz the very Angels of heauen were not able too authozize the Gospell: Gods maiestie must bee fayne too come foozth foz vs too leane vntoo, and then shall wee neuer bee shaken downe. Notwithstanding, when the Martirs sticke not too giue their liues in the witnessing of Gods truth: then (as I sayd afoze) wee bee, oz ought too bee the moze stirred vp too receyue the doctrine, and it is as it were sealed vp in our harts. Foz almuch then as persecutions serue too confirme the doctrine the better: therfoze S. Paule sayeth, it is our glozy, and that wee ought too triumph at it, seeing that God dooth so mainteyne and strengthen them whom he sendeth in too that battell.

Luke.21. d.19.

Foz it is certeins, that in respect of the frayltie of the flesh, they shoulde quayle by and by. But that they get the vpper hand, let vs mark, that it is Gods dooing, who woozketh after so manifest a fashion, as wee haue cause too glozifie him foz it. Now if when wee bee troubled, wee bee tempted too shrink, and too giue ouer at euery brunt that is put too vs: it is a token that wee haue not the skill too profit our

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selues by the meanes that God giueth vs, too drawe vs to him, and to make vs sticke too him with trew stedfastnesse. Therfore let vs fyght ageinst our own weaknesse, and ageinst the naughtinesse of our nature, that when wee see how the diuell practyzeth too ouerthrowe the Gospell in maner euery where, wee may consider, that God forgetteth not those that are his, but strengtheneth them in such wyze with his power, that their fayth getteth the vpper hand, to the end that we shold hope for the lyke, and that when wee bee at ease and rest, wee should not ceasse too prepare our selues after their example, that when it shall please God too reach out his hand vppon vs, and too make vs take our turne and course, wee may bee fenced a long whyle afore hand, and not bee possessed with such imagination as some bee, which beare themselues on hand, that they shal neuer feele any greefe or trubble: but that wee may alwayes be redy armed to fyght. Herewithal S. Paule sheweth, that it is not ynough for vs to be only taught: for we should not ceasse for all that, to be alwayes fretting, and to be as men more than half out of their wittes, vntill God made his doctrine too take such place, as wee were touched too the quicke with it.

Now then, hauing exhorted the Ephesians, he sayeth, I bowe my knees before the father of our Lord Iesus Christ. If exhorting too the end that euery man myght be of courage, had bin ynough: S. Paul would not haue added that which he speaketh heere of prayer. But to the intent too shewe what the Ephesians had too doo: he falleth into the way before them too giue them an example. And therfore let vs marke, that when wee shall haue had our eares beaten with Gods woord, to shewe vs our dewtie, and thertoo not only bin instructed, but also exhorted and spurred forward: yit will there alwayes bee some sloth, coldnesse and rechlesnesse in vs, so as the doctrine shal stand vs in final stead, vntill God touch vs with his holy spirit. And this serueth too beate downe al pryde in vs. For a number thinke themselues able too woork woonders, who feele themselues beguyled, when they come too the pinch. Wee see what happened too Peter. He promised, yea euen vnfeynedly, that he would not shrinke from his Mayster, though he should dye for it. Yee see how Peter made a stout brag. Surely he made it not but of a zeale, which a man would say, is good and holy, and he ment too haue had the same intent so settled, as too haue shewed it at the neede: and yit notwithstanding, the stout wordes of a sillye wenche made him too deny Christ, and he was redy too haue denyed Math. 26. g. 35.

him a hundred tymes, insomuch that he fell to cursing & banning. Seeing wee haue such a looking glasse, let vs acknowledge our owne weakenesse in Peters person, and (as S. Paule sheweth vs heere) let vs resort too him that hath all power in him. For it is not ynough for vs too knowe our disease, vnlesse wee seeke the remedie of it. First of all then, let vs rid our selues of al foolish opinions, wherwith the world is inbrewed, as that a man may bee able too ouercome all temptations by his owne free will: and rather let vs learne too abace our selues vterly, knowing that when as God is so gracious to vs, as too teache vs by his woord, the same is not too inable vs too doo it, but onely too hold vs the more giltie and conuicted therof, too the end wee should not make a sheeld of ignorance. Let that bee one poynt.

Yit notwithstanding, let vs not stay there: but for asmuch as we be weake of our selues, and God hath all strength in him: let vs repayre vntoo him. For it is certein, that he calleth and alloureth vs vntoo him. And therfore let vs not thinke that wee shalbe disapoynted, when we cast our selues downe so as half dead, or rather as starke dead at his feete, not doubting but that he will lift vs vp agein. And so Saint Paule speaking of his praying too God heere, was not alonly too protest that he discharged his dewtie: but too the intent that the same should serue for an example too all the faythfull, that vppon the knowing of their wantes: they myght resort only vntoo God, knowing that he holdeth vs vp continually by strong hand, and that after he hath once giuen vs fayth, he addeth also such inuincible constancie, that wee stand out too the end. This is it in effect which wee haue too beare in mynd. And therfore let vs take warning, not too trust too our owne wit, nor too presume anie whit vppon our own power and strength, when wee come too heare Gods woord: but too desyre our God, that lyke as he hath vouchsafed too haue his woord preached vntoo vs by the mouth of a man, so he will also speake vntoo vs inwardly, and in secret by his holy Ghost, that by that meanes the doctrine which wee haue heard, may take roote, and bring forth profit and fruite. And moreouer, sith wee see by experience, that God requyreth more of vs than our power and abilitie can auoord: let vs desyre him too supply our wantes, according too the example that I haue set downe alredye, which is, that it is cleane contrarie too our fleshly reason, that wee should go too death if neede bee, and forsake the world and our owne lyfe. This is not too bee found in man, if he followe still his owne

reason

reason and will. God therfore must bee fayne too worke in this case, and too remedie our infirmitie. But although that too suffer for the Gospell, and too go too death as it were with blyndfolded eyes, and not too bee turned away, nor striken downe for anye thing, bee verye hard things, and such as passe all abilitie of man: yit will God stand by vs in such sort, as wee shall overcome all distresses, if wee arme our selues with the weapons that he giueth vs: that is too say, if vpon the knowing of his will, wee being vnable too walke as he commaundeth vs, doo pray him too giue vs legges, and too strengthen vs in such wyse as wee may overcome all. This doone, a man cannot say, that this doctrine is vnprofitable. For why is it that our Lord giueth vs those things by his holy spirit, which we haue not by nature: Euen too make the doctrine auaylable, so as it may not disappoynt vs. They then which doo slaunderously say, that if wee cannot followe God of our owne freewill, it were better too forbeare preaching, bycause it is but lost labour: they (say I) wote not what order God keepeth too assure vs too himself. And experience sheweth well ynough, that the preaching of the word is but an instrumēt wherby God worketh in secret. If wee bee fully resolued of that, then shall wee verye well perceyue, that God agreeth very well with himself, in that he will haue the Gospell preached too vs, and yit telleth vs, that it should stand vs in no stead, except it pleazed him too worke in our hartes by his holie spirit. Now in saying that the Gospell is an instrument, it is all one as if a man should say, that a plowman with his Plowgh and Oxen and all other things, were an instrument, and yit not therfore the cause why the earth bringeth forth fruites. And why? For God keepes that too himself: and in that respect doo wee aske him our dayly bread. For wee must vnderstand, that as a father hath care of his children, and as yee would say, puts the meate into their mouthes: so will God haue vs too receyue our sustenance at his handes. And for that cause he sayeth, that when the people should bee come into the land of Canaan, although they should till and manure the ground, yit should they not say, this haue I gotten with my owne hand, but all acknowledge that they were nourished by the word that proceedeth out of Gods mouth, that is too say, by the inward grace which God giueth too his creatures, so as wee bee fed therby. For all the labour of man can nothing auayle, vnlesse God blesse it. And what then shall wee saye of the thing that is much more excellent? For is not the foode

1. Cor. 3. b. 7.
Math. 6. b. 11.
Deut. 9. a. 4.
Deu. 8. a. 3.

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of our soules much preciouser than that which serueth but for our bodies: therfore let vs not thinke, that it is ynough for vs to come to a sermon, or too reade (Gods woord) euery man by himself: but wee must also resort vnto God, that he may giue vs increace. And for the
1.Cor.3. b.6. same cause dooth Saint Paule set downe this similitude, that he which planteth, is nothing, nor yit he that watereth, but that it is God that giueth the increace from aboue. And he speaketh not there of the labourers of the ground, but of the sowers of Gods woord, and of such as manure his Church with continuall exhortations. Albeit then that wee take neuer so great payne: yit shall wee doo no good at all with our labour, except God worke with it by his holy spirit. But when he worketh with vs, then is our labour auaylable, and then it is
Rom.1. b.16. sayd, that the Gospell is the power of God too the saluation of all that beleeue. For God dooth so vtter the power of his holy spirit, that the preaching of the Gospell, and the secret and inwarde working of the holy Ghost, are things so ioyned toogither, as they cannot bee separated. And so yee see in effect what wee haue too remember vppon that saying of S. Paule.

Now hauing spoken of praying, he sayeth, That yee may be strengthened in the inward man, by the power of his holy spirit. Here he sheweth vs the weaknesse that I spake of afore: for if we perceyue not our owne neede, we will neuer voutsafe too resort vntoo God lyke poore beggers. We know that man being left to himself, will neuer acknowledge his owne pouertie, except it bee proued too his face. To the end therfore that wee should come vntoo him vnfeynedly, and with trew lowelinesse: it is for our behof too feele by experience, that we can doo nothing at all, and that wee bee vnprofitable in respect of all goodnesse, vntill our Lord haue renewed vs. That is the thing which Saint Paule intended too make vs too vnderstand. For though all the world generally doo seeke help at Gods hand, yit is there scarce one too bee found among a hundred, that dooth it truely and without hipocrisie. For if a man could serch what is in some, he should fynd them redye too burst lyke Toads, with pryde and filthinesse, and that they presume woonderously vppon themselues. They will go seeke succour at Gods hand, and yit thinke they haue their seeking in themselues. Surely it is too excessiue a leawdnesse, but yit is it a vyce that reygneth too much. Howsoeuer wee fare, if wee desire God too reache out his hand too succour vs: let vs lerne first of all too abace our selues,

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and let vs know, that wee haue not sufficient strength of our owne nature, but that the same must bee fayne too come from aboue, and from his holie spirit, as S. Paule hath expressed heere. That yee may bee strengthened (sayth he) by the power of his holy spirit. No doubt but he maketh comparison here of things cleane contrarie. For so long as a man can doo ought of himself, Gods spirit needeth not to supply the roome. But forasmuch as all power proceedeth of Gods free goodnesse: therin it is shewed vs, that wee can doo nothing of our selues, and that all the strength which wee surmyze our selues too haue, is but smoke that vanisheth away, and a starke illuzion of Satan, who seeketh too holde vs fast in some fond selfweening, too the intent wee should not repayze too our God, and so be left vtterly destitute. And besides this, Saint Paule sheweth further, that it is a free bestowed benefyte, that is too saye, a benefyte that proceedeth of Gods onely free gifte, too the intent wee should not imagin, that when God succoreth vs, he hath an eye too any thing else than our wretchednesse, or that he dooth it for any good disposition that he sawe should bee in vs. And that is the cause why he succoreth vs in all our needes. And therfore Saint Paule sayeth heere, that it standeth vs on hande too bee strengthened by the power of his holy spirit, and that the same is a free gifte.

Now he sayeth, acording too the richenesse of his glory. Wherfore is it, that he magnifieth the riches of Gods goodnesse so much, but to beate downe all the fond opinions wherwith men besotte themselues, in weening too bring, I wote not what, of their owne, and by that meane too make themselues haylefellowe with God? Therfore it behoueth vs to beare this thing wel in mind. For S. Paul speakes too such as had shewed great strength already: but yit was it meete that God should alwayes haue the prayse of it. They were in great forwardnesse, and had fought already for the Gospell: and yit Saint Paule wisheth, that they might bee strengthened. Heerein wee see that wee bee so farre vnable too begin too doo good, that euen when God hath set vs in the way, when he hath reached vs his hand, yea and when he hath continued his grace in vs from day too day: Yit if he do but turne away his hand one minute, wee bee quite quayled. And so wee be warned (as wee haue seene afore) that as God is the beginner of our saluation, so is he the worker of it throughout, and there is no stedfastnesse in vs, further foorth than wee bee vphild by him, and by

Phil. 2. b. 13.

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his holy spirit. And therfore wee ought too bee prouoked too pray dayly all the tyme of our life. For they that forget themselues, and fall asleepe, shall soone feele themselues bereft of Gods grace. And why? They bee not worthy of it, bycause they seeke it not with continuall care. Therefore too waken vs throughly both from our slouthfulnesse and from our recheleſnesse, wee must beare in mind, that seeing God hath called vs into his Church, and touched vs to the quicke, to receyue his Gospel with trew obedience: the same ought to strengthen vs so much the more too the end. Let that serue for one poynt. Agein, let vs vnderstand, that God must needs shewe the riches of his glory, when he increaseth so his holy spirit in vs by degrees. For must there not needes bee an infinite treasure of his goodnesse, when he drawech vs so to him at the first sight? In what plight we are when God chooseth vs and taketh vs too him? He drawech vs not onely out of a stinking puddle, but out of the bottom of hell. For behold, the thing that we bring with vs by inheritaunce from our mothers womb, is cursednesse, and to be as enemies to God, and too haue nothing but starke malice and rebelliousnesse in vs, and too be blynd wretches, and (at a word) too bee giuen too all euill, so as Satan reigneth ouer vs, and wee bee his bond slaues, and are hild downe vnder the tyranny of sinne. Now then seeing that God hath pitied vs, in respect that we were so miserable creatures: Needes must it be, that he vttered the great riches of his goodnesse in that behalfe, and meete it is that he should bee glorified for the same. And (as I haue sayd already) wee ought too be the better touched therwith, that like as he hath adopted vs for his children, so wee may shewe our selues willing too take him for our father. But howsoeuer wee fare, although he haue reformed his image in vs, yit must he bee fayne too vtter the riches of his goodnesse, and too increase his gifts in vs, and too make vs too go on still with our course. And it standeth vs so much the more on hand to beare this doctrine in mind, bycause wee see the worlde hath bin beguiled with these toyes and opinions, that euery man myght well put foorth himselfe through his owne freewill, or at leastwyse prepare himselfe too come vntoo God. And agein, that Gods adding of grace vppon grace, is, bycause men haue vsed well the grace that he had giuen and bestowed vppon them before. Now as touching the first poynt, how is it possible that wee should bring aught of our selues too win Gods fauour withall? seeyng wee bee lyke poore dead men, and as rotten carkesses,

carkelles, what preparation can wee make too purchace fauour at Gods hand? Wull not men needes bee woorse than bewitched, when they conceyue such follyes? Wherefore let vs learne too father the beginning, continuance, and end of our saluation vppon God, and too shun all those diuelish illusions, (which seeme to mayntayne) that God in adding of grace vntoo grace, hath a regarde how euery of vs hath deserued it. For contrariwyse S. Paule telleth vs, that in this cace we muste haue nothing before our eyes, but Gods goodnesse in shewing himselfe so liberall towardes vs, that he neuer ceaseth too doo vs good. He is not lyke mortall men, which will say, I haue doone thee good ynough already, content thy self: but lyke as he hath shed out the gifts of his holy spirit intoo vs, so he is moued too increace the measure of them, till wee bee come too the full heyght of them, that is too wit, too full perfection.

Now hereunto Saint Paule addeth expressly, the inward man: for wee would fayne that God should alwayes strengthen and increace vs in this world, but in the meane whyle the heauenly lyfe is as nothing with vs. For some would shewe themselues valiant, and they bee so rauished in their owne conceyt, that they weene themselues too bee as Angels, so as men may speake of their deeds of prowesse, and that they may bee taken for proper men, and purchace themselues reputation. That is one kynd of strength that men desire. Others desyre too increace their substance by merchandyse, or too get riches and possessions by any meanes howsoeuer it bee. Other some coueit too bee in credit and authoritie. Too be short, the meanes wherby wee would haue God too shewe himselfe bountifull towards vs, is in pleasing our sensualitie and earthly lusts. But on the contrarie part, Saint Paule bringeth vs too the inward man, that is too say, too the spirituall lyfe, which is vnseene of vs, sauing that wee haue record of it. For after the same maner dooth he speake of the inward man lykewyse too the Corinthians, saying, that the outward man corrupteth, but yit the inward man is renewed. What is it then that Saint Paule meaneth by the outward man? Riches, bodily health, honour, credit, authoritie, and (at a woord) all that wee couet of our owne nature. Those are the things that are ment by the outward man. Now (as I sayd afore) wee would fayne bee strengthened in those things, but in the meane whyle we despyze the inward man, that is too say, the things that belong too the heauenly lyfe. And why? For wee see them not, bycause

2. Cor. 4. d. 16.

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wee bee grosse witted, and intangled in this world. Therfore Saint Paule sheweth vs heere, that if God list too diminish vs too the worldward, wee must beare it patiently, and he sayeth the lyke in the Text which I am about to alledge. For when the faythlesse and heathenish sort which haue their treasure in this world, doo see themselues go too decay: they sygh and say, alas, where are the armes that I had in time past? where bee the leggs? & therupon they fall too reppyning against God. Agein, if a man that was riche bee diminished, and God cut of the things that he possessed: he is in horrible vnquietnesse, and hee had leuer too bee alredye buryed, than too see his wings clipped after that fashyon. Agein, they that are led with ambition, and seeke nothing but honour & estimation in the world, if they be once out of their accustomed credit, they thinke all is lost: But on the contrarie part, Gods children, which shet their eyes willingly at all the things which haue a fayre glosse here beneath, and behold the heritage of heauen by fayth, are not so vexed when they see themselues diminished euen in eyesyght, & that God maketh them to drop away by little & little: they take al in good worth. And why? For they haue an eye to the chaunge: which is, that by that meane God reneweth them, too giue them the thing that is vnseene, and too make them take corage agein, as though the kingdome of heauen were hard at hand. So then, the thing that Saint Paul sheweth vs now, is, that looke as euery of vs is carped away with his owne foolish lusts, so would hee haue God too yeeld to his fondnesse. And contrariwyse, by his praying vnto God to strengthen vs, he sheweth vs, that it must not greeue vs, though wee decaye as in respect of our bodyes, so wee haue the spirituall cheerelynesse that maye make vs too drawe neerer and neerer vntoo our God, and too looke still too the kingdome of heauen, which cannot fayle vs, assuring our selues, that the bringing of vs lowe, is too the end wee should bee exalted on hygh, and that although we must go downe into the graue, yit it is not too perish there altoogether, but too bee renewed agein. Wherfore let vs suffer our selues too bee so abased, that wee may bee set vp agein by the power of our God. And although wee be poore despysed creatures in this world, let vs suffer it patiently, and therwithall let vs not ceasse too warrant our selues that God will worke in vs as he promiseth.

2. Cor. 1. 2. 5.

2. Cor. 5. 2. 1.

And furthermore let vs mark wel, what S. Paule setteth downe heere: for he vseth not the single name of God, but sayeth, The father

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of our Lorde Iesus Christ, of whom all kinred is named in heauen and in earth. Now hereby hee sheweth vs first of all, how familiarly wee may go vnto God, as hath bin touched alredye. And the last sunday this text was declared sufficiently, where he shewed vs, how we may come vnto God. But there he did set fayth in the first place. Seeing then that wee haue assurance that the gate is opened for vs, wee may bee bolde too go in vntoo God. And this fayth ingendereth trust in our hartes, and trust giueth boldnesse. These are the three steppes that Saint Paule did set downe there. And heere he sheweth vs how wee obteyne that priuiledge: that is too wit, bycause God hath not only his heauenly Maiestie too bee worshipped of vs: (for although wee ought too honour him in that respect, yit would it so astonishe vs, as too make vs shun his presence as much as wee possibly could:) but also addeth the tyde of father, and sayeth, that he taketh vs for his children, by meanes whereof wee bee no more afrayde of him, but may come familiarly too him whensoeuer occasion serueth, forasmuch as he hath his armes open too receyue vs. This is an article well woorthy too bee mynded. For if wee cannot call vppon God, what will become of vs? in what plyght shall wee bee? It is sayd, that all our welfare lyeth in hauing our recourse vntoo God. Now if wee thinke that God will heare vs, when wee pray doubtingly and debatingly: wee beguile our selues, as sayeth S. James. Therfore wee must not bee as reedes that are shaken with euery wynde, or lyke the waues of the sea. But wee must bee well and throughly assured, that God which calleth vs too him will not disappoynt vs. Wherfore when wee pray vnto God, it must be with trust, that wee shall not loze our labour. But how may we come by that? For behold, God hath an incõprehensible maiestie, & what a distance is there betweene him & vs? Though we could flye aboue the cloudes, yit could wee not come nygh God, by reason of the infinite bygnesse that is in him, for the heauens comprehend it not. Then should wee bee as folke forlayne and vaimished away, if Iesus Christ were not there as a meane to make vs way. And that is it which S. Paule meaneth heere, when he sayeth, that he prayeth too the father of our Lord Iesus Christ, too the end wee might knoore, that he is not farre from vs, if wee hold the way that he sheweth vs, that is too wit, if wee make Iesus Christ our aduocate, to beare word for vs, and speake as it were by his mouth. For he is entred into the Sanctuary of the heauens, too present himselfe there on our behalf,

Ephe. 3. c. 12.

Iames. 2. 2. 6.

1. Kings. 8. c. 27.

Hebr. 9. d. 24.

that

that it might be all one, as if he bare vs vppon his shoulders, and both wee and our prayers bee accepted and allowed of God, and wee bee sure that they vanish not away into the ayre, but that God receyueth them as well as if he were hard by vs, according to his promise made in the Psalme, which is, that he wilbe neere at hand to all such as call vpon him in truth. Had this bin well considered, the wretched world had not troubled it self so much, in seeking too Hee Saints and She Saints, too bee their patrons and aduocats. As for example, when the wretched Papists say, that they must haue the Virgin Mary & S. Michaell for their intercessors, and other Saints, whom they haue deuyzed of their owne brayne: ho (say they) wee bee not woorthy too come in Gods presence. It is very trew: but this vnworthinesse of ours ought also to make vs too seeke the remedye which God hath appointed for vs, that is wit, too repayre too our Lord Iesus Christ, who is the way that leadeth vs too his father, according too this saying of his, I am the way, the truthe and the lyfe: and whatsoeuer yee ask of God my father in my name, shalbe graunted you. There our Lord Iesus promiseth, that whatsoeuer we ask of God his father in his name, shalbee doone vnto vs: and therby he warranteth this doctrine. Therfore let vs mark at a woord, that in asmuch as our Lord Iesus offereth and putteth foorth himself too bee the way too lead vs vnto God his father, wee must not go raunging vp and downe, but if wee will needs seeke any other way, wee shall but stray, and neuer bee at any certeinetie to come vntoo God. Furthermore, too the intent wee may bee conuersed with Iesus Christ alone: let vs beare well in mynd how he sayeth, that all our requests shalbe heard, if they bee grounded vppon his name. Yee see then, that the thing which Saint Paule ment too shewe in the first place, is, that as oft as wee pray vntoo God, wee must assure our selues, that although wee bee vnworthy too come vntoo him, yit notwithstanding he ceasseth not too accept vs, and our prayers are a sacrifyze of good and acceptable sent vntoo him, when we acknowledge him too bee the father of our Lord Iesus Christ. But yit must wee also adde, that which the Gospell sheweth vs, that is too wit, that wee bee members of his only sonnes bodie. For had wee no allyance with Iesus Christ, wee should gayne nothing by knowing him too bee the sonne of God. But forasmuch as wee bee made one with him, and he vouchsafeth too communicate all his goods vntoo vs: therfore wee may well call God our father. And for that cause also did he saye too his

Psal.145. d.18.

Iohn.14. 8.6.

Iohn.17 d.21.

disciples,

disciples, I go my way too my God and your God, too my father and your father. Thus much concerning the first poynt. Iohn. 20. c. 17.

And heerewithall wee must marke well also, how S. Paule addeth for a larger declaration, that all kinred both in heauen and earth is named of him. In saying so, first he sheweth that the Iewes ought to be ioyned vnto the Gentyles, and that for asmuch as the Trumpet of the Gospell is blowen, Gods grace must bee preached abrode euery where, that men of all Countries and Nations may call vppon God: And therby also it is shewed vs, that although wee come of the heathen which were erst cut of from the kingdome of God: yit wee bee now made his household folke, and registred among the Citizens of heauen, and God auoweth vs too bee so. And so yee see that by the father of our Lord Iesus Christ, and also bycause Iesus Christ is made our head, and hath receyued vs for his body: yee see (I say) that all kinred is named of him, bycause God voutsafeth too take vs too him, yea euen vs poore wretched creatures, which are not woorthie too bee of the number of the woormes of the earth, yit notwithstanding he not only voutsafeth too admit vs intoo the companie of the Iewes, which were a holy linage, the chozen people of God, and his owne inheritaunce: but also hath taken vs intoo the fellowship of the Angels of heauen. For Saint Paule is not contented heerewith setting downe a kinred among men, too shew that he meaneth of the faythfull is matched with Abraham, Dauid, Peter, and Paule: but he sheweth, that he is matched euen with the Angels (of heauen too.) And soothly we may well haue that dignitie, seeing that Iesus Christ himselfe voutsafeth too bee our brother, and hath knit himself to vs in the bond of brotherhood. Thus yee see how wee should bee guyded in praying vntoo God, that wee may come vntoo him in feare and reuerence, considering his maiestie which is infinite, and moreouer not too bee abashed at it, ne too tirne away, but vnderstand that inasmuch as God hath voutsafed too take vs for his children, and our Lord Iesus Christ is ordeyned our mediator, too the intent wee myght come vntoo him: wee may come with full trust before the throne of grace, and not sticke too cal God our father with open mouth, bycause he hath shewed, that he taketh vs for his children, and wee haue Iesus Christ for our brother by adoption, and wee neede not too doubt but that all the Angels of heauen acknowledge and anow vs for their brethren, when wee come too God so ioyned too our Lord Iesus Christ: Ephe. 2. d. 19. Exod. 19. a. 6. 1. Pet. 2. b. 9. Apoc. 5. c. 10. Hebr. 4. d. 16. Rom. 8. c. 15.

lyke as on the contrarie part also if we swerue from that marke, wee must needes bee cast of, and the Angels must beecome our enemyes and aduersaries, and set themselues ageinst all the prayers that wee can make.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too voutsafe too reforme our lyfe in such wyse, as wee may shewe by our deedes, that wee haue not lost our tyme in going too his schoole, and indeuer and inforce our selues too please him in all things: and that forasmych as wee bee not able too serue him alwayes in perfection, he will voutsafe too beare with our infirmities, & to beare them vp in the meane whyle, so as wee may not ceasse too resort still vntoo him, seeing the neede and necessitie wherwith wee bee pinched. And so let vs all say, Almyghtie God heauenly father. &c.

The. xx. Sermon, which is the fifth vppon the third Chapter.

14. For the vvhich thing I bovv my knees too the father of our Lord Iesus Christ:
15. (Of vvhom all kinred is named in heauen and in earth.)
16. That according too the riches of his glory, he graunt you too bee strengthened vvith povver by his spirit in the invvarde man.
17. And that Christ may dvvell in your hartes by fayth.
18. And that yee may bee rooted and grounded in Loue, too the intent yee may comprehend vvith all the Saincles, vvhat the wydenesse, and the length, and the deepth, and the heyght, &
19. And knovve the louingnesse of Christ, vvhich passeth all knovvledge, that yee may be filled vvith all fulnesse of God.

Wee



Wee haue seene this morning by what enterance wee must offer our prayers vntoo God, if we intend too be heard at his hand, and too haue full assurance that our prayers shalbee well lyked: namely that Iesus Christ bee our guyde and aduocate, and make intercessiō for vs, so as we speake not but as it were by his mouth. Now he hath set it downe for a rule in praying vnto God, Math. 6. b. 9. that wee must call him father. And how dare men bee so bolde or presumptuous, as to call God their father? Surely wee can alledge no ryght wherby too clayme any such dignitie. For not euen the Angels haue it, but by meanes of our Lord Iesus Christ. Then is it vnpossible for vs too pray too God, as he commaundeth vs, and after the manner which he teacheth vs in his woord except Iesus Christ bee our aduocate. For on whether syde are the Angels akyn too vs? shall the Virgin Mary be found to bee our greate Aunt or Graundmother? What are the Apostles? Too bee short, wee must resort too our Lord Iesus Christ, too haue his spirituall kinred, wherby God avoweth vs for his adopted children. And when wee once haue that, wee must no more doubt whether God will heare our prayers or no, seeing wee come not to him vppon a foolish rashnesse, by presuming vppon our owne naturall reason or selflyking, but with obedience too his commaundement. Agein, wee haue his promis, which can neuer deceyue vs. Contrarywyse all they that thinke too obteyne fauour at Gods hand by any other meane, doo but rim astray, and haue shet them selues out of the dooze already. And therfore there is now none excuse, but that wee must simply hold the way which the Gospell sheweth vs, to come vnto God by, that is too wit, in the name of our Lord Iesus Christ, without adding of any other creature, as we see doone by the whole world. In deede they that pester vp a throng of patrons and aduocates, (as they terme them,) hope too bee well welcome vntoo God. But by what warrant? Who hath promised them, that God will accept their deuotion, and all that they offer vntoo him? For it is not in vs too appoynt officers in heauen. In a Court of Iustice of the world, it myght well bee a matter of course (as they terme it,) and it myght lie in the power of a Iudge, too giue leaue too whom he listeth, too pleade mens caces, too the intent there myght be

no confuzion. But if wee will make aduocates at our owne pleasure, and vppon our owne head (in heauen:) it is all one as if wee would rob God of his authoritie and souereintie. Yea, and wee must bethink vs how S. Paule sayeth, that all our prayers and supplications, shall neuer be aught worth, but vtterly vnprofitable and vayne, if they be not conformable to Gods word, so as we take our rule frō thence. For how
Rom.10. c.14. shall wee call vpon a God (saieth he) whom wee knowe not, at all aduenture? And how shall we knowe after what maner we should pray, and what style and speeche wee should vse? Wee must come too hearing, not of the things that men shall bring vs of their owne brayne, but of the thyngs that God commaundeth vs. So then, wee must vse this modestie and sobrietie, and not speake at random when wee pray vntoo God, but simply obey his word. Yea and we know that prayer is
Deut.6. c.13. &. 10.d.20 & Matth 4.b.10. the cheefe sacrifice that God requireth. For whereas it is sayd, that wee must worship the only one God: it is not alonly with ceremonies, as with kneeling downe before him. In deede that is requisite: for it is meete that wee should honour our God both with our body and with our mynd, bycause they bee both his. Howbeit in worshipping him, wee must acknowledge truely that wee hold all good things of him: and that doo wee in praying too him. For wee come thither as poore soules vtterly destitute of all thinges that are meete for vs, knowing that without him wee bee woorse than miserable. It is sayde in the lawe, that in offering sacrifyze too God, men must not doo any thing at all of their owne head, but follow his ordinaunce, insomuch that it
Leuit.10. a.2. was forbidden them too take straunge fyre too vse vppon the aulter: whereby it was ment in a figure, that men should vtterly forbeare all their owne deuotions, when they intend too offer any thing vntoo God.
Leuit.2. d.13.& Mark.9. g.48. Likewyse they were forbydden too offer sacrifyze without salt, thereby too shewe that wee ought too haue a sure instruction, so as all the offerings which wee offer vp too God, bee sauced or poudered with his woord: for without that, there will bee nother taste nor sauour in them. But seeyng that wee now adayes haue the substance and truth of the figures of the Lawe: whensoeuer wee offer our prayers and supplications vntoo God, or yeeld him prayse and thankes, let vs doo all by
Heb.13. c.15. our Lord Iesus Christ, as the Apostle too the Hebrewes exhorteth vs. This serueth too finish vp the matter that was begunne this morning.

And wee must call to mynd what S. Paule told vs this morning: namely,

namely, that in praying vntoo God, wee must not bee giuen too our woordly affections, but seeke that God may bee glorified, and that the residue may bee but as an appurtenaunce too it. That is the cause why he spake purposely of the inward man. For if God should giue vs the bryde too aske whatsoeuer came in our head, or if wee on our side should take such libertie: what a thing were it? If he should giue vs al our owne asking, it would turne to our ruine and confuzion. For we haue our lusts further out of square, than litle children or sick folks. And all of vs generally doo by experyence find in our selues, that wee bee fast settled heere bylowe, and would fayne bee hild continually in this woorld: wee hang our heads groueling downeward, and cannot lift them vp. So much the more therefore doth it stand vs on hand, to mark wel the thing that S. Paule sheweth vs in this sentence: namely that wee ought too pray God to renew vs, and too strengthen vs by his holy spirit, and too increace his giftes in vs more and more, that in passing through this woorld, we may alwayes ame at that mark, and bee heere but as wayfarers, too the end that our Lord may auowe vs for his children, and the heritage be kept for vs, which he hath promised vs, and bought so deerely for vs by the death and passion of our Lord Iesus Christ.

Now heereuppon S. Paule inferreth, that Iesus Christ may dwel in our harts by fayth. Wherby he sheweth, that without Christ wee shall neuer bee made partakers of any one drop of Gods grace. It is trew, that God hath the whole fulnesse of life, light, righteousnesse, and all goodnesse in himself. But where is the head welspring? It is bitterly hidden, if we shall neuer be able too come at it of our selues. And if wee thinke too doo any good by our owne inuentions: it is but a deceyuing of our selues: wee shall but dig pits continually, yea euen such pits as are full of holes, and haue no springs of water in them. Behold, the thing that men gayne by following their own inuentions, Ierem. 3. is, that they make much trotting vp and downe, and are neuer the neeter. c. 13. But our Lord Iesus Christ is a fountayne wherout we may well drawe our fill: yea and wee needs too make no long windlasses too come vnto him, because he offereth himself, saying: All you that are a thirst come vnto me & drink, for whosoeuer drinketh of the liuing wa- Iohn. 7. ter that I giue him, shall haue ynough, both for himselfe, and also too c. 37. make it flowe ouer vnto his neighbours. Now then, forasmuch as our Lorde Iesus Christ doth so abundantly and bountifully offer vs

the benefits which wee receyue of God his father: therfore S. Paule sayth, that he must bee sayne too dwell in our harts, that wee may bee reformed by Gods spirit. And let vs mark, that Iesus Christ hath the full perfection of all goodnesse in him, not onely in respect that he is the euerlasting sonne of God, but also euen in his humane nature which he tooke of vs, and wherein he became our brother, hath he also receyued all fulnesse, according too this saying of the Prophet Esay, that vppon him shall rest the spirit of wisedome, the spirit of vnderstanding, the spirit of the feare of God, the spirit of righteousnesse, and the spirit of strength. And too what end? Is it for his own vse? He had no neede of it: but (as it is sayd in another Text) it was to the end that he should distribute it vntoo all his members, and wee all of vs from the most too the least drawe of his fulnesse, not fearing that fountayne can dry vp. Seeing then that our Lord Iesus Christ dooth by the Gospell dayly communicate and offer vntoo vs the things that wee want, and are needefull for our saluation: it is not for nought that S. Paule hauing shewed that wee can do nothing further forth than wee bee vphild by Gods grace: addeth, that God must bee sayne too dwell in our harts.

Esay. 11. 2. 3. 4.

Now vppon these words, wee haue too gather first of all, that God thinking it not ynough too remedie all our defaultes and misdooyngs, and all our wantes, hath vouchsafed too giue himselfe too vs in the person of his onely sonne. If it were told vs that wee bee restored too the former state from whence our father Adam fell, that were very much, and therein wee should haue an excellent record of the goodnesse of our God: but he hath not onely giuen vs both heauen and earth, that is too say, all things that are fit for vs both in respect of this flyghtfull lyfe, and of the euerlasting saluation of our soules: but also he hath giuen himselfe vntoo vs. And how is that? Euen by giuing vs our Lord Iesus Christ, as is sayd of him in the nyenth of the Prophet Esay. And all the Scripture also leadeth vs thither, when it sheweth vs how God giueth himselfe vntoo vs, and how wee possesse him, and haue full fruition of him. And therupon wee must conclude with that which S. Paule sayeth, in the eyght too the Romanes; namely, that inasmuch as Gods sonne who hath all excellencie and dignitie in him, is giuen vnto vs: shal any thing elle be withhild frō vs? Seeing that God hath graunted himselfe so farforth vntoo vs, as too haue his sonne to dwell in vs: shold we not doubt (of the obteyning) of the things which hee

knoweth to be for our profite and behoof: Thinke we that they shalbe denyed vs? Yee see then that the thing which we haue to remember in the first place, is, that God hath shewed himself so bountifull towards vs, that he hath not thought it ynough too put vs in possession of all his goods, but hath vouchsafed too become our portion and cup himself, as the scripture sayeth, which vseth such similitudes, to shew, that as a man seeketh his ordinary repast, and is well appayd when he hath meate and drinke, bycause he is refreshed by it: so must we resort vnto God, too haue the trew foode: and wee must hold our selues contented with him, when he giueth himself so vntoo vs. And heerewithall let vs euer beare in mynd what I haue sayd, namely, that wee neede not too sore in the ayre, nor too make any farre fetches for the possessing of God, bycause he hath knit himself too vs in the person of of our Lord Iesus Christ, and in him we are made partakers both of him and all his benefits. And S. Paul setteth downe the word fayth, too shewe vs how deere the doctrine of the Gospell ought too be vntoo vs. For it is not ynough too haue sayd, that Iesus Christ dwelleth in vs, bycause wee will alwayes haue our replyes (and say) How may that bee? For wee cannot flye vp so high. He is in the glory of heauen, and wee bee crawling heere in the world, subiect to miseries without number. Seeyng then that there is so long a distance betweene him and vs: howe may he dwell in vs? Now S. Paule addeth purposely, that the Gospel is of such power, as too vnite vs to Gods sonne, at leastwyse so wee receyue it by fayth: for it behoueth vs too consider the contentes and substance of the things that are preached vntoo vs, concerning the grace of our Lord Iesus Christ. It is not onely sayd, that it was Gods will too haue him offered in sacrifyce, too the intent wee myght bee reconcyled, and all our sinnes bee wyped out, so as they myght neuer come too account, and (too bee short,) that full amendes myght bee made for all our sinnes by his death and passion, and that he was rayzed agein for our iustification, as S. Paule sayeth in the fifth too the Romanes: not onely those things are sayd of Iesus Christ, but it is also said, that he is our head, as we haue seene already, & that we liue of his owne substance, as a tree draweth his sap from his roote, and that as the head of a mã sheadeth foorth his power through all the body, so haue wee a secret vnion, and such a one as is woonderfull and farre aboue the order of nature, bycause that although Iesus Christ bee in heauen, yit he fayleth not too dwell in vs. And soothly if

Psal.119. 57.& Psal.16. b.5.

the Sunne can so cheere vs vp by his beames without fleeting out of his place, insomuch as wee see that euery morning wee bee as it were refreshed and comforted (by his rysing,) yea and euē sicke folkes feele some cheerfulnesse by him though they lye a long in their beddes: seeing that a creature which is not onely transitorie and corruptible, but also senselesse and vnmoueable of it self, hath notwithstanding such force and propertie giuen it of God, too reioyce and refreshe vs after that fashion: what shall our Lord Iesus Christ doo, who is ordeyned too
Coloss. 2. haue the fulnesse of the Godhead dwelling in him, and to shed foorth
b. 9. all the gracious giftes of God his father vppon vs, too deale them vntoo euery of vs according too his measure, as is sayd of him in the. xiiii. Chapter of Saint John: Then if wee come too Christ with beleefe in him, that is too say, if wee receyue the promises of the Gospell: let vs assure our selues that he will dwell in vs, euen by the meanes of fayth. But hereof wee shall treate more fully in the fifth Chapter. Notwithstanding, this text could not haue bin vnderstoode, vnlesse I had noted the thing that I haue briefly touched euen now: that is too wit, that Iesus Christ dwelleth in vs by fayth, and that our receyuing of him as he offereth (himselfe with) all his grace by the Gospell, is not alonely too looke vppon him aloofe, or too haue it tolde vs, that he hath offered himselfe in sacrifyce for vs once for all: but too the end he should dwell in vs by the power of his holy spirit, and wee bee knit vntoo him, and feele that he dooth truely execute the office of a head towardes vs, so as we bee members of his body, and line of his proper substance. That then is the cause why S. Paule added the woord Fayth, when he sayd, that Iesus Christ ought too dwell in vs.

Neuertheless wee must not go about too plucke Iesus Christ out of his heauenly glorie, too the intent too bee the neerer vntoo him, as the vnbeeleeuers doo, who will needs dwell euer still beneathe, and transfigure God after their owne lyking. And wee see what is doone in the popedome. For there is no God among them, but a sort of puppets which they call Images and remēberances. And moreouer, bycause they see well that those are but dead stocks and stones: they haue made another God, whom they haue shet vp in a box, and too him they resort as too a liuing God. In deede if they had the supper of our Lord Iesus Christ according too his institution, in stead of the abhominable Masse which they haue brought in on their owne head, Iesus Christ woulde bee present among them: howbeeit not as they

imagine,

imagine. For in the Supper wee doo truely receiue the bodie and blud of our Lord Iesus Christ, too bee fed of him, and of his owne substance, so as he performeth the thing which he speaketh by his woord, namely, that he is our spirituall bread and drink, and hath wherwith too satisfie vs too the full. Yea, but yit are the bread and the wyne of the Supper, as pledges that our Lord Iesus giueth himselfe too vs, to the end wee should seeke him aboue after a spiritual fashyon. So then, Saint Paule sheweth vs, that if wee will haue Iesus Christ ioyned vntoo vs, wee must not bee giuen too our owne beastlinesse, but our harts and mynds must bee lift vp aloft too seeke him aboue, as hath bin declared alredie. It is trew, that he commeth downe too vs by his woord, and by the power of his holie spirit: but that is too the end that wee should mount vp thither too him. Iohn. 6. f. 35. Colos. 3. 2.1.

Howbeeit there is one thing more which wee ought too mark well in Saint Paules saying, that Christ must dwell in our harts. For manie men haue him in their mouth, yea and also in their brayne, as they vnderstand him, and they think themselues well discharged, when they can babble of him: but in the meane while there is no lyuely roote in them. Then is it not ynough for vs to haue some couing knowledge of Christ, or too gaze at him in the aire, as they say, and too bee able too talk of him with full mouth: but he must haue his seate in our harts within, so as wee bee knit too him vnfeynedly, and with a trew affection. That is the meanes for vs to be made partakers of Gods spirit.

And too bee short, wee may see here, that all such as weene too obteyne aught at Gods hand but by the meane of our lord Iesus Christ, doo but raūge and wander in vayne, and shal alwayes fynd themselues emptie: insomuch that when they think themselues too bee full fed, it shalbee but with wynd, that is too say, with vayne and trysling imaginations, as I told you this morning. They therefore which deuyze patrones of their owne head, and surmyze that God will fauor them for it, and in the meane whyle let Iesus Christ alone: must vnderstand, that they bee so farre of from obteyning their requests, that God dooth rather abhorre them, insomuch that when they once swarue from the ankerhold which is set foorth for vs in the scripture, (that is too wit, from hauing our Lord Iesus Christ for their lodesman) the Angels of heauen must needs forsake them, and the Saints also, to whom they behighted themselues, must needs deny them, yea & al of them must set themselues against them as aduersarie parties. For there is no means

for

for vs too bee matched with the Angels, Prophets, Apostles, and Martirs, till wee haue trew concord with them. And how shall wee haue that? By fayth: that is too say, according too the pure doctrine of the Gospell. Not that it is ynough for vs too haue our eares beaten with it: but that wee must receyue the things that God promiseth vs there, so as wee abhorre all that euer Satan can set afore vs, and haue none other guyde than only our Lord Jesus Christ, who hath told vs, that he is the lyght of the world, and that whosoeuer walketh in him, cannot stray. But by the way wee must serche and examin our selues narrowly, that wee take not a vayne cloke vnder the name of Jesus Christ, as we see manie doo now adayes, which protest themselues to bee Gospellers. And euen among our selues, what a number are there which will shew signes greate ynough, that they bee willing too followe Gods woord? But they think too discharge themselues with petie tryfles: and when they haue once giuen eare (too the doctrine) and spoken a fewe good words: then, too their seeming, God is hyghly bound vntoo them. But heere it is shewed vs, that wee haue none acquayntance at all with him, vntill Jesus Christ dwell in our harts. And that is the verye meane wherby too bee filled with his benefits, and too haue his holie spirit dwelling and reigning in vs. For vnlesse we feare God, and walk in his obedience, so as wee behaue our selues according too his will, and all our wits and desyres ame thitherward: it is a token that wee liue after the flesh, as Saint Paule sayeth too the Galathians. Therefore wee must shewe by our outward fruites, that wee bee truly ioyned too Jesus Christ, and that he hath made vs partakers of his holie spirit.

Iohn.8. b.12.

Gala.5. c.16. Rom.8. a.5.

Now hereuppon Saint Paule addeth further, that vvee must bee rooted and grounded in charitie. This woord Charitie or loue, may bee taken as well for the loue that God beareth vs, as for the mutuall loue which wee ought too beare one towardes another. But the verie trew and native sense of Saint Paule heere, is, that he ment too haue vs knit toogither. For as he spake heeretoofore of Gods free loue towardes vs, so now he sheweth how fayth importeth that wee should haue brotherly loue one towards another. And the holy Scripture bringeth vs alwayes to that poynt: insomuch that when there is any speaking of the full perfection of good lyfe: fayth goeth before, & then comes Charitie next vntoo it. For the end that wee must begin at, is the vtter abacing of our selues, too the end wee may seeke all our

welfare

welfare at Gods hand, and that our seeking of it there, may bee, first too acknowledge that he giueth vs all things in the person of his onely sonne: and secondly, too call vppon him too settle our fayth in him, too flee wholly for refuge too his mercy, and after as euery man feeleth himself bound vntoo him, (as all of vs are exceedingly,) so to acknowledge by our thanksgiuing, that he is our righteousnes, our holynes, our victorye, our ioy, our glorie, and our happinesse, that wee may performe the thing which is sayd in Ieremie, whosoeuer glorieth, let him glorie in the Lord, bycause it is he that worketh ryghteousnesse, Iustice, and mercy. Iere. 9. f. 24. Yee see then that wee must rest wholly vppon our God, or else all the vertuousnesse which wee seeme too haue before men, shalbee but filth and dung. Now then, haue wee fayth? Charitie must be matched with it, and wee must liue euenly and vprygthly one with another, & euery of vs acknowledge thus, I was not created for my self, nor to seeke myne own priuate benefyte & commoditie, but for the benefite of my neighbours also. And therfore let vs abstayne frō al guile, wrong, outrage, and malice, and indeuer to serue eche others turne, according too our abilitie. That is the perfection of good lyfe.

Saint Paule hauing spoken alredie of fayth, addeth now, that wee must also bee grounded in Charitie: as if he should say, wee must not haue alonly some fit (or paing of loue) as manie men haue: but there must bee a stedfastnesse and euen holding on in it all our lyfe long. For a thing may giue a greate blaze, and yit quayle anon after. Behold, a huge building may be ouerthrowen with one blast of wynd, if it be not set vppon a sure foundaton. Also a man may set vp a greate tree: but if the roote bee cut asunder, what will come of it? It must needes fall downe out of hand, or else if it haue some hold at the one ende for a tyme, it must needes wither at the heate of the Sunne. Euen so is it with vs, when we haue a greate zeale which is not well rooted in our hartes: for it wilbee but as a malke or a gay showe before men. That is the cause why Saint Paule exhorteth vs purposely too bee grounded in charitie, too the intent too correct the byte of louing, by starres or fits (as they say) which is too common a thing. Neuertheless, it were a fondnesse too conclude therefore, that our saluation were grounded vppon our good workes. For heere he treateth not of the cause of our saluation, but only how wee ought too rule our lyfe. Again, wee know wee there is but one only foundation of the Church, as S. Paule sayeth in the thirde chapter of the seconde Epistle too Corinthians

thians, and as wee haue seene alredie in this selfsame Epistle, and specially as Iesus Christ himself declareth in the sixteenth chapter of Saint Matthew. And which is that foundation? It is Iesus Christ, and no man can lay any other than that which the Prophetes and Apostles haue layd, and wee must hold our selues too it at this day, and euen vntoo the worldes end. And yit may wee not ceasse too bee rooted in loue by meanes of our Lord Iesus Christ. When men demaund what is the cause of our saluation, by what meane wee be brought into his fauour, and how wee may come vntoo hym, and cal vpon hym with full trust: (wee must answeare) it is, bycause our Lord Iesus Christe is giuen vs, and it is he in whom the fulnesse of the Godhead dwelleth. Now wee bee yit farre of from such perfection: Howbeit, forasmuch as wee bee grounded vpon our Lord Iesus Christ, wee haue a steadynesse that continueth all our life. So then let vs marke, that Saint Paule exhorteth vs here too true stedfastnesse, too the intent we should neuer bee weery of wel doing, though wee haue neuer so many occasions too thrust vs aside. For euen such as are best mynded (too see too) doo neuertheless take pitch at it, when men shewe themselues vnkind towardes them: and when they consider, that for their well dooing men wyll requite them with all euyll, they bee sore greeued at it, and become quite out of hart. And that is a cause why so fewe continue in the feare of God, and walke as they ought too doo: for it seemeth too them, that they haue lost their labour in doing well. Agein, there followeth this inconuenience also, that the wicked take occasion too rush out so much more intoo all maner of harmfulnesse: so that if a man liue in simplicitie, and beare the wrongs paciently that are doone vntoo hym: all men wyll bee dooing with him, and euery man would eate hym vp, as if he were a sheepe among an hundred Woolues. Such as are easily intreated too giue of their goodes too their neighbours, seeme too bee set out too the spoyle, and euery man wyll bee catching at that euer he can from them. When men see so leaude dealings in the world, it maketh euery man too take out his owne share, as men say. But contrariwise it is told vs heere, that if wee bee rooted and grounded in charitie, although men thrust vs aside, and discourage vs by their vnthankfulnesse: yit wyll wee not ceasse too hold out in well dooing, bycause wee haue a good and deepe roote.

Colos. 2. v. 9.

And S. Paule hauing spoken so of the good will that wee ought too beare towardes our neyghbours, returneth too his matter of fayth.

And

And surely the cheef poynt for vs, is too knowe that God auoweth vs for his children, and that our sinnes are forgiuen vs, so as he taketh vs for ryghtuous. If wee haue not that, how can we fynd any sweetnesse in seruing and honoring of him? And how or with what corage can we pray to him? What prayse can wee offer to him? Too bee short, it standeth vs on hand too bee certified of the infinite good that is doone vs by our Lord Iesus Christ, too the end wee may bee rauished in loue with our God, and inflamed with a ryght zeale to obey him, and holde our selues short vnder his awe, too honor him with all our thoughtes, with all our affections, and with all our hartes. The cause then why S. Paule continueth this matter, is to print it in the myndes of the faythfull, where their saluation lyeth, and how they may bee sure of it. And so much the more doo wee see what the wretchednesse of the world is. For there is none other assurance, than the calling vppon God on this groundworke, so as a man bee lifted vp by fayth too offer himselfe into his presence. But on the contrary part, we see how men haue gone too worke. And in deede they haue not bin ashamed in the popedome, too say, that wee ought too bee alwayes doubtfull of our saluation, and that wee cannot haue a sure beleefe of it. And it is not the ignorant sort which say so: but all the doctors of their Synagoges hold it for an article of their fayth, that wee ought too bee alwayes in a mannering and doubtfull. And that is euen as much as too call men vp at aduenture vntoo Satan. So much the more therfore behoueth it vs too beare well in mynd the doctrine that is conteyned heere, that is to wit, that when wee once knowe the loue that God beareth vs in our Lord Iesus Christ, and in such wyse as he hath witnessed it too vs by his death and passion, and dooth still dayly warrant it by his Gospell: wee haue the perfect knowledge, and such as shall giue vs full happinesse. And that is the cause why he sayeth, too the end yee may learne with all the Saynctes, what his heygth, & depth, and wydnesse, and thicknesse is: that yee may knowe all this, sayeth he. How now? Went S. Paule too make vs Carpenters or Masons, that he speaketh heere as of the heygth of a buylding? Intendes he to teach vs the science of Masonrie, that he speaketh thus of wydenesse? No: but he openeth his owne meaning by & by, saying: It is the Loue that hath bin shewed vs in Iesus Christ. Therfore when wee once knowe how well God loueth vs, and how inestimable the mercie is, wherof he hath giuen vs so good a pledge, in the person of his only sonne: wee haue all that can bee,

bee, sayeth he. Let vs inforce all our wittes both vpward and downeward, let vs stye aboue the cloudes, let vs pierce too the Centre of the earth, let vs go downe too the bottoms of the deepes, and let vs rake ouer sea and land, yit shall there bee nothing but vanitie and leazing. When wee haue ended all our wyndlasses, surely weee may peraduenture discourse lyke folk that are verie suttle, & haue learned the vnderstanding of manie things: but yit shall there bee no substance in vs. But when wee once knowe that God is our father in Iesus Christ, and how that commeth too passe, and by what meanes wee obteyne so greate a benefyte: that is the thing (sayeth he) whertoo wee must hold vz. For it is the trew measure of our fayth, they bee the bondes of it, and whosoeuer couets too knowe moze, dooth but go astray, as though he would wilfully enter intoo a maze, wheroutof he could neuer wynd himself agein. Wherfoze let vs hold our selues contented with Iesus Christ as he is, and as he vttereth himself by his Gospell, and then shall wee bee filled full, sayeth S. Paule. With what filling? Euen with the fulnesse of God, sayeth he. As if he should say, Wretched folke as wee bee, there is none of vs but he coueteth knowledge, and it is a naturall desyze which burneth all men. Insomuch that wee shall see many which consume all their goods, and spaze nother their bodyes noz their lyues. And what too doo? Too get knowledge. Wee shall see othersome trot from place too place. And what too doo? Too get knowledge. All men then haue that desyze, some moze, and some lesse, and there is not so ignozant a person, which would not faine come too knowledge. Now then, seeyng wee bee all inclyned thertoo of nature: let vs learne which is the trew knowledge. In deede there are sciences which are behookefull too passe this wozld withall, and requisite it is that men should haue artes and trades, and also the liberall sciences, as they be termed. All these are good, if they bee referred too their dew endes. But yit notwithstanding wee must come too the Science of Sciences: foz that is it which will neuer fayle. For when a man shall haue trotted all the earth ouer, (about other Sciences,) what pzofyte wyll come of it? It will bee but vanitie, as I sayde afoze. Wherefoze let vs not seeke any thing out of Iesus Christ, but let vs rest wholly there, and not swarue any whit at all from him.

And heere wee see first of all, the thing that I haue touched already heeretoofoze: namely, that if wee knewe wel what our Lozd Iesus

Christ

Christ is, wee would easly giue ouer all other things, according as it is sayd in the third too the Philippians, that S. Paule counted all his former high esteemed things as losse and dung, to the end he might hold himselfe too Jesus Christ, and that he went forewarde therein all the tyme of his life, yea and did as it were hold his armes stretched out too catch it, as he himselfe protesteth. Yee see then, that the thing which wee haue too marke heere, is, that when wee once knowe that Jesus Christ, and the benefits that he bringeth vs, namely that wee may resort too God in his name with full trust: we shall no more haue our mynds so vexed with vnquietnesse, but wee shal stand fast and stedy in pure simplicitie of the Gospell. Howbeit, for the better vnderstanding hereof, let vs see how men speake of our Lord Jesus Christ. In deede they will call hym the sonne of God, and they will take hym for their Redeemer: but in the meane whyle they wyl make a doale of his offices, and part them here and there as a pray. The holy Scripture calleth him the onely Priest, because it belongeth alonly vntoo him too reconcyle vs vntoo God. And how many doo now adayes take that vppon them? Euen as many Moonks, Freers, Masse Priests, and Hipocrites as bee in the world: for they sell their prayers, as though Jesus Christ had resigned his place vnto them. And vnder pretence therof, they deuoure all the wealth of the world, and in the meane whyle Jesus Christ is thrust a great way of. Agein, it is sayd, that by the one sacrifize which he offered once for all, he hath gotten vs grace and saluation, yea euen for euer, so that his death and passion appeaseth Gods wrath, because that therby we haue full righteousnesse. But yit for all this, the Masse is brought in, as though the sacrifize that Jesus Christ offered in his owne person, were but a bare figure, and that the thing which the Papists haue inuented, were the only meane (as they say) too purchace fauour at Gods hand. For the whoremaster goes thither too pay his raunsome: so does the drunkard, the wicked swearer, the loose liuer, the piller and poller, the quareller, the glutton, the eater vp of his neighbour: all these resort too the Masse for their raunsome, and beare them selues on hand, that God is well appayd. And in the meane whyle what becommeth of the sacrifize of Jesus Christ? Tush, that must be thrust vnder foote. Agein, it is sayd, that Jesus Christ is our onely Aduocate, which maketh intercession for vs vntoo God his father. Yit notwithstanding, in the Popedome there are whole warreins and Swarmes of Patrons, which euery man

Phil. 3. b. 8.

hath

hath forged of his owne brayne. And they bee not contented alonly with the Apostles and Martirs: but they must also haue their S. Christopher, & their S. Catherin, which are right Ghosts that were neuer borne in the world: but looke whatsoeuer the diuell did put in their heads, it was receyued. Again, it is sayd, that Iesus Christ is our righteousnesse. But what for that? Yit neuertheless euery man takes vpon him too make attonement with God by his owne woorks. And thereuppon sprang the ground worke of merits and of all the rest. Again, it is sayd that Iesus Christ is our loadestarre, and the way wherby wee must come too God his father, and finally too euerlasting saluation: and yit will they needes haue whatsoeuer commeth in their owne imagination. O (say they) mee thinks this is good, and seeing I doo it of a good intent, why should not God take it in good worth? Thus they make God a pretie fellow to stoope at their appoyntment, and as a Iacke to creepe vnder their sleeue (at their pleasure.) See how proud men are, whē they once turne away from Gods pure truth vnto their own foolish inuentions, so as there is not so pure and sound a thing, which they corrupt not. What is then the cause that all things haue bin turned vpside down in Poperie? It is for that they knew not Iesus Christ for such a one as he is set forth in the Gospell, but onely haue made, I wote not what, a dead and vnnaylable thing of him, and kept no more but the bare name and titles of him.

1. Cor. 1. d. 30.

Iohn. 14. a. 6.

Then is it not ynough for vs to say, we beleeue in Iesus Christ, and that wee take him for our redeemer: but wee must also knowe to what purpose hee is sent vs of God his father, and what benefits hee hath brought vs. When wee once knowe all this: then shall wee bee filled with him. We shal not needе to go bibbling heere and there, nor to lap or licke vp muddе and stinking water one where or other, for want of meate and drink that is fit for vs. Our Lord Iesus Christ hath told vs, that wee shall fynd both meate and drinke in him, so as wee may throughly satisfye our selues both with meate and drink that is good & wholsome for the nurrishmēt of our soules. So much the more therfore behoueth it vs to go thither: & when we reade the holy scripture, let the mark that we looke at, be alwayes too know what the grace of God is which he hath shewed vs in the person of his onely sonne: and when wee once know it, wee shall haue profited very well in Gods schole, & may well cast away all other things as filth & poyson. In deede mens doctrines will haue some sauor at the first syght, for wee see how men

doo

doo alwayes follow that which Saint Paul speakes in the second too the Colossians, that is to wit, that bycause theyr dreames and dotages haue some showe of wisdome, therfore they giue themselues vntoo them. But we must vnderstand that there is no trew foode, but that which God giueth vs, and that it is his will to prouide vs of all things which he knoweth too bee needfull for vs. Will wee then bee filled without him? Thinke we, that if wee seeke too the Virgin marie, and call hir the moother of grace (after the maner of the papists, which doo commonly giue hir that title): wee shall there fynd the things that we want? Surely it is all one as if we would go seeke foode, & snatch here a bit & there a bit by morsels & gobbets. But Iesus Christ sayth, Come vnto me, & ye shal fynd all that you haue neede of: according wherunto, it is sayd, that al the treasures of wisdome & knowledge are inclozed in him. Thē if we once know the loue that God his father hath shewed vs in his person: we shal haue the fulnesse of all wisdome, we shal no moze neede too trot heere and there, wee shall no moze neede too go vp noz downe, noz farre, noz wyde: for wee shall haue wholly whatsoeuer is good and requisite for our welfare. When wee heare this, must it not needes be, that wee be as good as bewitched, if wee beleeue not God, too rest wholly vppon his sayings, without flinging abzode after that fashyon, and without making of so manie wyndlasses to trubble and tyze our selues too no purpose? And that it is which is ment in the Prophet Esay, where he sayeth, Go tread in your owne wayes: and when yee haue compassed and gone about both heauen and earth, what shall it boote yee? Then if wee bee so blynd as too stray out heere and there, and cannot keepe the way that is shewed vs, but will needs go dig pits at our own pleasure, and forsake the spring of liuing water, which God hath set before our eyes: it is good reason that wee should bee both a-hungered and athirst, & ly hoyling in our owne foolish lusts, to trot to and fro like women with chyld, which long too eate char Coales, and had leuer drink the water of some puddle, thā the water of a fayre clere spring. If wee fall too gadding in that maner after Satan, and bee e-gre of his illuzions and trumperie, and cannot content our selues with the good that our Lord setteth afore vs: must it not needes be, that we be worse than bewitched, and that the diuel hath made vs stark beasts? So then, let vs vndestand first of all, that all things which men can bring vs of their owne behalf, are but trifles or rather illuzions of Satan. And secondly, that when the scripture setteth Iesus Christ afore

Coloss. 2. d. 23.

Coloss. 2. a. 3.

Esai. 66. a. 3.

Ierem. 8. c. 13.

vs, it is not for nought told vs, that wee must rest wholly vppon him, and hold vs too him, when wee be come thither, bycause he hath the fulnesse of all goodnesse in him, and therfore wee neede not too bee haled too and fro, or too take too greate peyne in seeking the things that are needfull for vs, nor finally too wander any more abrode, but too stick wholly vntoo him, as too our perfect and soueraine blissfulnesse.

Thirdly, we must consider in Iesus Christ, the infinit grace that is brought vs, and imparted too vs by his meanes. And Saint Paule in saying heere the Loue, sendeth vs too the wellspring. For though wee knew all Gods secretes, and were priuie too the rest of his will: what were it, till we were perswaded of the loue that he beareth vs? For wee see that when any man speakes of God too the vnbeleeuers, it dooth so greeue them, that they wote not where too become, and it is but a matter of heauinesse too them, bycause they conceyue nothing but rigour in him. But when his grace and fatherly goodnesse is vttered vntoo vs, as he hath shewed it in our Lord Iesus Christ: then come we boldly vntoo him, and wee bee no more afrayd of his seate, but haue familiar accesse to it: and therin he dooth vs an inestimable good turne, such a one as surmounteth all that euer wee can wish in this world, according as S. Paule setteth vs it downe heere. And so yee see what this saying, the Loue of God, importeth. And he sayeth purposely, in Iesus Christ, bycause that without him wee could not bee beloued of God. For let Iesus Christ bee (as yee would say) let alone, and let vs put the case that wee thought vppon God, and that wee did apply all our wits theraboutes, and therwithall that wee bethought vs of our selues also: what were all this? Wee shall fynd such an incomprehensible maiestie in God, as shall swallowe vs vp lyke a deepe gulf. Agein, his Iustice is so perfect, as it wilbee much lesse possible for vs to stand before it, than for Snowe to abyde ageinst the Sunne. Now when wee come too our selues, wee must needes see a sea of all miserie before vs, that is to wit, that our senses are blynd, that wee bee vtterly vnfurnished of all vertew, that wee bee giuen too all euill, that wee bee hild downe vnder the thraldome of sin, and that nothing in vs (no not euen of the excellentest thinges that wee thinke our selues too haue) which is not lothsome before God. Therfore when we once know these twoo things, that is too wit, when we haue once conceyued a terrour of Gods maiestie, and bee drowned in despayre at the syght of our selues, then let vs afterward go seeke al the meanes

that

that can bee, and let vs call the Angels too help, and they will come neuer the neerer vs for all that. Let vs take the Hee sayntes and Shee sayntes, and by what tytle can they belong too vs? Nay rather wee bee separated from them. And again, will God who is the fountayne of all pureneſſe receyue vs, vs (I say) which are so wretched creatures? Thinke we that he will intermeddle himself with our filth and vncleanneſſe? No: but contrariwyſe he muſt needes abhorre vs. So then, it is not without cauſe that Saint Paule hauing ſpoken heere expreſly of Gods Loue, to the intent wee myght know that he dooth iuſtly hate vs, ſo long as he beholdeth vs in our owne naturall ſtate: addeth immediatly, that the ſame loue is grounded vpon the bludſhed of our Lord Jeſus Chriſt, too the end that all our ſpottes ſhould bee ſcoured away thereby, and wee bee ſo cleanzed, as wee myght not bring anye thing henſfoorth before God, which myght diſpleaſe him

And by that meanes are wee diſcharged and quit of all our dettes, bycauſe he hath yeelded perfect obedience. Lo how our ſtubbornneſſe is doone away, and ſhall neuer come too account, bycauſe he offered himſelf in ſacrifice for vs. Lo how wee be ſet free from all thraldome, bycauſe he hath ouercome both the diuell and death, and ſinne, too our benefite. Lo how wee at this day inioy his victory, and make our tryumphe of it. And ſo wee ſee briefly, how God hath loued vs in Jeſus Chriſt. Again, when we know this, we muſt vnderſtand alſo, that we muſt not make long fetches any more, ne trubble our ſelues in vayne, in flying vpward by our fond ſpeculations, or in going downeward by our fantaſticall imaginations, and in the meane whyle let Jeſus Chriſt alone, as though he were too farre of from vs. For he commeth neere vs, yea he dwelleth in vs, he will haue vs knit vntoo him, ſo as wee ſhould bee his body, and lyuely members of his owne ſubſtance. Sith it is ſo, let vs learne to hold our ſelues in ſuch wiſe vntoo him, as nothing may turne vs from him. And although we may be tempted by our owne fancies, too ſhrinke away from him: yet let vs cut of all ſuch occaſion, and get the vpper hand by fayth. And when wee haue ſo doone, let vs vnderſtand, that God will ſtill ſhewe himſelfe a louing, and kindharted father towardes vs, and that Jeſus Chriſt alſo will doo the dewtie of a ſhepherd towardes vs, if wee herken too his voyce, and reſt wholly vppon him, not doubting but that he will preſerue vs, ſo as wee ſhallbee ſafe vnder his protection, as he himſelf proteſteth, ſaying,

Iohn.7. d.37. that he will receyue all that are giuen him of God his father, and so keepe them when he hath receyued them, as none of them shall perish, but he will rayze him vp agein, at the last day.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our faultes, prayying him too make vs perceiue them moze and moze, that our miseries may driue vs to seeke the good things that he offereth vs, euen with trew singlenesse of fayth, and that we may not wander here & there, in our owne fond speculations and gazes, but abyde so settled vppon his word, as it may bee our only leaning stocke, and take such roote in our hartes, as it may not only make vs too walke in all pureneſſe before him, and too seeke his mercie in the person of his only sonne, but also make vs to liue vprightly, and indifferently one with another, and that we may so profit therin, as wee may abhorre al the abuses of the world, assuring our selues that seeing wee haue Iesus Christ for our guyde, wee cannot fayle to come thither, as he is ascended alredy in our behalf, that is too wit, too the euerlasting heritage which he hath purchased for vs, according as it is his will, that wee beeing made his fellowheires, should in the end come too the same perfection wherintoo he is gone afore vs. That it may please him too graunt this grace, not onely too vs, but also to all people. &c.

The. xxi. Sermon, which is the sixth vppon the third Chapter, and the first vppon the fourth.

20. Now vntoo him that is able too doo most abundantly aboue all things that wee aske or thinke, according too the power that vvorketh in vs,

21. Bee prayse in the Church through Iesus Christ throughout all generations for euer more. Amen.

The fourth Chapter.

1. I therefore vvhich am a prisoner in our Lord, vvarne you too vvalke

vvalke as becommeth you in the calling vvhervvith yee be called.

2. VVith all lovvelinesse and meekenesse, vvith pacience, &c.



When God hath doone vs neuer so much good, although wee feele our selues beholden vntoo him, and bound too yeelde him his dew praise: yit can wee not discharge our selues of our dewtie with a free hart, except wee hope that he will holde on still hereafter, and shewe himselfe the same too the ende, which wee haue knowen him too bee heretoofore. Now, without fayth we cannot hope, and so is it impossible that God should haue his dew praise at mens handes. Put the case wee had found Gods helpe at our neede, and whatsoeuer wee could wishe: and in the meane whyle wee thinke it was but a sodein brayd which is banished away out of hand, and that hensfooreth wee may looke for no more at his hand, and that it shalbee in vayne for vs too requyre it: it is certeyne, that wee would come no more at him, bycause wee should bee pinched and pressed with heauinesse and griefe. Therefore, that wee may holde out in praysing Gods name, wee must cupple these twoo things toogither: that is too wit, that on the one syde wee bethinke vs of the good that wee haue receyued of him, and that on the other syde wee hope still that he will alwayes bee stedfast and constant in his purpose vntoo the end, and neuer ceasse to doo vs good. And that is the order which S. Paule keepeth heere, saying, Prayse and glory be yeelded vntoo God. And how? vntoo him (sayeth he) vvhich is able too doo all things, beyond our asking, yea and beyond our thinking too. Now it is certein, that heere Saint Paule had an eye backe too that which wee haue seene before, which is, that God did then vtter the infinite riches of his goodnesse, when he vouchsafed too haue the Gospell (which is the message of saluation) published throughout the world. Neuertheleese, he quickeneth vp the faythful, to discharge themselues cheerefully, by telling them that they must not mistrust that God will withdrawe his hand, as though his shewing of himselfe liberall towardes them, had bin but for once and away. His meaning then is, that God will go through with his woorke, and therefore that

wee may giue our selues too the prayling of his name without any stop, as well in respect of the good that wee haue receyued already, as vpon beleefe that he will holde on without euer fayling vs. That is the effect of the matter which wee haue too gather vppon this streyne.

Now his saying is, Let glory bee yeelded to God in the Church: wherby he sheweth, that it is not ynough that euery of vs doo priuately acknowledge the benefites that God hath bestowed vppon him: but that wee must also ioyne toogither in that mynd. For if the body bee well at ease, surely no member will bee so addicted too it selfe, but that it will haue regard of all the rest. Now then, when as God hath made his Church too prosper, so as the number thereof is multiplyed, and it is also increaced in spirituall giftes: not onely they that haue receyued those benefites, must inforce themselues too praise God: but also all the rest of the body, for so much as it becommeth vs too bee knit togither with the holy bond, whereof S. Paule will speake heereafter. That then is the cause why he speaketh purposely of the Church: as if he should say, that seeyng God dooth so vtter his goodnesse, euery man ought too bee inflamed too glorify him, bycause that looke whatsoeuer he dooeth too our neyghbours, wee ought too take it as doone too our selues. And verily he had an eye heere too that which myght hinder the prayling of God with one trew consent. For the Iewes had alwayes a certeine disdeyne ageinst the Gentiles, bycause they thought it was meete that themselues should keepe still the birthryght, and that they had wrong, if any of those were made equall with them, which had bin vtterly shaken of afore. And likewyse the Gentyles perceyuing the Iewes too bee giuen too foolish bragging of the lawe, which had taken an end, myght haue despyzed them on the other syde. Saint Paule therefore telleth them here, that inasmuch as God had called them as brethren too the heritaunce of saluation, it became them too agree in such wise in the prayling of him, as his prayse myght sound euerywhere.

And he sayeth, Let prayze bee yelded too God, yea euen for euermore, from world too world, and by Iesus Christ. Forsomuch as Saint Paule hath treated hertoofore of the grace that serued to guyde the faythfull too the kingdome of heauen: therfore dooth he of good ryght say, that men must not only prayse God for once and away, but also that there is cause too continewe the same, not the lyfe of one man but throughout all ages. Yea and moreouer S. Paule ment to doo

vs too vnderstand, that the Churche should bee preserued for euer, and that there should alwayes remayne some seede of it in the world, so as the record of sauation should neuer bee fruteles, but there should bee some people still too bee gathered toogither, which should bee a looking glasse, wherin too behold the inestimable mercie which our God sheweth vs in our Lord Jesus Christ. So then, wee see Saynt Pauls meaning, wherby wee ought too bee assured, that although Satan practyze all that is possible, too wype away the remembering of God, and too make hauocke in the Church, as the grace of our Lord Jesus Christ may bee as good as defaced: yit will God ouercome all by his power, so as the Church shall continew still, and the death and passion of our Lord Jesus Christ shall bee auaylable, notwithstanding the crueltie of Tyrantes, and the practyzes of houshold enemyes, and of such as would ouerthrowe the whole buylding. And that also is the cause why Saynt Paule setteth vs downe the name of Jesus Christ. It is trew, that wee cannot yeeld God thankes but by that meane: for it is certeyne that wee should not bee meete too receyue one drop of good, but by the meane of our Lord Jesus Christ, bycause wee bee enemyes too God by nature. Insomuch that although he bee freeharted euen too the vnbeleeuers: yit shall the same turne too their greater condemnation, so that they bee dubble accursed, in beeing partakers of Gods blissynges: for too hym that is vncleane, all thyngs are vncleane, as sayth Saint Paule in an other place. And therefore wee can neuer giue God thankes but in the name of Jesus Christ, by whom wee receyue all good things. Howbeit, Saint Paules meanyng was too doo vs too vnderstand in this Text, that Gods once shewing of hym selfe too bee a father too all men in the person of his onely sonne, by ordeinyng hym too make the attonement, was too last for euer, and too continue world without end, insomuch that wee must assure our selues (as I sayd afore) that God will mainteyne his truth in this world, and by that meanes haue alwayes some flocke gathered vnto him, among whom his name shalbee called vppon.

Coloss. 2. c. 21.

Titus. 1. c. 15.

But let vs come now too the second part. He sheweth that it is not ynough for vs too haue knowne Gods goodnesse by experience for the tyme past: vnlesse we be strengthened in such hope by it, as we doubt not but that God will shewe himself mercifull toowards vs euer after. And that is the cause why he sayeth, Too him that is able too doo al things exceeding abundantly, abone our asking or thinking. Now

wee see heere how S. Paule warneth vs, that if God haue bled great mercifulnesse towards vs heeretoofore, wee must not doubt of his continuing of the same, bycause he is not lyke mortal men, which be fickle mynded: nother must wee bee afrayd that his fountayne will drye, when he shal haue bestowed great benefits vppon vs already. Why so? for he hath such store of them, that the more wee take to our contentation, the greater abundaunce hath he still. Wee see then the meane too dispose our selues too acknowledge the good that God hath done vs, at leastwyse too honour him for them, is too bee alwayes fully resolued and perswaded that wee shall euer fynd him a father, bycause he hath promised so too bee.

And wheras he speaketh of Gods power or myght: wee must not imagin it too bee an yole power, as the worldlings doo. They will graunt wellynough that God is almyghtie: but yit in the meane whyle they trust neuer the more in him. Too their seeming he takes his rest in heauen, or else he disposeth not things in this world, but (at starts) when he bethinks himself of them. But contrariwyse, when God speaks vntoo vs of his power, it is, too the end wee should make it our sheeld against al the distresses, hinderances, and lets, which the diuell casteth before our eyes, too make vs distrust Gods promises. Lyke as when it is sayd, that Abraham beleued that God is almightie: it was not generally and confusedly, but with an applying of Gods infinite power too the thing that had bin promised him: which was, that in his seede all the nations of the earth should bee blessed. Abraham looking vppon himself, sawe he was a man as fast decaying as myght bee: he drooped, and (as yee would say) dragged his wings after him: too bee short, he was hard at deathes doore: His wyfe had bin barrein all hir lyfe long: she was past the age of teeming anie more, insomuch that the thing which was told him by Gods own mouth, seemed vterly vnpossible. And why is it that Abraham dooth nenertheless beleeue assuredly, that God will keepe promis with him? It is, bycause he had an eye too his infinite power, which is able too ouercome all lets and hinderances. Wee see then how Abraham applyed Gods power too his owne behoof, assuring himself, that Gods truthe and his power are things inseparable. After that maner also dooth S. Paule say, that he whom he hath put in trust with his gage, is myghtie. For he sawe himself too bee a poore and frayle creature, he sawe how hee was hunted at all hands, (he sawe) that he was shaken of and despyzed,

Rom. 4. a. 3.

2. Tim. 1. c. 12.

(he

(he sawe) how the doctrine that he bare abrode, was hated and abhorred, he sawe how his lyfe hung as by a threede, and he had such a number of trubbles, as were able too ouerwhelm him, yea and finally too confound him and dispatch him quyte. And how ouercame he all this, & abode inuincible, yea & euen tryumphed ouer them, being in prison, & seing himself at deathes doore: How could he haue such victory ageinst so manie temptations and incounters? It was by knowing that God was the keper of his soule, wherupon he conceyued his infinite power, which is able too performe all that he appoynteth. Yee see then, that Saint Paule imagined not a power in the aire, but knew that God wrought so in him, as he should neuer fall but vppon his feete (as men say.) And why? For he had promis of it. Wherfore let vs learne to put this lesson as well in vre, as it is common in the scripture. The repeting therof so oft is not for nought. For wee see the frowardnesse that is in our selues, insomuch that although God haue promised too keepe vs, yit if neuer so little a blast of wynd come vppon vs, wee bee dismayed by and by. And howso? Surely if wee yeelded God the honour that hee deserueth, and acknowledge him too bee almightie (in deede:) we should boldly defye all that seemeth too bee ageinst vs. And why? For if God bee on our syde, who shalbee ageinst vs, sayeth Saint Paule? And wee see also how Dauid defyeth, both all his enemyes, and also death, saying: though I should walk in the shadowe of death, & within the graue: yit should I be safe, bycause God is my shepherd, and hathe his sheephooke too guide mee withal. And in another place he saith agein. Though I were beset round about with a million of enemyes, yit should I not shrink. And why? for God is with mee. Were wee then as well perswaded of Gods almyghtinesse, as wee confesse it with our mouth: surely wee should not bee so soone dismayd, nother should our fayth bee shaken at euery brunt. So then let vs conclude, that inasmuch as wee bee so weake, and euery thing of nothing, will scare vs out of our wits: there is nothing but hipocrisie in vs, and our confessing that God is almightie, commeth not from our hart. So much the more therfore behoueth it vs too put this lesson in vre, and too exercyze it nyght and day, that wee may taste it throughly. And that is the cause why it is so often mentioned vntoo vs, for wee take it not too bee a matter of so greate importance. But when our Lord dooth so often tell vs, that he hath al things in his hand, that he disposeth of his creatures (as he listeth himself), and that

Rom. 8. c. 30.

Psal. 22. 2. 4.

Psal. 3. 2. 7.

nothing

nothing is able too let his determination, nor the performance of the things that hee hath promised: it is too the end that wee should yeeld vntoo his promises, that which they behyght vs: that is too say, whensoeuer wee shall seeme too bee at the poynt of vndooing, and the diuell shall giue vs so whole skirmishes, as we shall see no way too escape, nor any end of our distresses: let vs think thus with our selues, who is he that hath spoken it? Who is he that hath promised too bee our defender? Is it not he that is almyghtie? Could not he with one blast blowe away all that the diuell practizeth? Though all the world were againſt vs, what could it doo, so our Lord voutsafed too maynteyne our part? After that maner must wee aduaunce Gods power aboue the whole world, that wee may rest vppon his promises. For (as I haue sayd alredye) Gods woord, and the power of bringing too passe the things conteyned therin, are things vnseparable. And wee blaspheme God, as oft as wee bee in dout and perplexitie, whether he bee able too performe his defending of vs or no. For sith he hath promised it: out of all doubt he wyll performe it, or elſe should his power bee shortened, which is impossible. And so yee see why Saint Paule hath spoken heere of Gods power. And that also is the cause why the prophets, in speaking of the succour which God hath alwayes in redinesse, too reskew the faythfull withall from death, when they bee plundged in it, haue commonly sayd, Is it not the God which hath made both heauen and earth? This should seeme too bee farre fet. For the cace is, that I am in some trubble, and haue none other refuge, but onely Gods pitying of mee, whereof I seeke too bee assured: and he telleth mee, I haue created heauen and earth. He seemeth too send mee very farre, and too make mee leape out of Gods blissing intoo the warme sunne. But Gods telling of vs that he created heauen and earth, is too doo vs too vnderstand, that it belonges too him also too rule his creatures, that he hath a care of vs as of his children, that there is not any thing aboue or beneath, which is not subiect too him, and that he turneth all things round about, & too and fro as he listeth. Sayeth he so? Then must wee out of hand apply it too our benefyte, so as wee doubt not but that his power hath such preheminence, as he is well able too roote out whatsoeuer seemeth too bee ageinst vs. And so yee see how yee must alwayes haue the sayde cheyne too tye Gods promyses, & the truth of the bringing of them too passe togither.

Esay.45. 6.18.

And S. Paule sayeth, that he can doo all things aboue our asking

king, and our thinking. Not without cause hath he inclozed heere all that belongeth too our saluation. For he that trusteth in God for one thing, will not misse too enter into debating, whether he will adde a second benefite, or a third. That therfore is the cause why S. Paule will haue vs too looke for all things at the hand of our God. And he sayeth, Aboue our asking. Trew it is that wee must not fall asleepe, when wee would bee succored and gouerned at Gods hand, or be filled with his benefites: but if wee beleeue in his woord, we must also bee moued too pray: for it is a trew proof of our fayth, when wee resort so vntoo our God. And for that cause is it sayd, that the faythfull must Psal. 55. discharge all their cares intoo his lappe. For it is the trew record of d. 23. it, when at all tymes of our neede, wee resort too him, who will haue vs too seeke all our welfare in him alone. The faythfull therfore must be diligent in praying, according as S. Paule sayeth in another text, Colos. 4. wher he exhorteth vs too prayer and supplication, and setteth downe 2. 2. this diligence also, too the intent wee should haue no slothfulnesse too plucke vs backe. But albeeit wee giue ouer all our wittes too praying vntoo God: yit notwithstanding, considering the necessities that compell vs too resort vntoo him, God must bee fayne too outgo our requestes, and too doo much more for vs than wee requyre. And for proof therof, when any (of the faythfull) feeles his owne infirmities, he will streyt wayes humble himself, and theruppon repayre vntoo God, and that not for once only, but euery minute of an houre. And afterward he will resort to him both for his body and his soule, and think thus: Alas, yit want I such a thing, I must too him agein. Lo how the faythfull doo throughly sift out the miseries and wantes wherintoo they bee subiect, therby too prouoke themselues too pray vntoo God. But doo not wee think that the diuell hath a hundred thousand wyles which wee perceyue not? And God must bee fayne too prouide for them, or else what would become of vs? For although wee feele that diuerse things doo pinch vs, yit are ther many other things that are vnknowen and hidden from vs. So then it will alwayes bee found trew, that God outgoeth all our prayers, and all our wishes. Mark that for one poynt. Therfore let vs doo what wee can, and indeuer too resort continewally vntoo God: and yit therwithall let vs bee fully perswaded, that he must bee fayne too watch ouer vs, and too bee much more charp syghted than wee, in espying what wee haue neede of, and the meanes also that are fit too compasse it to our behoof: all these things

must

must God bee fayne too looke too. And so must wee cast all our cares vppon him, as I alledged afore out of the Psalme.

Psal.55. d.23.

And soothly his adding of aboue our abilitie too thinke, is too shewe that although men bee inlyghtened by the Gospell, too distrust themselues, too walke in feare, yea, and too bee abashed at the syght of their owne wretchednesse: yit perceyue they not the hundreth part of it, but must bee fayne too referre the residew vntoo God, and too looke for more at his hand, than they can wishe. And herewithall S. Paul sheweth vs, that wee cannot passe measure, in trusting vntoo God, and in asking him the things that wee haue neede of. In deede wee must not vse a foolish libertie, too pray too God too giue vs this, or that, as our fleshly desyre prouoketh vs. For wee must referre our selues wholy vntoo him: and specially we must in praying, fyght ageinst all our owne lustes, that wee bee not too importunate in them. And in good sooth, weee see what hath befalne too such as would needes haue God too graunt all their demaundes too pleasure them withall. The chyldren of Israell were fed with flesh, and were glutted with it, till they were redye too burst: but whyle the meate was yit in their throtes, Gods wrath and vengeance fell vppon them. It had bin much better for them, that their request had bin denyed, than graunted. Therfore when wee pray, wee must not take such libertie, as too say, that God should bee subiect too our affections and desires, but wee must aske him the things that he hath promised vs, assuring our selues that hee will lyke well of our requestes. And (as I sayd afore) let vs not feare that wee shall bee too excessiue, for wee see that he will doo yit more, and so had he neede too doo. And let vs not bee afrayd too bee blamed of any presumption or malapertnesse, in assuring our selues of his promises. In deede if men warrant themselues more than Gods woord will beare them out in, or beare themselues on hand that they shall obteyne whatsoeuer they imagine in their owne brayne: all such hope shall doubtlesse bee a slope. But if wee ground our selues vpon Gods truth, which is sure and vndeceytfull: let vs hardily reache out the trust farre and wyde which wee haue in him, and let vs not doubt but he will performe it too the full, yea, and much more too, as S. Paule sheweth vs heere. Yee see then, that the summe of the things which wee haue too remember in this streyne, is, that wee must behold Gods benefites, not onely those which wee haue had experience of, but also which are seene through the whole world, that they may moue vs to praise Gods

Exod.16. c.13. & Num.11. f.31.

name,

name, and that there may bee such an agreeable melodie among all the faythfull, as they may honour God for all the benefites which he bestoweth generally vppon the whole body of his Church. And agein, that wee must hope that he will go through with all that euer he hath once begunne: and that inasmuch as wee haue already felt how mercifull he is vntoo vs, so that he hath sought vs out when wee were strayed away from him, and pulled vs out of the bottome of hell: wee must not doubt but that he will hold on still, and increace the benefites more and more which wee haue felt already in part: And furthermore that in praying vntoo him, wee must haue an eye too the great number of necessities, which moue and constreyne vs too come vntoo him, and theruppon consider, that he will doo much more for vs, than wee can wishe, and that wee bee so weake witted, and so vnskilfull, that we wote not what is meete for vs: howbeeit that he remedyeth the same twoo wayes, namely, by stirring vp vnutterable gronings in vs, as is sayde more fully in the eyght too the Romanes: and on the other syde by supplying such vnskilfulnesse, so as he tarryeth not till wee craue his succour, but preuenteth vs through his mercy, notwithstanding that wee welter in our wretchednesse, and perceiue not the tenth part of the things that wee want. Rom. 8. v. 25.

Now heervppon Saint Paule exhorteth the faythfull, too vvalke as becommeth their Calling, vvherin they bee called. This is not only too the intent they should thanke God with their mouthes, as he warned them too doo: but also too profit themselues by the spirituall gifites which they receyue, and too put them too such vse as God may bee glorifyed by them. For if wee should set foorth all Gods prayses, and in the meane whyle men could perceyue no zeale of honoring and seruing him in all our lyfe: it were but a feyning, and such a confession were but an vnhalowing of Gods name, when our lyfe were not answerable theruntoo. Not without cause therfore dooth Saint Paule adde heere, that men should walke accoyding too the calling wherintoo they bee called. And theruppon wee haue too marke, first that forasmuch as wee bee slowe, and there is euer too much sloth and coldnesse in vs: wee cannot deuyse a better way, nor which may touch vs more too the quicke, too make vs go on forewarde in the obedience of God, than too thinke vppon his infinite mercie which he hath shewed towardes vs. Accoyding wherintoo, Saint Paule in the twelfth too the Romanes, intending too win the faythfull too teachablenesse, Rom. 12. v. 1.

and

and too put their trust in God, setteth before them the mercie that they had receyued at his hand. As if he should say, that whensoeuer wee heare of the stone that ought too bee remoued, or thinke vppon the inestimable goodnesse which God hath vsed towardes vs, in that he spared not his only sonne, but gaue him for our saluation, voutsafing too haue him offered vp in sacrifize, too put away the remembrance of our offences and misdeedes: it ought too clyue our hartes asunder. Therfore in this text he setteth Gods calling of vs before our eyes. Truth it is that wee bee sufficiently bound aforehand by nature too serue and honour God: for wee haue our lyfe of him, and we liue heere at his cost: and wee see how all his creatures serue vs. That therefore is bond great ynough whensoeuer the ruling of our lyfe according too Gods will, commeth in question. But seeing he thinkes it not ynough too haue set vs in the world, and too giue vs sustenance for our bodyes, but also taketh vs too bee his owne children, too bring vs vp in his Church, which is his house, and vpon his adopting of vs behyghteth vs the inheritance of heauen, and too assure vs of it, hath giuen vs the pledge that I spake of, that is too wit, our Lord Iesus Christ: seeing wee knowe that God hath so manie wayes vttered the infinite loue that he bare vs: ought it not too inflame vs too runne vntoo him, too the end that by renouncing our selues more and more, wee may indeuer too giue our selues so vntoo him, as he may quietly haue the vse of our whole lyfe, and wee mynd none other thing than the exalting of his name? Yee see then wherat Saint Paul looked, when he sayth, that he warneth the Ephesians too walke agreeable too the vocation wherein God had set them. So then, wee haue too gather vppon this text, that to correct the slothfulnesse that is in vs, and specially to subdew the stubbornnesse that hindereth our pleasing of God in all poyntes, (for it is certeyn, that all our thoughtes, and all the disposition of our nature are inclyned vnto euill, & doo both drawe vs back and driue vs farre of from the obedience which wee ought too yeeld vntoo our maker:) (I say) too correct all this throughly, and too come vntoo God, we must learne to lift vp our senses too the infinite grace that God hath shewed vs, in making vs partakers of the spirituall goods of our Lord Iesus Christ, by voutsafing too haue vs too bee members of his bodie, and too adopt vs too bee his children and heires.

Furthermore let vs consider the end whereat he aymed, too the intent God complayne not of vs, as he doth of the Israelites by his Pro-

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phet Esay, bycause of the vnthankfulnesse which they had shewed towardes him. He sayeth, that he had taken them as his Vyneyard, or as a colthy heritage. And he telleth them, that for all his manuring of them, they had brought him foorth nothing but wyld Grapes and bitter frute. Let vs beware (say I) that God haue not iust cause too blame vs now adayes, as well as he did them. For if the people of Israell receyued excellent giftes: much more are wee bound vntoo God now adayes since the comming of our Lord Iesus Christ. For loke what he gaue too the Fathers of olde tyme in figures and shadowes: that haue wee at these dayes in truth and substance, wee bee in the ful tyme wherin it was Gods will too powre out al his benefites vppon vs too the full. Sith it is so, wee shalbee the lesse excusable, if wee bee vnthankefull, and acknowledge not the good that God hath doone vs. That is the thyng which wee haue too beare in mynde. Esay. 5. a. 4.

And moreover, let vs consider that (as sayeth Saint Peter) our Lord hath drawen vs out, and reskewed vs from the tyrannye of death, and called vs too his kingdome of lyght, too the intent that wee should blaze abrode his vertewes, and bestowe our whole lyfe in magnifying him too the vttermost: according too this present text, where it is sayd, that wee must walke according too the vocation that God hath called vs vntoo. Now this importeth a gathering and drawing of vs out by our selues, as though God ment too make a new world of vs. And in verye deede the thing whertoo the death and passion of our Lord Iesus Christ tendeth, is, that we should bee sholed out from the vnclenenesse of the world. Seeing then that wee bee as it were sorted out by our selues, and God hath dedicated vs too himselfe, intending too haue vs for his inheritance: let vs learne not too disappoynt him of his purpose. And if wee bee the children of lyght, (as he sayth in another place:) let vs walke no more in darknesse, as the vnbeleeuers doo, but let vs make the grace effectuall which wee haue receyued. That is it in effect which we haue to remember concerning the woord Vocation or Calling. Too bee short, we shalbee much more blameworthie than the sillie ignorant and blynd soules, if we indeuer not too hold our selues as it were locked vp vnder Gods hand, and vnder his guyding. Truth it is, that at this day there is no corner of the world, but it is so corrupted, as is horrible too see: insomuch that euen they that haue had no tast at all of the Gospell, but haue bin nuzzeled and 1. Pet. 2. b. 9. Ephe. 5. b. 8.

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imbrewed continually with superstition, shal not fayle to be iustly condemned at Gods hand. And as for vs, it is certeyne, that wee shall haue a much harder account too make, for that God inlyghteneth vs with his woord, and wheras other folkes stray and wander in destruction, he sheweth vs the way of saluation, calling and alluring vs daylye vntoo him. Seeing then that wee haue such a priuiledge: wee ought too bethinke our selues well, that wee quench not the lyght, by thrusting it vnderfoote, and so put away the speciall grace that was graunted vs, and which God vouchsafed too direct vntoo vs, too the end wee should bee the more prouoked too serue him.

But by the way wee must marke well how S. Paule sayeth, that this must bee doone with all submission and lowelinesse, with patience and meeknesse. Hereby he ment too expresse that it is not ynough for euery man too imploye himself too the dooing of his dewtie: but that we must also reach out our hands eche one too his neyghbour and brother, so as God may bee serued with one common consent among vs. Let vs marke well therfore (forasmuch as the residue cannot bee dispatched at this tyme) that S. Paul speakes not heere too euery man seuerally, but that he comprehendeth al the whole bodie and companie of the Churche. As if he should say, my frends, it is not ynough for euery of vs too withdrawe himself and too abstein from all euill, and too shewe himself well mynded and zealous too liue in the feare of God, and in all vprightnesse: but wee must also haue a mutuall care one of another, and bee fully resolued that it is no seruing of God, if we indeuer not by all the meanes wee can, that others may doo the lyke. And so wee see heere how it is the rule of all the faithful (first) that euery man looke too himself, and though all the world bee mad in doing euill, yit notwithstanding that he which is taught in Gods schoole, doo hold himself in awe and vnder subiection, and consider whertoo he is called: and therwithall that if there bee many of vs, and God haue shed out his grace so as he hath gotten himself a Churche, wee must to the vttermost of our power, seeke to ioyne with them whom God calleth, as well as vs, so that he which goeth formest, reache his hand too him that is next him, and say, let vs goe altogither, and one of vs incorage another, that he which goes faintly and hath infirmities in him, bee carryed for by those that go swifter, and bee borne vp also if neede bee, so as wee may all bee drawen vntoo God. And this must not onely bee doone in euery towne and village, but

but also wee must looke yit further of, and consider that they whom we knowe not are neuerthelater of the body of our Lord Iesus Christ, and therfore wee must serue them for looking glasses and examples, and confirme them so much the more too leade a godly conuersation, by shewing them the way that they may followe vs. And let vs also profite our selues, so as if wee see any other men more vertuous, zealous, and constant than wee bee, euery of vs may bee ashamed of it, and saye thus too our selues: How now? Is it meete that thou shouldest lag behynd, when other folkes marche on so fast afore, and runne so cheerefully toowards God? Yee see then that the thing in effect which wee haue too beare away heere, is that inasmuch as God hath not called vs eft one man alone, and eft another, as though he ment too sette vs a sunder, but directeth his voyce too all, and will haue it serue for a holy bond vntoo all: wee also must answer him, not onely with our mouth, but also with our whole lyfe, and there must be trewvnitie among vs, and we must indeuer to bring to passe, that God may bee purely worshipped euery where, and consider that sith wee bee called all too one inheritaunce, there ought too be a ryght brotherhood among vs, and that sith wee call vppon God as our father, it becommeth vs as his children too bee ioyned too our head, that is to wit, to our Lord Iesus Christ. And when wee bee so ioyned vntoo him, it is certayn that wee shal not bee cut of from those whom he will haue too bee of his body, nother shall the hand despyze the foote, nor the foote holde scorne of the hand: but forasmuch as wee knowe that our lyfe resteth onely in Iesus Christ, wee shal indeuer as much as wee can too vphold one another, and pray too God too strengthen vs ageinst all Satans assaults, & ageinst all that he can practize to set vs at ods, that wee may mainteyne the battell, and with inuincible constancie followe still the way which God hath shewed vs, vntill wee attayne too the heritage which he hath promised vs, and purchaced so deerly by our Lord Iesus Christ.

Now let vs cast our selues downe before the Maiestie of our good God, with acknoweledgement of our sinnes, praying him to drawe vs too trew repentaunce, so as wee may bee vtterly cast downe in our selues, too bee set vp agein too serue him, and that not for one day, but so as wee may hold out too the end, that as his grace neuer fadeth, so wee on our side may neuer ceasse too serue him, but according as he increaseth his gifts in vs, so wee also may bee more and more inflamed to

come nerer too him, and too bee throughly knit vntoo him. And so let vs all say, Almighty God heauenly father. &c.

The.xxii. Sermon, which is the second vppon the fourth Chapter.

1. Itherfore which am a prisoner in our Lord, vvarne you too vvalke as becommeth you, in the calling vvhertoo you bee called,
2. VVith all lovvelinesse and meekenesse, vvith pacience, bearing one vvith another in charitie,
3. Being diligent too keepe the vnitie of the spirit through the bond of peace.
4. Be yee one body and one spirit, euen as ye be called in hope of your calling.
5. There is (but) one Lord, one Fayth, one Baptim.

WE haue seene this morning howe Gods children ought too bee linked toogither, so as euery man may helpe his fellowe, and harten and strengthen him, and all of vs indeuer with one accord too serue God. Now for performance hereof, wee haue neede to correct the vyces that are in vs. For on the one side wee see how men are well neere all inclyned too loftinesse, selflooching, and selfweening, whereof by and by breedeth scornefulnesse. For he that couets too aduaunce himself, must needes abace his fellowes, too make himself their superiour. Then is it impossible that there should bee agreement among vs, vntill wee haue rid our selues of this pryde and ouerweening, wheruntoo wee bee too much giuen. But if wee bee once knit toogither: then will wee also bee meeke. For what is the cause that wee bee so sterne towardes our neyghbours, and that there is nothing but rigor and roughnesse with vs, but for that euery of vs coueteth too ouermayster other? That then is the cause why there is no gentlenesse among vs. And therefore

S. Paule

S. Paule hath matched meekenesse with lowelinesse: for lowelinesse is the moother of meekenesse. Last of all, he setteth downe pacience or sufferance, in bearing long with mens infirmities and vyces. For if wee will needes serche out by parcell meale whatsoeuer wee shall see to be amisse in euery man: surely we shall haue occasion to reiect both great and small: for there is not that man which is not blemished with some euill. But haue wee once abated the pryde that I spake of, and thereuppon conformed our selues too meekenesse, and gentlenesse, so as wee can fynd in our hartes too bee warned and too beare with others: and none of vs is so hindred by his infirmities, but that he can abyde too make account of other men as of his brethren: then shall the Church by that meane abyde alwayes in good plyght.

Now hereuppon S. Paule addeth, that if wee intend too keepe the vnitie of spirit, wee must liue toogither in peace. For wee know, that when any fyre of strife is kindled, euery man would haue his enemyes drowned in the bottom of hell. So soone then as wee giue the bryde too our affections, so as wee fall too spyting of this man or that man, and there groweth any hartburning or grudge ageinst vs: then followeth parttaking in the Church, too the breache of all concord. Therfore if wee desyre too bee at one (as wee needes must, if wee will be Gods children) let vs take good heede that Satan set no oddes or bariance among vs, and let vs bee quiet, and indeuer too preuent troubles where wee see any likelyhood of them. And so yee see, what we ought too obserue, if wee mynde too helpe our neyghbours, and too bryng too passe that God may bee honored among vs with one accord.

And heere wee haue too mark first of all, how Saint Paule in speaking of Lowelinesse, meekenesse, and pacience, warneth vs, that if we be not ware, and euery man bryde himself, the diuell shall alwayes haue easie accesse and entrance intoo vs, too trubble vs. And why? For as I sayd, euery of vs shall fynd the disease of ambition rooted in him, so as there is none of vs but he would fayne beare some cõtenãce of superioritie, at leastwyse till God haue layed his hand vppon him, and by his holie spirit beaten downe al pryde in him, and made him cleane. But take mee all those that followe their owne naturall sway, & surely they are euer so hygh mynded, as they wil not be conteted, except they bee exalted and much made of. Saint Paule therfore thought good too warne vs hereof, tho the end we should learne too mistryst of

that vyce, and indeuer too rid our selues of it, which thing will not bee doone very easly, for it is a hard battell. But howsoeuer the world go, wee must not giue ouer, till wee haue gotten so much aduauntage of our selues, as too knowe that there is nothing in vs why we should be esteemed, but rather that he which thinketh himself too bee excellentest of all, ought (by that tyme that he hath sifted and examined himselfe throughly,) too bee ashamed and abashed at his owne wretchednesse. And for proof therof, when we haue throughly vewed al that wee weene our selues too haue, wherwith too win vs any fauour, dignitie or reputation among men: certaynly wee shall fynd that euery whit of it is the free gift of God. Now then, so much the more neede haue wee too humble our selues, seing that God byndeth vs so vntoo him.

1.Cor.4. b.7. What hast thou (sayth S. Paul) too boast of aboue other men, and to chalendge as thine own? It is certain that God hath giuē it thee, therfore honour him for it, which thing thou canst not doo, so long as thou art puffed vp with pryde. So then, considering that al the vertues for which wee myght bee praysed, are all records of Gods goodnesse, and that he hath shewed himself a louing father towards vs, in that it hath pleased him to haue vs come neere him after that fashion: it ought too make vs cast downe our eyes, and too walk in all meeldnesse. And if wee compare our vertues with our vyces, surely wee shall fynd much more wherwith too beate downe our hornes, than wherfore too set them vp. For when a man hath cast his cards throughly: he shall perceyue that although he haue some good zele too serue God, yit dooth he but lump and halt still in that behalf, and that he hath no vertue in him, which is not blemished with some spot, so as there is alwaies one thing or other in him, too put him in mynd that he ought not too bee proud. Agein, his vyces are euer mo in nūber a great way, thā his vertues. What shall wee then doo, but be ashamed of our selues? For we doo after a sort defyle the holie things, when wee mingle our owne deformities in that wyse with the gifts of Gods spirit. And therfore he that dooth moste excell, hath cause too bee the more lowely, for that he is so much the more bound vnto God. Yee see then that they which are esteemed as peerlesse perles, and exalted as little woorse than Angels, ought alwayes too bryde themselues short, knowing that there is not so little a blemish in them, which ought not too bee taken for greenouser in them, than in such as haue not receyued so great gifts, ne be so excellent. Beside this, there are also vyces in vs euen of our

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selues (as I sayd afore): and if there bee any good in vs, God hath giuen it vs of his owne mere and freebestowed mercie. And therfore it is not for vs too presume, but wee must impute all euill to our selues. Hee then that maketh such comparison, will sone beate downe his ouerweening wherwith he was puffed vp or deceyued.

Now if the excellētest sort of al, haue not wherof to vaunt thēselues: what shall the meaner sort doo, and such as are dispyzed too the worldward, and haue nothing too set themselues out withall? They fyght ageinst nature, if they will needes vaunt themselues. Too bee short, a man shall alwayes fynd this auncient prouerb trew, that he which knoweth himself best, will esteeme himself least. But wee must passe yit further: which is, that we must understand how we be not any thing of our selues, nor can doo aught that is any thing woorth, and that the good which God hath put intoo vs, ought too serue too teach vs meekenesse. When wee once know that well, then shall wee bee throughly humbled, say I. And the trew Lowlynesse or humilitie is not too make a fayre face, or too pretend a myld countenance, as many doo, who will speake gently and louingly, and looke ruefully, and yit for all that, ceasse not too bee as full of pryd, as toades within. Too be short, humility importeth such a meekenesse, as pulleth vs downe in our selues, and suffereth vs not too aduaunce our selues for any degree of honour, nor too seeke estimation aboue our neyghbours. Now I haue told you, that wee shall neuer bee meeke, nor neuer haue any gentlenesse and myldnesse in vs, vntill wee bee brought lowe. For pryde doth euer hold scorne of all the world. And wee see also, that such as are ouerweening, and stand in their owne conceyt, beleeuing themselues too bee well woorthy, and too deserue too bee exalted aboue the common aray, doo therewithall become very straunge, insomuch that men dare scarce looke vppon them: they thrust away one, and driue away another a great way of. Therefore wee must haue learned too humble our selues, too the end wee imbrace such as are our trew brothers, specially sith wee knowe that wee haue neede too bee borne with at their handes. For behold, it is sayd of our Lord Iesus Christ, that he dooth easely let vs come vntoo him, bycause he himself was tempted, and made lyke vntoo vs, and that he beareth with our weakenesse and infirmities, bycause he hath had experience of them in himself. Now it is certeyn, that our Lord had not any vyce in him, for he is the welspring of all goodnesse. Yit notwithstanding, too the intent that wee Math. 4. 2.1.

on our syde should not sticke too resort too him familiarly, and too the end wee should bee heard of God his father for his sake, it is sayd, that
Hebr.4. d.15. he had compassion on vs, bycause he had felt what man and mans infirmities are, howbeit, without any spot of sinne, as I sayde afore. Now then, how shall wee doo, if wee haue this foolishe beliefe, that wee bee thoroughly perfit? Seeing that pryde is so rooted in our nature, how shall wee pitie such as wee see in myserie, if wee consider not first, that wee bee no better woorth than they? So then, let vs marke well, that too bee kyndharted, gentle, and freendly, all pryde must first bee beaten downe in vs.

Furthermore let vs marke also, that kinde heartednesse is the mother of pacience, and the continuall bringer foorth of that frute: and that if wee bee too sterne, it is a signe that there is crueltie in vs, and that wee be as wild beasts. And therby also we be convicted of pryde and ouerweening, & that we haue not well learned the Lesson that S. Paule coppeth vs out heere. In deede wee ought too bee greeued at the faults of our neighbours, & wee must not feede them by our flattery, as the common fashion of the wyld is. But yit must our zeale bee so measured, as we must beare with a great sort (for we our selues also haue neede too bee borne withall) and not bee hastier with other folkes, then we would that they should bee with vs, but alwayes kepe this naturall vprightnesse, of not dooing that thing to our neighbour, which wee would not haue doone too our selues, which is the summe of the Lawe and the Prophets as our Lord Iesus Christ sayeth. Yee
Mach.7. b.12. see then how our zeale ought too bee mingled with kynd hartednesse: for if it bee sauced altogither with vineger, what will come of it? There wilbee no taste or sauour in it. Therfore it must haue some oyle put vntoo it. And so there must bee some temperature in all corrections too sweeten them withal, that they bee not ouer rigorous. Too bee short, S. Paule ment too shewe vs heere, that although we ought not too bolster out any euill, but rather too be moued with Godly zeale to condemne such as deserue it: yit notwithstanding we must not reiect the weakelings, as though they were vtter reprobates or castawayes, but labour too winne them too our God, according as wee haue seene already, that that way ought too bee obserued. For there are two euill extremities: but looke whatsoeuer God hath ordeyned by his holy spirite, that will alwayes bee found too bee for enery mans welfare.

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The one of these euill customes, is, that a man cannot be wel taken with the world, except he flatter. Who so intendeth to mainteyne himself, must play the blinkard and shut his eyes, when he sees a number of things in his freends woorthy of blame. And yit in the meane while is not such silence a secret betraying? For we see, that they whom wee pretend to loue, are in the high way to destruction, and wholly hardened in their naughtinesse: and yit notwithstanding, whereas we ought to waken them, or elsse too set a looking glasse before them, that they might behold their leaudenesse, and be ashamed of it, wee winke at it. In steade of so dooing, euery of vs dooth cokes other, and cloketh the things that ought too bee sharpely rebuked: insomuch that those flatteries are no better but playsters too ease the sore, and in the meane whyle to feede the roote of it within.

The other euill extremitie, is when wee bee so rigorous, that euery little fault is ynough too make vs too storme. Sith it is so, wee shall neuer haue the spirit of meekenesse aforesayd, if wee bee not guided and gouerned by Gods spirit (as I sayd afore.) And heerby a man may see and iudge, that there is a certeyne pryde lurking within vs, wherethrough we take to much vpon our selues. To be short, there is neuer any ouer great rigour without crueltie, nor crueltie without pryde. Whosoeuer dispryzeth his neighbors, setteth to much by himself: & he that cã beare with nothing, but is so terribly sterne, that al sinnes are (in his opinion) vnpardonable: sheweth also that there is no manhood or humanitie in him. So much the more therfore doth it stand vs on hand, to beare in mynd that which S. Paule sheweth vs heere, which is, too forgiue and forbeare. Not that we should allowe mens vices (as I sayd afore) nor that they should haue leaue too doo euill without rebuking, but that wee should paciently rebuke mens faults and bee sory for them, and in so dooing of our dewtie, not forget also to beare with the frayltie and weakenesse of our neighbours, so as we shame them not, ne stryke them into such heauinesse, that they fall into dispayre, when they see there is no forbearing, nor any forgiuing at our hands. That then is the thing that wee ought to beare in mind. And it is the very cause why S. Paule addeth, that men should beare one with another in charitie or loue. As if he should say, that forasmuch as we bee brothers toogither, there should neede none other rule than that, too make vs as well kind hearted, as also pacient and louely. And for proof therof he sayeth in the thirteenth of the first Epistle

1.Cor.13. b.4. to the Corinthians, that Charitie hath these three things: First, that it is gentle and kind hearted: Secondly, that it moueth vs too be lowely and meeke, and thirdly, that it is pacient, and suffreth al things. Those are three qualities which Paule attributeth vntoo louingnesse. For Colos. 3. c.14. if wee demaund what is the rule of holy life: the Scripture telleth vs, 1. Tim. 1. a.5. that loue is the full performaunce therof, bycaule it is the bond of perfection, and the end and fulfilling of the Lawe. Lo how these Texts doo teach vs Charitie. Agein, our Lord also intending too conclude Math. 22. d.39. the doctrine of the Law, setteth downe these twoo poynts: Namely that wee should loue him with all our hart, with all our mynd, and with all our power and strength: and our neyghbours as our selues. Then if wee thinke too bee allowed of God, and charitie reigne not in vs, wee deceyue our selues. The world may like well of vs, but all our whole lyfe shall bee vtterly lothsome before God, vntill Charitie bee setled in our hartes, so as shee gouerne vs, and wee tend alwayes vntoo hir, yea and woorke all our woorkes by hir. Now then, seeing that loue is the trew perfection of the faithfull, and of all Gods children: let vs see what it importeth. For if a man brag that he hath it, and in the meane whyle haue nother lowlinesse, nor gentlenesse, nor pacience: he maketh the holy Ghost a lyer, who not without cause sheweth, what is betokened by Charitie or loue. For he hath not set downe the bare woord, and only sayd, be yee charitable: but he hath also shewed vs what is ment by it. Namely first of all, that wee must beate downe this pryde which beguyleth vs, and maketh vs dosse with our hornes ageinst God, insomuch that it were right hard for vs too bee lowely mynded towardes men, when wee cannot hold our selues meekely in obedience vnder God. Now then, let vs fyght in such wyse, as all pryde may bee corrected in vs: and therwithall inforce our selues alwayes too humilitie, that wee may bee kynd harted and fellowlyke with the faythfull: which cannot bee doone but by bearing one with another. The very heathen men had the skill too say, that if wee had the wit and discretion too see the vyces that are in our selues, we should bee pacient toward others. For why? I haue needе too bee borne withall my selfe, and if I doo not the lyke too other folkes, how partially doo I deale? This consideration alone ought too tame vs sufficiently, though there were nother Lawe nor Gospell. Wherefore in almuch as wee knowe that charitie importeth these three things: let vs learne too bee pacient, not onely when any wrong is doone vs, but also

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when wee see our neyghbours too bee weake and feeble, and not yit come too such perfection as were requisite. And though they bee not so well forward and settled in Gods woord (as wee would wishe,) yit let vs pitie them, and with all meekenesse indeuer too vse such correction towards them, as nother their vyces may bee nurrished, nor the parties themselues bee cast in despayre. Thus yee see what wee haue to mark vppon that streyne.

Now heervppon Saint Paule inferreth further, that (as I haue touched heertoofore) wee must keepe the vnitie of the spirit, or the bond of peace. For he setteth heere the vnitie of spirit, as a marke that is requisyte in the Church and flocke of God: insomuch that if wee bee at oddes among our selues, wee bee at oddes with God. And therewithall he sheweth vs the thing that wee haue seene byeefly before: which is, that if wee bee not at one among our selues, God disclaymeth vs, and telleth vs wee belong not vntoo him. This vnitie therfore is a thing that ought too bee much set by now adayes, seeing it is the meane in respect whereof wee bee acknowledged for Gods children. Trew it is that the wicked and the vnbeleeuers haue their confederacies, and are so linked one too another, as there is not a streyter allyance too bee found in the woorld. For euen their euill dooings doo bynd them one too another, as though they were fast sowed toogither, bycause they perceyue themselues too bee hampered, insomuch that he which hath conspyred in some mischeef with another naughtipacke, will bee afrayd of him, and that feare is as a bond that cannot bee broken. Howbeeit Saint Paule presupposeth heere, that the faythfull are at one in God, as he will declare anon. For this cause he sheweth them how the same vnitie may bee kept. It is (sayeth he) the bond of peace. For when a fyre is once kindled, it is not so soone quencht ageine. Wee imagin that when wee cast our selues intoo a chafe, wee can come too our selues agein by and by, and all shall bee whist and still out of hand agein. No: for the diuell dooth so set in his foote, that the stryfe and contention turneth too a deadly sting, so as men are inuenimed with it more and more, and although they shewe it not outwardly, ne cast vp their rage and froth: yit notwithstanding some hartbyting and hartburning will lurke still within, when there hath bin anie debate. And therfore (as I sayd) let vs not thinke that when anie trubble is stirred vp, it wilbee pacifyed so soone as wee would haue it. In consideration wherof Saint Paule telleth vs,

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that the Church shall perishe euery turning of a hand, through that fyre, if wee continue not in quiet, and shun all stryfe and debate.

And now he sheweth what maner of attonement or vnion it is that he hath spoken of, saying, that there is (but) one God, and one fayth, and one Baptime: that there is (but) one hope vvheruntoo vvee bee called: and that there is (but) one God and father of our Lord Iesus Christ, vvho is aboue vs all, and in vs all. It was very requisite that this should bee added, too shewe that peace shall neuer bee good nor allowed of God, but rather accursed, vnlesse it haue a good groundwoorke. For what a peace were it, if wee would now adayes linke in with the Papistes? Wee should bee fayne too forsake the pure doctrine of the Gospell, and too bend our selues against God, and too defyle our selues with all manner of filthinesse and abhomination. But it were better that the whole woorld were sunke, and we with it, than too seeke such peace. As much should wee bee fayne too doo in respect of the Turkes; for there is none of them both but he seeketh too wrappe vs in destruction, and too plucke vs away from God. Now if there bee such attonement among vs, as wee will needes inioy all that our fleshly lust craueth: what confuzion will there bee? Uerely oftentymes Gods seruantes are accuzed of conspiracie, and of spytefull malice and stubbornnesse, bycause they cannot fynd in their hartes too consent too anie wickednesse: insomuch that they which are in any authoritie and credit, would vsurp any manner of tyrannie too hinder the preaching of Gods woord, as it ought too bee, and detryze what they list of their owne brayne, so that albeeit there bee preaching still, yit shall it not bee free according too Gods woord. If Gods seruantes bee driuen too this: needes must we be troubled by Satan & his champions: and we shalbe both blamed and diffamed everywhere. For such folke will alwayes doo their office, in turning good intoo euill by their false reportes and slaunders. Howsoeuer the woorld go, no peace is commendable, but such as doo ioyne vs toogither, as God reigneth ouer vs, and wee become all one in him: for without that, it shalbee but cursednesse. And so yee see why Saint Paule calleth vs backe heere too God, and too our Lord Iesus Christ, and vntoo fayth of the Gospell and to Baptim, too shewe how we ought to agree among our selues.

Now then, wee haue heere twoo poyntes too beare in mynd. The one is, that in seeking attonement with men, wee must alwayes haue

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our eye vppon God, and when wee bee come too it, wee must bee setled in it more and more. That is a thing which wee must euer haue a care of. Now in generall it is trew, that peace is too bee desyred, and that the verye name of it is had in estimation among men. But yit for all that, wee must not so shroud our selues vnder the shadow of peace, as too separate our selues from God, that in the end wee make warre ageinst him, and he proclayme vs too bee his enemyes. And for that cause it is sayd, that wee must bee at continuall battell with the wicked. For in asmuch as they serue Satan, they wil not ceasse to fyght ageinst God and our saluation. And therfore wee must not bee cold and negligent in that behalf, but zelous in setting our selues ageinst them: insomuch that although they bee in honour and credit, yit let vs abhorre them, as it is sayd in the Psalme: let them be vntoo vs as stinking and lothsome thinges, and full of filth and vncleannesse. Though they boast neuer somuch of their greatnesse, yit let vs assure our selues, it were much better that they were drowned with all their brauerie in the bottom of hell, than that they should so exalt themselues ageinst God. Yee see then that we must esteeme the greatest men of the world, no better than Woormes, when they dare so bend their hornes ageinst God: and consequently that wee can haue no peace with them, seeing wee should bee fayne too forsake God for their pleasure. But (as I sayd afore) it were better that the world were turned vpsyde downe, than it should bee so. Now then if wee knit toogither in God, let vs followe the rule that is giuen vs heere: that is too wit, too bee so abased in our selues, as the world may perceyue by our mylonesse, that there is no more lofftinesse in vs too set vs at oddes. And lyke as kyndhartednesse bringeth pacience, so also let vs condemne mens vyces, and yit labour alwayes to drawe the parties vntoo God, and too win them vntoo him, rather than too set them of through sharpnesse.

But now let vs come too the woords that are couched heere by S. Paule. Hee sayeth, that we be one bodie and one spirit, as we bee called too one hope of our calling. First and formest he sheweth vs, vppon what condition we bee called of God: that is too wit, that there should bee such a knot among vs, as myght shewe that wee bee in very deede the bodie of our Lord Iesus Christ. For it is not ynough for vs to be cast vp togither lyke a heape of stones: but wee must bee knit toogither with a hartie good will. And lyke as it is sayd, that

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Acts 4. 32. there was but one hart and one mynd among the faythfull (in the primitiue Church:) so must the same appere among vs too at this day. Saint Paule then in telling vs that wee be one spirit, and one bodie, meaneth that wee bee made as it were all one man in Jesus Christ. For Jesus Christ can well fynd in his hart too communicate his name too all the companie of the faythfull, and that is too the ende too drawe vs the more too the sayd affection of liuing toogither in concord and brotherly loue, euen with such attonement as wee may bee brethren, that is to say, so knit toogither, as the fingers of a hand: for without that, wee can neuer shewe that wee bee desyrous too atteyne too the kingdome of heauen. That therfore is the thing which he ment by the twoo woords Bodie and Spirit.

Trew it is, that when Gods spirit gouerneth vs, he reformeth our affections in such wyse, that our mynds are knit toogither. But howsoeuer the cace stand, Saint Paul ment too declare, that all the whole bodie of the faythfull is but as one man. For it is not for any man to put foorth himself there, but wee must bee linked all toogither, euery man in his office or calling. Too be short, we must be but all as one, as shalbe declared anone more at length. Forasmuch then as there is none other too gouerne vs, but Jesus Christ: wee must needs bee made all as one man in him. And soothly wee knowe that the thing which was sayd of Adam and Eue, and of all maryed folks and their wyues, must also bee accomplished in the Church: which is, that the Churche is bone of our Lord Jesus Christs bone, and flesh of his flesh, and soo there is a mariage betwixt them. Now if we bee so knit all togither to the sonne of God: it is reason also that we should agree amõg our selues, & that one vnion should extend through al the whole bodie: for it is impossible that our Lord Jesus Christ should reigne ouer vs, & yit notwithstanding that wee should bee diuyded among our selues, seing that he is but one. Let that therfore serue for the first poynt.

Now Saint Paule too stirre vs vp the better heruntoo, telleth vs, that wee bee called vntoo an inheritance. In saying so, he sheweth that there is a much holyer attonement betweene vs, than there is betweene the (naturall) brothers of this world. For although they bee borne of one father and one moother, so as they bee but one blud: Yit notwithstanding, euery man shifts for himself anon after, and the inheritance is parted among them, so as the brethren seeme too be separated asunder, and the naturall bond that was among them before, too be

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half broken. But wee haue an inheritance that cannot be broken. A man cannot say, I haue that which belongeth too mee, I will get mee away, and I will dwell alone by my self. For what is our inheritance? It is God himselfe. And moreouer the heauenly lyfe, which is purchaced for vs by our Lord Iesus Christ, and wherintoo he himselfe is gone afore vs, too gather vs thither too him. Seeing then that wee bee all called too one selfsame inheritance, if any of vs shrink aside from his brethren, it is all one as if he gaue ouer his part in the Kingdome of heauen. But wee woulde abhorre such a blasphemie. If a man should demaund of anie of vs whether he woulde renounce his part of paradyce, it would make the heares too stand vp vppon his head, I meane euen of them that haue no feare of God at al. No dout but there are some so wicked and monstrous beasts, that they will flush out this blasphemie out of their mouth, that they renounce their saluation. But if yee ask it of a man that is well aduyzed: hee will alwayes abhorre and detest it. Yit notwithstanding, in verye deede wee go about too shet our selues out of the gate, and too barre our selues from comming in the kingdome of God, and wee wype awaye the hope of it that is giuen vs by the Gospell, when wee bee not knit toogither among our selues. Were this throughly printed in our harts: surely there would bee another maner of freendship and brotherlinesse among vs, than there is: and men should see other maner of meekenesse, meeldnesse, and pacientnesse. Now though wee haue hithertoo bin misaduyzed, yit is it much better too take warning late than neuer. Wherfore let vs lerne by this doctrine of Saint Paules, that whensoeuer wee bee prouoked too displeasure, so as wee seeme too haue some cause too reiect one, too leaue another, and too separate our selues from him or hir: we must vnderstand, that we haue all one hope of the kingdome of heauen, and that Iesus Christ who is our head, calleth vs all vntoo him, with this condition set afore vs, without which wee cannot come at him, which is, that wee must shew truely, and by our deeds, that wee make account of all such as are partakers of the Gospell with vs, as of our brethren, and as though they were our owne flesh and blud, and also that we bee so ioyned toogither, as the fingers of one hand, as I sayd afore.

And heeruppon, S. Paule going forward with the same doctrine, sayth, there is but one Lord. It is certeyne that heerby he meaneth one God, who hath soueraigne dominion ouer vs, and is our

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maister too keepe vs in vnitie, bycause he cannot abyde that we shoulu
1.Cor.12. 9.6. bee at ods. In the Twelfth Chapter of the first Epistle to the Corinthians, S. Paule sayth, that there is but one God, too shewe the seruice which wee owe vnto God, specially for graunting vs of his gifts wherwith too edifie his Churche. But his attributing of souereyntie vntoo God in this Text, is too do vs too wit, that we cannot serue God, vnlesse wee bee at vnitie among our selues. And why? For although a mortall man be variable, and chaunge his mynd from morning too night: yit will he not haue any discord in his houle: if there be any bryple, or if there ryse any strife, he cannot away with it. And
Rom.15. 9.33. what shall God doo, who is the God of peace (as he nameth himself in the Scripture) seeing he wil haue vs too gather toogither vnder him,
1.Cor.14. 9.33. and telleth vs, that he sitteth among vs, and that wee bee his houle?
Phil.4. 9.9. Thinke wee that wee can wynd him intoo our troubles, contentions, skirmishings, hurliburlies, and heats with vs? Then should he bee fayne too transfigure himself, and to chaunge his nature. But let vs not imagine that he will deny himself (as S. Paule sayeth) but he shal bee fayne too cut vs of as rotten members, and too shewe that wee belong not vntoo him, when he seeth that wee come nothing neere him. And therfore let vs resort too the sayd souereintie and dominion which God hath ouer vs, too the intent too alay all strifes and variances that Satan shal indeuer too rayze vp among vs. For if Seruants, although they be discontēted with another, & haue hartburning, grudge, or such other things among them selues, doo neuertheless bynde them selues for loue of their mayster, and agree agein among them selues: what shal we do, when as the cace concerneth the pleasing of our God? So then S. Paule declareth in effect, that when wee bee so wayward and can beare with nothing, but will fall out for euery small and light occasion: it is a token, not onely that wee dispyze men, but also that we rebell ageinst God, and are lothe to yeeld hym any subiection. Thus yee see in effect what we haue too consider vpon that saying.

Now he addeth, that there is (but) one faith, and (but) one Baptim, and (but) one God, the father of our Lord Iesus Christ. His saying that there is but one fayth, is too shew, that wee haue one common treasure, euen in this world. For he hath spoken already of the heritage which wee hope for, and which is warranted vs in heauen, though it bee not manifested too vs as yit. Now what is the pledge of the endlesse lyfe, but the Gospell? And that haue wee in common

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toogither. Seeyng it is so: then if the faythfull should forsake one anothers company, surely the Gospell should bee as good as torne in peeces. For wee must alwayes wey well this woord One, which S. Paule hath couched heere, and so often repeted, in saying, that there is but one hope of our calling. And how: Hereby he sheweth that wee go about too breake and disperse the kingdome of heauen, (as much as in vs is) when wee liue not in concord. It is sayd, that there is but one God: it is then as it were a heawing of the hope of our saluation in peeces, when wee cannot suffer God too gouerne vs, and too holde vs vnder his protection. So now, when he sayeth, that there is but one fayth: surely it is not long of vs that the Gospell is not torne in peeces and gobbets, and rent all to fitters, as they say, when we cannot agree with our brethren, nor beare with them gently and patiently, as was commaunded heeretoofore. That then is the thing whereunto God calleth vs.

Now wee ought too profit our selues by it dubble. The one way is, by abhorring all diuersities of opinions, and by looking well to our selues, that wee haue but one fayth in our hart, and but one confession in our mouth. For if the faythfull doo contrarie one another, it is certeine that they shewe sufficiently, that they haue not the Gospell on their side: at least the one part must needes erre from the truth of God. It is trew, that erewhyles it may well happen, that all of vs shall not conceyue one selfsame thing: and in that cace S. Paule shewes vs a remedie, which is, that he which is not sure that God hath reuealed the truth vntoo him, should hold himselfe in quiet, and pray God too leade him further. But yit in the meane whyle, it behoueth vs too bee fully resolued of the Articles of our fayth, and too agree so toogither in them, that if euery of vs bee demaunded seuerally, he may shew, that he holdeth none other thing, than that which is the generall beliefe of the Church. That then is the first poynt which wee haue too marke, in S. Paules telling of vs that there is but one fayth. Howbeit, this fayth is not one, bycause men haue found meanes in their brayne too vnite themselues toogither (by it:) for God must bee fayne too bryng them too it, bycause they cannot come thither, nor abyde in it one minute, except God strengthen them in his truth. Then must there needs bee an interchaungeable bond betweene fayth and the Gospell: that lyke as the Gospell (wherof God is the author) is but one, so our fayth also must bee but one. Also as touching the doctrine, it is not ynough

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for vs too confesse God altoogither with one mouth: but it must also teache vs too holde our selues so linked toogither all in one vnitie, as euery of vs doo trauell too his neyghbours benefite, and consider wherin wee may serue his turne, and apply our selues faythfully thervnto, bearing with them that are weake, honoring them that haue receyued more largely of Gods giftes than wee, and making none account of our selues, that wee may atteyne too the hyghnesse whervntoo God calleth vs, which is, that wee may bee parttakers of his glory, when wee haue so humbled our selues, and walked in this world with all lowlinesse and modestie. Thus much concerning that it is sayd in this text, that there is but one fayth.

Gala. 3. d. 23. Hervppon S. Paul telleth vs also, that there is but one Baptim. By Baptim wee put on Iesus Christe, (as he sayeth in another place) and bee ioyned vnto him, to be parttakers of his lyfe, and of all his benefytes. Now there is but one only Baptim, wherin the name of Iesus Christ is alwayes called vpon, as he is our Redeemer. Wee bee Baptized in the name of the father, as the author of our saluation: in the name of the sonne, as of him that hath performed all that belonged too our Redemption: and in the name of the holy Ghost, by whom wee bee sanctifyed, too possesse and inioy the incomprehensible benefytes that are purchaced for vs by our Lord Iesus Christ. Seeing then that God dooth so call vs too him by a visible signe: must it not needes bee that wee bee too froward, lyke wyld and mad beastes, if wee continew not in such vnitie as he commaundeth? And not without cause hath Saint Paule matched Baptim and beleef of the Gospell heere toogither. For he had respect of our rudenesse. Wee bee so dull, that wee conceyue not spirituall things, vnlesse they bee set downe agreeably too our nature. Saint Paule spake heertoofore of hope too Godward: and now bycause we perceyue not the things that are aboue the world, or doo not easly vnderstand the doctrine: he spake lykewyse of the vnion of fayth, and of the vnion of the bodie and the soule. Well (will some man say still) all this is spirituall, & passeth mans vnderstanding. Yee see then, that the things which he hath spoken heertoofore myght seeme somwhat darke, so as wee myght not fynd such sauour in them as were requisyte. But Saint Paule bringeth vs backe too the visible signe, wherby God giueth vs an incling of himself, according too the infirmitie of our flesh. For in Baptim wee see the water, which sheweth vs that wee bee washed in the blud

of

of Jesus Christ. For in asmuch as by nature wee bee all vncleane, and vtterly reiected and cursed of God: in the death and passion of our Lord Jesus Christ, wee bee reconciled vnto God his father, and by that meane are called too the glory of heauen, and renued by the power of his holy Ghost. Yee see then that wee must needes bee too dull and brutish, if wee perceyue not the thing that is so visible and open. For it is all one as if God had set vs forth an image or shape of the thing that is too hygh for vs, by reason of our frayltie. Too be short, Saint Paules intent here is not too separate Baptim and the Gospell asunder: but he hath rather added it as a visible mark, to the intent that if wee at the first hunt vnderstand not the vnitie of fayth, whereunto wee bee led by Baptim, he may doo vs too wit, that it is all one as if God had prynted the marke of adoption in our hartes, too shewe that wee bee his: for being once Baptyzed with water, wee doo all heare Jesus Christ, according as is shewed vs by that visible signe. And now that Baptim is ordeyned, shall euery man haue a Baptim of his owne by himselfe? No: but Baptim is alwayes but one. And therfore wee must haue an eye too our selues, and dedicate our selues too the one only God, and too the one only Sauiour Jesus Christ, and for performance therof we must also be well vnited togither. And by these woordes of S. Paules, wee may see playnly, that the father, the sonne, and the holy Ghost, are but one God. For if Baptim bee in such wyse one, as it serueth too bring vs too an vnitie of body and soule, that is to say, too a brotherhood that passeth all the allyances of the world: what shall it bee when wee come vnto God, of whom Baptim taketh all the power that it hath? And what is God? He is not only the father, but Jesus Christ is ioyned with him, and also the holy Ghost. So thē let vs mark, that there is truly an vnitie in the essence of God, and that although there bee distinction of persons, yit is not God separated nor deuyded in himself. And although the father bee named simply God, (as Saint Paul will speake therof hereafter;) that is in respect of the distinction and order, and for that he is the head of him which was sent too bee the mediator, bycause Jesus Christ abaced himself, and although he had eyght shape vnto God (as sayeth Saint Phil. 2. Paule) and that it had bin no robberie for him too haue shewed himself in such souerein maiestye: yit it was his will too abace himself, yea and too emptie himself vtterly. But howsoeuer it bee, yit wee see that Baptim leadeth vs ryght vnto God. And therby wee see that 2.6.

which wee haue touched heeretofore: which is, that if our peace and concord bee not grounded in God, and we gouerned by him according to his worde, and by the power of his holy spirit: there is nothing but lothlynesse in vs. But if wee bee touched too the quicke with that which is sayd vnto vs heere, that is to wit, that Iesus Christ hath linked vs too him, with condition that wee also should linke one with another: wee shall bee hild in such concord, as the diuell shall not bee able too win so much at our handes, as too separate vs from the flocke, but wee shall ouercome all temptations, and where there bee any vyces and infirmities, wee shall beare with them myldly and paciently, and continue in the holy vnion, whertoo wee be dayly exhorted by the Gospell, and by the common Baptim which wee haue receyued.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too perceyue them, as wee may mislyke more and more of them, and runne backe vntoo him with trew repentance, too obteyne such grace of him, as wee may withdrawe our selues from all defylementes: and by that meane learne too be vnabashed or vndismayed for any assaults of Satan, and bee able too ouercome them all, with all the hardnesse that he can trumpe in our way, too turne vs out of the pathe of saluation. That it may please him too graunt this grace, not onely too vs, but also to all people and nations of the earth. &c.

The. xxiii. Sermon, which is the third

vppon the fourth Chapter.

6. There is one God and father of all, vvhich is aboue all things, and through all things, and in you all:
7. But grace is giuen too euery one of vs, according too the measure of Christes gift.
8. For the vvhich thing he sayeth, VVhen he went vp on high, he led a multitude of prisoners into captiuitie, and gaue gifts vntoo men.

WE haue seene heretoofore, that God forgat not any meane that myght knit vs togither in trew concord and brotherhood. For he hath dedicated vs all too himselfe by Baptim, wherein wee put on Christ. Galat. 3. d. 27. Forasmuch as wee bee come toogither intoo the Church, lyke as wee bee called bytoo one selfsame lyfe too bee heires all togither of the kingdome of heauen: so ought we too know who is the Maister that hath authoritie ouer vs. Too bee short, God is in such wyse our father, and wee his children, as he will not haue vs too bee at discord: for otherwyse it were but a setting of trubble in his owne house and Churche. Seeyng wee bee members of our Lord Iesus Christ, it is meete that wee should link toogither in trew vnitie, or elle wee shall (as much as in vs lyeth) teare his body in peeces. Yit notwithstanding too the intent that this vnitie myght touche vs the better: S. Paule addeth now, that God beyng the father of all the faythfull, sheadeth out his power and grace vppon them, and is aboue all things, as it were too gather them intoo one. Too bee short, he so dwelleth in them by his holy spirit, that they must needes bee one body, vnlesse they will needes turne away from him. Yee see then that the reason why God is our father, is not onely that he hath once created vs, or that he hath begotten vs agein by his Gospell: but bycause he hath shed out his grace vppon vs, as I sayd, and agein, for that he is aboue all. Yee see then, that the meane wherby God linketh vs one with another, is his casting of his beames (as it were sunne beames) from heauen, so as wee must needes come toogither intoo one, sith wee know whence the things come that belong too our spirituall lyfe, namely, of Gods gift towardes vs. And this is not too scatter vs a sunder, but rather too gather vs toogither intoo one body. But the last wordes doo yit better lay open the mynd of S. Paule, namely, that God is in vs. Then if euery of vs know that God dooth him so much grace and honour, as to take him for his house too dwell in: there is no excuse for vs, if wee bee at variance and hatred, and euery man would bee separated from other, and liue too himselfe, too the vtter ouerthrow of all order which God hath set, if it were possible. Hebr. 3. 6. b.

Besyds this, Saint Paule speaketh not heere of the grace that is

common too all men: but he treateth of the Church, and sheweth that wee ought too link toogither, bycause God hath adopted vs and taken vs too bee of his household. It is trew that God hath declared sufficiently that wee haue nother strength nor liuelinesse but at his hand: and for that cause dooth Saint Paule saye, that it is hee in whom wee haue our lyfe, mouing, and being. But this is generall to all thinges.

Actes.17. f.28.

Iohn. 1. a.4.

And in that respect also is it sayd in the first of Saint Iohn, that our Lord Iesus hath bin the lyfe of men from the Creation of the world. Howbeeit forasmuch as men haue a more excellent priuilege than the brute beasts: it is sayd, that he is their lyfe and all their lyght. But heere the case concerneth the spirituall state of the Church. For whereas all Adams race is corrupted and accursed by nature: God hath holed vs out from it by vouchsafing too chooze vs, too the end too shewe that we be ioyned vnto him with a much streyter and holyer bond, thã the rest of mortall men are, which haue but their first birth. And this ioyning is spoken of in the .xvii. of Saint Iohn, where it is sayd, Holie father, sanctify thou them, as I haue sanctifyed my self for them, that they may become one in vs, as thou and I are but one. Our Lord Iesus protesteth there, that he speaketh not of the world, nor of them that are not of his retinew and heritage. He letteth those go too destruction: but he will haue the bodie of his Churhe too bee truly knit toogither. And how may that bee doone? In deede it appeereth not: wee be so set asunder here, that the nerest of vs thinks but euery man on himself. But if wee considered how God hath reformed vs by his holie spirit, and giuen vs a special lyfe: which is, that his grace should shew it self in vs, & that this holie spirit should vtter his power in vs: if we cõsidered that: then should we thinke, that although we wander here & there in this world, and euery of vs be put asunder from his neyghbours, according too the necessitie of this present lyfe: yit must not that let vs to be so ioyned vnder our Lord Iesus Christ, as none of vs bee wedded too his owne profit, nor none of vs so loue him self, as that hee should despyze his brethren, but suffer our selues too bee gathered toogither vnder the maystership of our God. And that forasmuch as he dwelleth in vs, we also must shew by our dooings, that wee bee desyrous too bee all one in the power of that grace, which he hath so spred out euerywhere. Therfore wee see here how Saint Paule exhorteth vs too help one another, too the atteynement of the perfect vnitie which

Iohn.17. d.21.

God

God hath begunne in vs alredie. And too bring that too passe, he sheweth vs, that wee bee sholed out of the world, too the intent wee should bee wholly dedicated too our God. Now I haue told you alredie, that forasmuch as God is the Creator, he must bee fayne to breath strength intoo all things bothe aboue and beneathe, according as it is sayd in the Psalme, that when he withdraweth his spirit, all things are trubbled, and finally turne intoo nothing. There is not then anie brute beaste, nor anie tree on the earth, nor anie bird in the aire, nor anie fish in the water, which hath not his being and continuance by the secret power of God, bycause he hath not only giuen them their being for once (at the first:) but also mayntayneth and vpholdeth them still. As for vs, wee haue much more (as I sayd euen now:) for wee not onely liue in this world, and inioy the benefits that God hath giuen vs heere, insomuch that wee haue eyes too receyue lyght, and eares to heare, and the fruition of all our senses: but also Gods spirit dwelleth in vs, too gather vs vntoo him, and too doo vs too vnderstand, that he hath not onely made vs mortall men, and that wee hold this present transitorie lyfe of him: but also printed his marke in vs, too take vs and auow vs for his children, and thertoo gouerneth vs him self, and is so gracious vntoo vs, as too make his owne ryghtousenesse dwell in vs, bycause there is nothing but corruption in our selues. Thus ye see, that the thing which we haue too remember in the first place, is, that forasmuch as God is come so neere vnto vs, and not only alloureth vs familiarly too him, but also voutsafeth too haue his dwelling in vs, insomuch that wee bee his temples (as I haue shewed afore) bycause he dwelleth in vs by his holie Ghoste: wee ought too seperate our selues from all the defylements of the world. Yit notwithstanding it is not ynough for euery of vs too acknowledge the grace that he hath receyued: but wee must also indeuer too gouerne our selues alwayes in such vnitie & brotherly loue, as euery of vs may help his neyghbour, too go through in the Calling that wee bee entered intoo. For wo worth him (as I sayd) which separateth himself, bycause he renounceth God by that meane. Wherfore let vs learne too offer our selues in such wise vntoo God, euery man for himselfe too bee gouerned of him, as wee may also doo the best wee can too linke our selues in one, and too gather toogither, that wee may with one common accord shewe by our dooyngs, that wee bee the trew body of our Lord Iesus Christ, and that hauing him too our head, we arne all at God, and aspyre vnto him,

Pſal.104. d.29.

Apoc.3. 2.4.

Iohn.14. c.23.

1.Cor.3. c.16.

Iohn. 7. d. 21. desyring nothing but too bee one with him, as I alledged euen now out of the text of S. Iohn.

Now too confirme the matter yit better, he sayeth, that euery of vs hath receyued grace according too the measure of Christes gift, or giuing. Wherin S. Paule sheweth vs, that God vseth a wonderfull maner too drawe vs too him: which is, by dealing foorth his giftes in such wise vntoo vs, as euery of vs hath neede too bee helped and succored of his neyghbours. For of our selues wee bee so wedded too our selues, as there is none of vs but he would be as alone, were it not that necessitie constreyneth and byndeth vs too those whom wee haue neede of. God therfore too correct the pryde and presumption that are too deepely rooted in mankynd, hath so delt foorth his giftes by certeyne measure, as euery man perceyueth well, that he is bound and beholden too him for the things he hath receyued, and that there is no such perfection in himselfe that he can forbeare other men, but that wee must bee fayne too communicate toogither, and that with such mutuall good will, as euery of vs indeuer too make the things that God hath giuen him, auaylable too the profit and furtherance of his brethren: and therwithall bee contented too borrowe of other men, and too suffer himselfe too bee helped and succored at their handes, according as hee sees himselfe too haue neede thereof. And this serueth too bring vs backe again, too the thing that wee haue seene afore, namely, that wee shall neuer haue agreement among vs, without humilitie and meekenesse. Wee see then wherat S. Paule amed. He handleth the same matter in the. xii. Chapter of the first Epistle too the Corinthians. For there he taketh the similitude of a mans body, too shewe that wee bee too farre out of our wittes, when euery of vs despyseth his neyghbours and is wedded too himselfe. How now, sayeth he? Our members or limmes haue no particular vnderstanding by themselues: the hande hath no wit too conceyue by reason what his office is: no more haue the fingers that are fastened too it, no nor yit the legges, nor the feete. Then is there not any part of the bodye that hath any priuate vnderstanding too it selfe. But yit notwithstanding, the hand dooth willingly acknowledge it selfe bound too serue all the rest of the body, so as it neuer refuseth too doo it. If there bee any ache, if there be any disease, or if there bee any other neede, alwayes the hand is walking from too syde too thother. Now vp, now downe, and is continually occupyed. The feete also, without hauing any other vnderstanding, than onely

Matth. 25. c. 27.

1. Cor. 12. b. 12.

a secret

a secret selfmouing of nature, can skill too beare vp the rest of the body, and are neuer looth too doo it or greeued at it. Lykewise the hand disdeyneth not too borrowe helpe of the other members, as knowing full well, that it is not able too mainteine it selfe alone. Lo what an interchaungable companionship there is among the members of a body. And now hath God so called vs too him, that he will haue vs too become all one in Iesus Christ, as hath bin sayd afore. Dooth it then followe, that euery of vs should bee a whole body by himselfe? No: for wee see on the contrarie part, how God hath so dealt vntoo euery man his portion, and vntoo all in generall: that it is as a bond too hold vs toogither in concord, too the intent wee should not bee puffed vp with so fond ouerweening, as too say, I haue ynough of myne owne, I passe for no body else. Gods will then is not, that euery man should bee a whole and perfect body of himself; but that one should bee as a hand, another as a finger, another as an arme, another as a leg, another as a shoulder, and another as a foote. Too bee short, God hath so disposed his giftes among vs, as wee must needes perceyue, that if euery of vs will draw alone by himselfe, he shall by and by bee as a rotten member, byeause he can haue no firme continuance in the whole body, if he will needes bee separated from the rest of the members. And what will followe of it? It must needes perishe. Euen so is it with vs. That therefore is S. Paules meaning, when he sayth, that Gods grace is giuen too euery of vs.

Then sheweth he first of all, that if wee haue any excellencie, it serueth not too make vs proud, for wee bee beholden too God for it: wee haue nothing of our owne, as wee haue seene alredie by his vsing of the same reason, to the intent that no man should presume too much of himselfe, but walke meekely and soberly, giuing all the glory vntoo God. So then, he sayth agein, that whosoeuer is most excellent, hath no cause too exalt himselfe aboue his neyghbours, for he hath nothing of his owne, but must acccknowledge that he hath all of God. And after what maner? Euen by confessing that it is his freebestowed gift. Yee see then, that for the first poynt, Saint Paule went too rid men of the byce which they bee too much inclyned too, that euery man myght beware of exalting himself. Trew it is, that there is none of vs al, but he could fynd in his hart too bee a maister ouer other men: but S. Paule sayth vnto them, yee wretches, what are yee? What is it that you can claime, too say, I haue this or that of mine owne? for yee hold all thinges of 1.Cor.4. b.7.

the mere free gift of your God. And therfore cast downe your heades euery one of you, and consider there is none but only God, which ought too haue all preheminence. As for you, yee must learne too stoope too him, and too hold your selues contented euery man with his degree, so as yee labour and indeuer too serue your neyghbours, and al the whole commonaltie or body of the Church.

Howbeeit Saint Paule addeth moreouer, that it is according too the meazure of Christ, according vntoo that which I haue declared: that is too wit, that we shal not fynd perfection in any man aliue, but euery man hath neede too bee succored, and that not only in respect of this common lyfe. Trew it is, that our Lord sheweth vs afore-hand, how it is his will too hold vs linked toogither, bycause wee would bee too fleeting too separate our selues asunder. For euery of vs cannot bee a Baker, euery of vs cannot bee a Husbandman, euery of vs cannot bee a Cutler: insomuch that there is not that man which needeth not the help of one that seemeth his inferiour, yea and a raskall in comparison of himself, nother could we liue one day in this world, without communicating toogither. Our Lord bydeth vs in this afore-hand, bycause he sees wee bee as it were harebrayned, and would hardly bee kept in vnitie. But heere he treateth of the spirituall giftes, wherby God sheweth that he is a father too vs, and holdeth vs as the household-folke of his Church. Let the perfectest man that is, examin himself and he shall fynd, that his receyuing of more than other men haue, is in such wyse, that it is by meazure. Howsoeuer the cace stand, let none of vs presume too haue all: for it must needes bee, that a man is too much blynded with pryde, if he bee of that mynd. But when wee haue our meazure, let vs consider the twoo poyntes which I haue touched afore: namely, that he which hath receyued the larger meazure, is the more streytly bound too imploy euery whit of it too the common benefyte of the Church. And moreouer that he must helpe himself by his neyghbours, and consider that he cannot forbeare them, and therfore conforme himself quietly vntoo them, and seeke no more but to be as a member of the body, that all of vs may hold on toogither too our head, desyrous that Iesus Christ may haue such preheminence ouer vs, as euery of vs may obey him, and he leade vs too God his father. And so yee see what Saint Paule ment in speaking of the sayd meazure.

Luke.7. 6.43.

Now it standeth vs on hand too marke well how he sayeth, that it

is

is in Iesus Christ, bycause it is he in whom wee be linked toogither. For (as hath bin shewed heertoofore) what is our spirituall kinred? Although it spring of God, as of the fountayne of all goodnesse: yit could it not flo we downe vntoo vs, except Iesus Christ were among vs, and that wee were gathered toogither by his meane. Accoording- Ephe. 2. ly also as wee haue seene in the first Chapter, how it is his office too b. 10. gather all things toogither (both in heauen and earth,) that were scattered asunder before. Then let vs marke, that for asmuch as God hath not giuen men such perfection, that euery one of vs can lyue of himself alone, wee must cling toogither in peace and concord: For it is certeine that God could well haue made vs perfect out of hand, so as nothing should haue wanted in vs: and that he is no nigard in inriching vs with his goods, so farre footh as he knoweth too bee for our behoof. Seeing then that there is infirmitie in vs, why dooth not God knit vs too him out of hand? Why holdeth he vs still in such weaknesse? Why giueth he vs not an Angelicall power and perfection? As I sayd afore, he will haue vs to learne too liue warely and awefully, knowing that it standeth vs on hand to haue him go through with the thing that he hath begun. And therwithall we must also liue meekly & gently one with another, and not be so proud as to despyze other men, and too draw aloofe from them, but rather consider that they may helpe vs, and that there is not so bare a person in Gods Church, which hath not receyued some thing wherwith he may bee able to doo seruis too his neyghbours. That then is the thing that wee haue seene alredye. Agein, if wee thinke that a poore sillie soule hath no learning too teach vs, and that wee can receyue nothing at his hand: let vs beware that wee doo not preiudice the grace of God. For it is certeyn, that looke how many haue anie tast and feeling of the Gospel, wee haue record, that God dwelleth in them by his holy spirite. For Rom. 12. fayth is the singular gift of God: and it is a sure token that God dwel- a. 3. leth in euery man, where wee see any feeling and knowledge of the Gospell. Also it is certein that euerye little drop of Gods grace is woorthie too bee esteemed, so as there is no cause in this beehalfe why pryde should hinder our linking toogither, or that wee should not consider that all of vs are members of one bodie. Let that serue for one poynt.

And therwithall on the other syde, let euery of vs looke well to him- Luke. 16. selfe, for wee shal yeeld account of the benefyts that God hath bestowed a. 2.

vpon

vppon vs, and the moze a man hath receyued, the moze blamed shall he bee, if he indeuer not too discharge himself of his duetie in seruing of his neyghbours, as I sayd afoze. For the end of all Gods giftes is alwayes too edifye one another, that Gods Temple may growe among vs, and bee still rered too his full perfection. And so yee see how wee ought too bestowe the spirituall giftes that wee haue receyued at Gods hand. For the same cause also it is sayd, that such as
Luke.16. b.8. know the Gospell, ought too shewe by the conuersation of their whole lyfe, that they bee the children of lyght, and not as blynd wretches that wander in darknesse. Wherfoze let vs learne to make Gods giftes auayable in such wyse, as he may bee glozifyed by them. And in that respect is mention made expzesly of meazure, too the intent wee should not alledge foz our excuce, that this man oz that man gaue vs no good example. For when it standeth vppon commendation, then euery of vs beares hymself on hand, and would perswade all the wozld too belecue, that he is very excellent. And yit in the meane whyle wee consider not, that God hath bound vs dubble, in voutsafing too shewe so large bountifulnesse toowardes vs, as too set vs in hygher degree than our neyghbours. Therfoze let vs bethinke vs better of it, both generally and particularly, than wee haue doone. Generally, foz that wee haue the Gospell freely preached heere among vs, and foz that wee ought vniuersally too bee as a burning Cressel, too shew the way
Iohn.5. E.35. of saluation. And particularly, by discharging euery man his owne duetie, that wee giue no cause of stumbling too our neyghbours, but rather indeuer too drawe them too vs, which are aloofe from God and his truth, and also take peyne too confirme and put fozeward them whom God hath set alredie in a good trade, and in the ryght way. But alas: Men discharge them selues ill of that. For accozding as any man hath the excellenter giftes, so will he needes ouermaister all others, and bee woozshipped as an Idoll: and so in the meane whyle the vnion is broken, in manner of all handes. And yit foz all that, (as I sayd afoze) it is impossible that we should linke toogither in brotherly concozd, but by conformming our selues too such as are of the Church, as too our owne members. Without that, it is impossible foz vs too bee truely linked in one, and yit yee shall see that euery man couets too bee had in estimation. Agein, when it commeth too the edifying of others, we doo cleane contrarie too that which Saint Paule telleth vs heere. For in the fourteenth and fiftenth too the

Romanes,

Romans, he sheweth that wee must deale, as if a strong man should see another man weake: so little ought he too vtter his strength too the hoozing of his neyghbour, that he ought rather too beare him vp. As who should say, that if I had a little child to lead, I should breake both his armes and his legges in running hastily with him. And if another man that is much stronger than I, would needes tyre mee, vnder colour that hee is lustyer than I, by trying his abilitie and force ageinst mee: is it meete that I should bee cast downe by him? Therfore wee must (as I sayd) haue a care too fashyon our selues in such wyse too our brethren, as the stronger sort doo not shoulder their neyghbours that are feeble and weake, nor vexe them by laboring too ouercrop thē by force: ne doo as the Prophet Ezechiell vpbraydeth, namely that such as abuse their corage & strength after that sort, are as Goats that dosse with their hornes ageinst the sillie Lambes, which haue none other intent, but too bee meeke. That is the thing which wee ought too doo, and wherfrom wee bee farre of. Rom. 14. a. 1. & 15. 2. 1. Ezech. 34. c. 21.

Also it is certein that the Citie of Geneua ought generally too bee as a burning Cressel, too giue lyght too such as are yit farre of from the Gospell. But it appereth how the world goeth with vs: I report mee too yisterdayes dealing: I must needs speake of it. For if I concealed it in the pulpet, and in the meane whyle the Countrifolke can make report of it in the stretes, yea & giue iudgment of it: were I not much to blame? Seing then that the little children can sing of it, (as they say) should I not be too rank a traytour to God & his people, if I, if I (I say) and my fellowes should play the dumb doggs? If a goldsmith should make a Crosse or a Chalice, he should bee punished, as he deserueth. If some other man doo make a thing that serueth too popish superstition, it shal not bee abidden. If a marchantman sell beads, he shall haue his punishment as he is worthie. But if a man sell Chesibles, Awbes, & all other trinkets of the masse, that shalbe suffered and borne with. Neuertheless this hath bin doone. And in whose name? Euen of them which ought too bridle others, and too punish them that had offended. And in what place? In the place which is dedicated and consecrated too God for the executing of Iustis. Yit notwithstanding, it will perchaunce bee sayd, that it was done through ouersyght: and I beeleeue it. For had the partie bin well aduysed, surely he would haue kept himself from dooing so vnlawfull and vtterly vnexcusable a deede. And therfore let vs beware, let vs (I say) beware, that we suf- Esay. 56. c. 10.

fer

ser not our selues too bee blynded after that fashyon by Satan, and so rocked asleepe, as wee consider not what is told vs here, namely that if wee haue receyued anie grace or gift at Gods hand, wee must set more store by it, and put it too such vse, as God may bee glorifyed, and his Church furthered by it: or else wee shall haue a dreadfull account too make, for giuing cause so of offence too the weake. And it had bin better that that filthie trash had bin consumed a hundred tymes with fyre, than too haue bin so brought foorth in open place, in the syght of all such as lye in wayt for vs a farre of. For of a truthe wee knowe well ynough that there are manie which watch vs, and seeke nothing but too spye some cause too speake euill of vs, not only too mocke vs for our labour, for wee bee woorthie of that: but too blaspheme Gods name. Therfore if a man haue ouershot himself once, it is good that he should bee warned of it, that he may take better heede hereafter: and that wee knowing that God hath bound vs so deeply vntoo him, by exalting vs, and by dooing vs more honour than we deserue, in voutsafing too haue vs too bee his people, and too make vs glorie of the hauing of the pure doctrine of his Gospell, we may profit our selues the better by it, and bee afrayd least if wee chaunge after that sort, and become so recheleslie as too fall too taking of leaue too doo what wee list: God shewe vs that he is able too take away the things that hee hath giuen vs, and too dispossesse vs of them when he listeth.

Now Saint Paule addeth heere the maner how God is so liberall vntoo vs in Iesus Christ, and yit notwithstanding dealeth the gifts of his holie spirit too eche man by certayne measure, & not to euery man alyke, but as he him self thinketh good. He sayeth, that this was done by our Lord Iesus Christs ascending vp intoo Heauen. For then did hee obteyne souerein dominion, and the father gaue him a name which is aboue all names, that all knees should bow before him, as it is sayd in another place. In deede our Lord Iesus Christ receyued al fulnesse of grace at his comming intoo the world, accordingly as S. John sayeth in his first Chapter, that al of vs receiue of him, to the end wee may haue our fill of the good things wherof wee were hungrie and emptie before. That was the cause then why the spirit was giuen him without measure, as it is sayd in the same text. And the faythfull, bycause they be members of the Church, haue receyued therof, and God hath giuen too euery man his portion, and according too the measure of his only sonne. But as for him, God hath not giuen him his

Phil.2. b.9.

John.1. b.14.

John.1. b.16.

spirit

spirit by measure. And why? For hee is the head, and euerye man must take his lyuelines from thence, and he therwithal haue all power ouer vs. Wherfore let vs bee contented that euery of vs hath his portion, that wee may walk in feare before God: and therwithall let vs vnderstand that the perfectnesse is in Jesus Christ, bycause Gods spirit resteth in him, and bothe greate and smal must bee fayne too repayre too him, with acknowledgment of their pouertie, too obteyne there the things that they want, and not be ashamed to receyue Christs Almesse, as they that are destitute of all good things. Furthermore, although our Lord Jesus Christ shewed himself too bee the only sonne of God whyle he was conuersant in this world, & proued the same by his wonders, miracles, and gifts: Yit notwithstanding, whē he ascended intoo heauen, he shewed himself too bee the verye partie in deede which had commission of God his father, too deale vntoo vs all things that we haue neede of. And that is the cause why it is sayd in the seuenth of Saint John, that the holie Ghoste was not yit giuen, bycause Jesus Christ was not yit glorified. It is very certeyn that our Lord wrought euen then by the power of his holie spirit. For when Saint Peter confessed him too bee the sonne of the liuing God: it was answered him, Flesh and blud hath not reueled this thing vntoo thee, but my heauenly father. Too bee short, wee knowe well that there is nothing but euill in vs, and that the good which God giueth vs, is by his holie spirit, and that all things are committed too our Lord Jesus Christ, and that it belongeth too him too deale foorth his doctrine vnto vs, according as it is told vs, that it is his office, and that the father hath giuen him speciall commission too deale his gifts vntoo vs. And in deede it is a cause also why the Prophet Esay sayth, that Gods spirit rested vppon him, namely too shewe that if wee bee separated from him, wee must needs perish as it were through drought and emptinesse. But howsoeuer the cace stand, wee must alwayes come backe too his poynt, that the holie Ghost was then powred out vppon all the faythfull, when our Lord Jesus Christ was exalted, as it is sayd in the other text. So then let vs mark, that when our Lord Jesus Christ left the world, and was receyued vp intoo his heauenly glorie: it was too the end that wee should thenforth inioy his goods so much the better. And that is also the cause why he sayd too his disciples, it is expedient for you that I go away, for if I taried still with you, the holie Ghost should not come. It is trew that our Lord Jesus Christ could well

Esay. 61. a. 1. & Luke. 4. c. 18. & Math. 3. d. 16.

Ephe. 4. b. 8.

Iohn. 7. f. 39.

Math. 16. c. 16.

Iohn. 16. 2. 7.

haue

haue giuen them his spirit whyle he was conuersant with them after a visible fashyon, as well as he did when he was gone out of the woyld. But we must not dispute of this matter after our own fancie: we must vnderstand that our Loyd Jesus was humbled foy a time, yea and vterly emptyed, as wee shall see moye at length agein hereafter: but yit was he receyued intoo his heauenly gloyy, too the intent he should haue souerein dominion, and bee so exalted, as all creatures myght stoope too him. Thus yee see how our Loyd Jesus Chyistes will was to absent himselfe from vs in his body, too the intent wee myght the better feele his pyesence thyough his dwelling in vs by his holy spirit. And that is the thing which S. Paule treateth of as now, when he sayeth, that foy the same cause, it is sayd, that he vvent vp, and gaue his gifts too men, after he had led away his enemies prisoners.

Phil. 2. a. 8.

Now this text (which is alledged out of the threescoye and eyght Psalme) sheweth, that God is verily exalted in the person of our Loyd Jesus Chyist. In deede in that song Dauid pyeacheth and singeth the pyaise of God, bycause that beyng stablished King of Israell, and bearing the figure of our Loyd Jesus Chyist, he had set vp Gods seruice in his pureneslle agein, redyessed the great number of disoyders that had bin vnder the reigne of Saule, and finally pyospered in a great soyt of victoyies, insomuch that God had vttered such grace vppon him, as it appeared plainly, that his kingdome was not the kingdome of a moytall and transitoyie man, but rather that God mynded too haue his glorie knowen there. That is Dauids pyoper meaning. Therfoye whereas he sayeth, first of all, that God is gone vp, he followeth the common manner of the speaking of the Scripture: foy inasmuch as all things had gone tootoo much too hauocke in the tyme of Saule: God seemed too haue bin asleepe. Agein, Religion was as good as beaten down: and there was such excessiue libertie of dooing euill, that a man would haue sayd, that God gouerned not that people any moye. Dauid then sheweth a woonderfull chaunge, in that he sayth, that God is gone vp: that is to say, that he shewed by effect that he had a care of his Church, that he intented too keepe it vnder his pyotection, and ment too haue his maiestie knowen there. That is one poynt. Hereuntoo he addeth, thou hast led captiuitie captiue: meaning therby, that God had subdewed his enemyes round about him, of whom there had bin a great number, which sought nothing elle but the ruine and desolation of the people. Therfoye Dauid meaneth that as soone as God went vp, by

and by he brake and bruzed the heads of his enemyes, so as they came no more too trubble his people, as who should say, they had found by experience, that all their practizes, force, and assaultes had booted them nothing at all. Theruppon he addeth, that immediatly also he receyued giftes of men: too betoken that they which had bin so ouercome, had offered tribute vntoo God, as to their souerein King. Trew it is, that this was doone in Dauids person. Neuertheless it was Gods mynd too haue his glory shyne foorth in that man, whom he had so chozen and sholed out, and whom it was his pleasure to haue anoynted of Samuell. Too bee short, wee see what Dauid ment to declare in that verse. S. Paule therefore applyeth the same too our Lord Iesus Christ, and not without cause. For looke what was figured in the person of Dauid, must bee referred too Iesus Christ, bycause he is the truth and substance of all those shadowes, and wee haue in him a much more royall performance of the thinges that are mentioned in that Psalme. S. Paule therefore abused not that text, when he appropryed it too the onely sonne of God, in saying, that he was exalted vp on high. For (as he will declare hereafter) Iesus Christ was first abaced, and afterward exalted. Yee see then, that God tooke as it were a new possession of his Souereintie, not ouer all the world, but ouer his owne people, too the end too gouerne them with their owne good wils. And afterward he tooke possession of it ouer his enemies too. For in the Psalme it is sayd, not onely that he receyued tribute and giftes, to the end that euery man should doo him homage: but also that he subdewed the rebells. For there are nother diuels nor reprobates, but they bee so beaten downe by the myghtie hand of God, as wee may well perceyue that our Lord Iesus Christ is he of whom Dauid was the figure. So then, S. Paule telleth vs heere in effect, that although our Lord Iesus Christ dwell not among vs after the manner of men, nor wee doo see him with our bodily eyes: yit must wee not therefore bee separated from him in mynd. He is gone vp too fyll all things, not with his body, but with his benefites and giftes. For how great distance so euer there bee betweene our Lord Iesus Christ and vs, as in respect of the places of heauen and earth: yit notwithstanding he ceasseth not too dwell in vs, but will haue vs also too bee all one with him, which thing he sheweth vs by the giftes which he bestoweth vpon vs, so as wee ought of duetie too bee drawen to the vnion that he hath spoken of. This then is the effect of the things which wee haue to gather

1 Sam. 15. c. 12.

Psal. 68. c. 19.

vppon

vppon this streyne, for as nowe the matter must bee broken of, but it shall bee gone through with ageín hereafter.

But howsoeuer the cace stand, let vs marke for a conclusion, that Iesus Christ is not so farre from vs now adayes, but that we may perceyue by experience, that wee bee knit vntoo him, and that he vttereth his riches too make vs parttakers of them, and that he fylleth vs with them as much as neede requyres, at leastwyse accoyding too the measure and poyrtion that hath bin spoken of. And therefore let vs labour too serue our neyghbours, let vs foresee what may doo them good, and let vs followe the order that God hath set among vs, assuring our selues that although our Lord Iesus is gone vp, yit is he not therfore so farre of from vs, that he hath forsaken and giuen ouer his Church, but that he is exalted, too the end wee should honour him by acknowledging him for our head. And seeyng we bee members of his body, wee must serue one another, and not bee so vnhappie as too barre our selues from comming too him, but rather resort euery one of vs too him, and indeuer too drawe others with vs, so as the stronger sort discoyrage not the feeble and weake, but rather strengthen them, and the lustie sort beare the faynter sort, and they that are already in good forwardnesse, lend their hand too such as come lagging after, and haue much adoo too drawe their legges after them: so as wee may al come too the perfection wherunto wee bee called.

Now let vs cast our selues downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him that we may bee so touched with them, as wee may yeelde our selues too him with trew repentance, too our further profyting and strengthening all our lyfe long, by acknowledging the miseries that are in vs: and that it may please him so too beare with vs, that in the end hauyng obteyned releasement of our sinnes, wee may bee prouoked too come vntoo him, not doubting but he wyll alwayes acknowledge vs for his children, too make vs intoy the heritage which he hath bought so deerely for vs. And so let vs all say, Almighty God heauenly father, &c.

The

The.xxiiii.Sermon,which is the fourth vppon the fourth Chapter.

7. But grace is giuen too euery of vs, according too the measure of Christes gift.
8. For the vvhich thing he sayeth, vvhen he vvent vp on hygh he led a multitude of prisoners intoo captiuitie, and gaue giftes too men.
9. Novv, that he went vp, what meaneth it, but that he first went downe intoo the lovve partes of the earth?
10. He that vvent dovvne, is the same that vvent vp aboue all the heauens, too the end to fulfill all things.

I Began this morning too expound the text of the Psalme alledged heere by S. Paul, Psal.68. d.19. shewing that all the things which are spoken there, agree too the person of the onely sonne of God. For although he say oftentymes by way of similitude, that God goeth vp, when he sheweth himselfe iudge of the world, and defender of his Church: yit notwithstanding inasmuch as when our Lord Jesus Christ was come downe, he was abaced as one that was beneath all men, and afterward was exalted by the power of God his father: therin we see most fully, how God voutsafed too bee abaced, for a tyme in the person of his sonne, and too bee in a state despyzed before men, and afterward would bee crowned agein with glory and honour, as the Apostle sayeth of him in the Epistle too the Hebrewes: and that is the cause why S. Paule sayth here, Hebr.2. b.7. that it behoued him first too descend, too bee so exalted. But before wee goo any further, wee must marke that heere S. Paule hath chaunged the word. For wheras Dauid sayeth, that God Receyued giftes and presentes, that is too say, tribute and homage of those whom he had subdewed too his maiestie: S. Paule in stead thereof sayeth, that he gaue. And so this is not rehearced as it lyeth in the Psalme: but the Apostle ment too shew that the tryumph which our Lord Jesus Christ made when he rose from death, surmounted all Dauids victories, and Psal.8. b.6.

all that euer had bin doone in shadowes and figures vnder the lawe. For it is much more too giue than too take. Also wheras it is sayd in the Psalme, that God receyued: that was not for himself, nor too his owne vse: for wee knowe he hath no neede of any thing: but his receyuing was too inriche his Churche. And that is the cause why it is sayd, that the women which neuer stepped out of their doores, shall haue their part of the pray or bootie. There therfore Dauid sheweth that God was not glorifyed for any profit or aduauntage that he pretended on his owne behalfe, accordingly as it is sayd that he is contented with his owne perfection, for he can nother increace nor diminishe: but all redounded too the welfare of his Church. For Gods shewing of himselfe too bee riche, is not by keeping of his treasures vnder dubble lockes (as men say:) but by setting them foorth for all commers, at leastwyse if wee seeke them with trew fayth. And forasmuch as his riches diminish not, nor yit his liberalitie which he vseth towardes vs: thereby wee knowe that he passeth all the men in the world. Then if wee will defyne in one woord how God is riche: it is in beyng liberall vntoo vs, vsing bountifulnesse, and by allurring vs too him too succour vs in all our needes and wantes, according too this saying of his by his Prophet, Come all yee that are thirstie, and drinke your fyll: yee shall haue your fyll, not onely of water, but also of wyne and mylk. Too bee short, he sheweth that they can want nothing, which wayt vppon him, and put their trust in him. Therfore it is sayd in the Psalme, that all shall haue their part of the spoyle, not onely the men of warre, (for they myght hap too boast that they had gotten the whole pray by their owne manhood and pollicie) but that the women which neuer stird out of the house, and which did nothing but spin vppon their distaues, shall haue part of the bootie, as though they had gotten the victory. Hereby (I say) he sheweth, that Gods receyuing of tributes and taxes of such as he had subdewed too his dominion, was not too increace himselfe withall, but too make vs parttakers of all the benefytes that belong too our saluation. And herewithall let vs marke well, how it is alledged, that when God giueth vs his giftes, it is not to the intent that wee myght father any thing vppon our owne vertue or prowesse: but that wee should thinke our selues beholden too his mere free goodnesse for all things. And so must all things bee referred too his glory. For the more that he bestoweth vppon vs, the more ought wee too bee forward and ready too confesse how much wee bee bound vntoo him. But the

Psal. 16. a. 2.

a. Mac. 8 f. 28.

Psal. 68 d. 13.

Esay. 55 a. 1.

Psal. 34 b. 10.

Psal. 68 d. 13.

chiefe

chiefe poynt is, that wee indeuer too make the giftes that wee haue receyued, auaylable too the common edifying of the Church: that is too say, that God may still bee moze and moze exalted, and the kingdome of our Lozd Jesus Christ increased and augmented among men. And so the condition (say I) wheruppon our Lozd distributeth too euery of vs the things that belong too him, and are his owne, and which he could keepe styll too himselfe, is, that wee should doo him homage foz them both in woozd and deede.

But now let vs come to that which Saint Paule addeth. He sayth, that it behoued Iesus Christ to descend, according also as he descended intoo the lovve partes of the earth, and that therupon he vvas exalted. Manie haue made ouer violent glozes vpon this place, saying that Jesus Christ went downe, not only, into the graue, but also euen intoo Limbo, a place fozged of their owne brayne. But Saint Paule speakes simply, namely, (as it is sayd in the second too the Philippians) that bycause Jesus Christ was abased, therfoze God his father exalted him too his ryght hand, and gaue him a souerein dominion, too the end that all knees should thenstooz the bowe befoze him. Therfoze wheras S. Paule saith, that Jesus Christ was abased, he meaneth it of his clothing of himself with our nature, wherein he became despyzed, without any dignitie, and without any reputation too the wozldward. Accozding wheruntoo it is sayd in the Psalme, that he was counted as a woozme of the earth, and not as a man, insomuch that men tooke scozne too looke vppon him (as sayeth the Prophet Esay,) and there was nothing in him that men could lyke of. Yee see then that Jesus Christ did so submit himself to all repzoch, that he was disfigured, and men did spit at him, and mocke him, and doo him all the wrongs that they could, and afterward he was exalted. And no dubt but Saint Paule hath touched the thing heere which he discourseth moze at the length in the fozealledged place: which is, that the example of the sonne of God ought too teache vs lowelinesse, and too make vs walke playnly without taking any thing vppon vs aboue other men. Foz who are wee? What is our state? When euery of vs hath sifted himself throughly, what shall he fynd in him too boast of? Wee haue many things too thanke God foz: but too take vppon vs that which is his, were a villanous trecherie. So is there nothing foz vs too doo but too cast downe our eyes. Foz behold, the sonne of God could haue shewed himself in his heauenly glozy and maiestie, so

Phil.2. a.8.

Psal.22. b.7.

Esay.53. a.2.

Marc.14 g.65.

Phil.2. a.8.

as he could haue made all the world too quake: and yit wee see that
Luk.2. a.7. being borne in a stable, he walked all his lyfe tyme as one vnknowen and vnesteemed, and in the end was pyt too death, and that not a common death, but a death that was so reprochfull, yea and cursed of Gods
Deut.21 d.25. Gal.3. b.13. owne mouth, that he was hild for accursed before God and his Angelles, too the intent that wee myght be blessed for his sake and by his meanes. Seeing then that Gods sonne was so abaced, haue not wee good cause too stoope lowe? For God requyreth not that wee should forgo anie thing of our owne, when he exhorteth vs too lowlinesse. And why? for if wee knew what wee bee, wee would stoope lowe ynough. Our head was not in lyke plyght when he came downe hither. For
Iohn.17 d.24. why? As it is sayd in the .xvii. of Saint Iohn, he possessed his diuine glorie and maiestie before the making of the world. And yit for all that, he voutsafed too abace himself in such wyze (as in the syght and opinion of men) that too outward apperance he seemed too haue vtterly giuen ouer his maiestie. It is trew that he continued styll in his perfect state, but that appeered not. And that is the cause why Saint Paule vseth the woord Figure or Shape: he appeered (sayeth he) in the shape of man. For he meaneth that our Lord Iesus Christes clothing of himself with our flesh, and his being despyzed and reiected, were no derogation at all too his diuine essence. And why? for it was but an outward shape. Then did he continue alwayes vnappayred, and yit neuertheless he was seene too bee vnder all men. Who will then refuze the same state, that wee should not bee lowly after his example? The fathers that liued vnder the Lawe perceyued alredye that it behoued them too bee fashyoned lyke vntoo the image and patterne of our Lord Iesus Christ, who was their head, and yit they had but verie darke figures. Now then, seeing that Iesus Christ sheweth
Act.14. d.22. vs the way, so as he is entered intoo the kingdome of heauen through many tribulations, and intoo lyfe by death, and is exalted on hygh after abacing lowe: what excuse shall wee haue, if wee seeing those things, bee styll puffed vp with pryde, and cannot fynd in our hartes too walke in meeknesse, considering that wee bee nothing? So then, wheras Saint Paule speaketh of the lowe places of the earth: he meaneth the humane nature which our Lord Iesus tooke vppon him for our saluation, yea euen with addition of all the things that I haue touched. For he shewed not himself as a great prince, nother vsed he anie pompe or traynes of men too make himself dread in the world:

but

but (as it is sayd in the two and fortith of Esay) he brake not the bruzed reede, he quenched not the smoking flax, nother was his voyce or crye heard in the streetes. Agein, besydes this wee see how he suffered reproche, and how he abode it paciently: when he came too his death, all men seemed too haue conspyred ageinst him. Wherfore wee must adde all these qualities too knowe how Iesus Christ descended into the lowe partes of the earth. Howbeit, if we compare his diuine maiestie with our nature, wee may well call all the earth the lowe places: & although Iesus Christ had possessed the whole world: yit had it bin nothing in comparison of his heauenly glorie. For what are they which are in hyghest state of dignitie? They doo but craule heere lyke Frogges, or (leape) lyke Gresshoppers, as sayth the Prophet Esay. No maruell than though the whole earth bee termed a lowe and bace place in respect of heauen. Howbeeit Saint Paules intent here was too note breefly, that Iesus Christ voutsafed too stoope so lowe, as too become a mocking stocke too the vnbeleeuers, yea and euen too bee condemned and esteemed as a man accursed and forsaken of God, all which things he indured for our saluation. It is good reason therfore that wee should myldly and without geynsaying receyue Gods humbling of vs, and beare in our selues the image of our Lord Iesus Christ, by being shaken of, despyzed, and mocked for our simplicitie, and that no man should take vppon him, or chalendge too himself the things that are none of his. That, is the effecte of Saynt Paules meaning.

Esay.42. a.3. Math.12. b.20. Esay.4. d.22. Gala.6. d.17.

Now he sayeth, that he is gone vp aboue all heauens. Wherin we see that the sonne of God hath not as now the lordship of this world. For Saint Paules declaring that he is aboue all the heauens, is too shewe, that the dominion which he hath, is heauenly, and diuine, and euerlasting. For the heauens themselues shall passe away, and they must needs vanish, as Iesus Christ auoweth with his owne mouth. Now if the heaues bee subiect too chaunging, and must bee doone away, too be renewed ageim: if Iesus Christ dwelt in heauen, he should bee subiect too the same state, that is too say, he should bee fraile and transitorie. Then is he aboue all the heauens in his infinite glorie, wherin there is nother chaunge nor turning about.

Iohn.18. g.36. Math.24. c.35. Mark.13. d.22. 2.Pet.3. b.13. James.1. c.13.

And theruppon he addeth, that it is too fyll all things. By this word Fyll, he meaneth that Iesus Christ is not so locked vp in anie one place, but that wee may feele him present, and that he dwelleth in vs,

and that he filleth all things. But surely that is not with his bodie as some haue grossely imagined: but it is with his power, and with his spirituall benefyts and gifts. Yit neuertheless Saint Paules intent heere is too betoken a presence of Christ, too the end that wee may knowe that we haue not lost anie thing by his absenting of himself from the earth, so as he dwelleth heere no more after a visible fashyon. And why? For he ceasseth not for all that, too execute his power euery where, and to fyll all things: insomuch that wee haue all things of him which are requisite for our saluation. That is in effect the verye meaning of S. Paule.

Wherfore let vs heere put in practize the exhortation that hath bin touched afore: which is, that wee cannot bee taken for Gods children, except wee become lyke too him that hath the ryght of the first borne. Sith it is so: let vs willingly suffer our selues too be abaced, that God may exalt vs: for by that meane did our Lord Iesus come too his glorie. Agein, let vs apply all our senses to tast throughly what the mercie of God is, in that it hath pleased him that his sonne which was his image, should bee so abaced. Let vs consider how greate the loue of our Lord Iesus Christ is, in that he vouchsafed to hide his diuine essence for a tyme, and tooke not vppon him as belonged vntoo him, but did as it were stoope downe too the syght of the world. Sith wee see this, let vs consider first of all, how precious our soules were too the sonne of God, seeing he vouchsafed too stoope so lowe for our saks, and let vs esteeme of the Gospell wherby so greate a benefyte is communicated vntoo vs, assuring our selues, that if Gods sonne had not come downe vntoo vs, there had bin no meane for vs too haue come vntoo God his father. For besyds that wee bee plundged heere in myre, and haue nothings in vs but vtter frayltie: it is certeyne, that we beare as good as a hell about vs, bycause the diuell is not without cause called the prince of this world. So then, seeing wee bee vnder the tyrannie of Satan and of sinne, how could wee mount vpward, if Iesus Christ drew vs not? But first it behoued Christ too come downe hither. And therby are wee taught to woorship our Lord Iesus Christ alwayes in the person which he hath taken of the mediatour: and wheras the vnbeleuers and vnholie folk take occasion too despyze him, bycause he was crucifyed: let vs honour him still as he deserueth. For wheras his greatnesse and maiestie were after a sort darkened for a tyme: that was too giue the greater beautie too his mercy and louing kindnesse: which

Ioh.16. b.11.

selfsame

selfsame woord S. Paule vseth when he purposeth too expresse well what earnestnesse of mynd and care God had, too raunsome vs from the dungeons of death. And so yee see in effect what we haue too consider vppon the Apostles woords, where he sayth, that Jesus Christ was so abaced.

And wheras he addeth, that he went vp aboue all the heauens: I haue told you alredye in one woord, that it is all one as if he ment too exempt him from the aray of creatures, knowing that as now hee is not subiect too any chaunge. And for the same cause is it sayd in the sixt too the Romans, that he suffered once in dying for our sinnes: but yit for all that, dyed not (for euer,) bycause he is entred into the lyfe of God, that is to say, he is made parttaker of the immortall glorie, so as wee haue iust cause to cast downe our eyes. And bycause wee conceyue not this so hygh souereintie which was giuen him, let vs honour it, seing that euen the Angels of heauen do beare vs companie therin. For it is not for nought sayd in the Psalm, that all the Angels of God worshipped him, when he shewed him self too the world: which text the Apostle also applyeth to his person in the first chapter too the Hebrews. Herewithall let vs mark, that although Jesus Christ be not shet vp in anie place certayne: yit he ceasseth not too keepe still the trew nature of his bodie. For the Papists haue imagined, that although he bee in heauen, yit he is everywhere else as well as there: yea and therwithall they haue their speculations, too shewe how it is no inconuenience at all, that God should haue his beeing aboue, and therewithall also bee beneathe heere with vs. And theruppon they imagin themselues too haue the bodie of Jesus Christ in Almbrye: by reason whereof they beare it abrode in the streates, and cause all men too woorship it: and yit in the meane whyle men knowe it is but a morsell of bread: Yis (say they), it is God. But, that is an vtter annichilating of the trwe nature of our Lord Jesus Christ. In defence therof they alledge, that if it had the propertie of a bodie, it must needs bee in one place certeine. But aboue the heaueus there is no place, (too speake after the maner of the philosophers:) & it is sayd, that Jesus Christ is there: (ergo (say they) his bodie hath not the properties of a bodie.) Yis, and wee knowe that the Angels haue no bodies, and yit are they not everywhere, for they be faine to go whether soeuer God appointeth them. Now seeing that the Angels are not tyed too any place, notwithstanding that their essence is not infinite, but comprehended with-

Rom.6. b.10.

Psal.96. b.8.

Hebr.1. 2.6.

in a certeine measure, though they haue no proportion of members: why should not Iesus Christ bee aboue all the elements of this world, yea and aboue all the heauens, and yit not ceasse too bee very man: Not that he can dye anie more, or bee subiect too anie of our passions and infirmities, as hee was heertoofore, when he listed too bee conuersant in the world: for as now he is quyte rid of all those things: but that howsoeuer the cace stand, he holdeth stil his trewe nature of man. And although he bee aboue the heauens: yit let vs assure our selues, that that distance hindereth not his preseutnesse with vs and in vs. As how: Wee must mark what hath bin touched afore. It is sayd, that he filleth all things: yea, but that is with the power of his spirit. Yee see then that the filling wherof Saint Paule speaketh, is that wee should haue our fill of the benefyts of our Lord Iesus Christ, and that when wee bee graffed intoo his bodie, and made one with him by beleef of the Gospell, then may we assure our selues that he is the fountayne which neuer dryeth, nor can neuer bee emptyed with drawing, and that in him wee haue, all varietie of good thinges, and all perfection. Now then, if Saint Paule had ment as the papists haue forged, and as is mayntayned now adayes of manie ignorant and wilfull persons, namely that Iesus Christ filleth all things with his humane nature: surely hee would not haue forgotten it: but he letteth it alone as an absurditie. Wherfore let vs mark well the the twoo sayings that are set downe heere: that is too wit, on the one syde, that Iesus Christ is gone vp aboue all the heauens, and yit notwithstanding that he ceasseth not too fyll all things. It is sayd, that he is gone vp aboue the heauens, euen to the end that we should not be tyed too this world and too our fleshly fancies, when we intend too resort too Iesus Christ: but that wee should lift vp our mynds on hygh, and seeke him there by fayth. Insomuch that when the holie scripture sayeth, that God is in heauen, it intendeth not too assigne him some peculiar place. The respect is farre differing, and altoogither vnlyke, betweene God in his spirituall essence, and Iesus Christ in respect of the bodie and humane nature which he tooke of vs. For when we speake of God, we must alwayes lay this ground, that he hath an infinite essence which filleth al things, so that heauen is as his royal throne, & the earth is his foote-stoole. Not that he hath any feete, nor any seate to sit on: but it serues to shewe that there is no distance so farre or wyde, that can conteyne the maiestie of God, which is infinite, as I sayd. That is a thing which

Ierem.23. 6.24.

Math.6. b.9.

Psal.115. 2.3.

Esay.66. 1.1.

wee

wee must beare in mynd, when God is spoken of vntoo vs. And why then is it sayd, that God is aboue al the heauens, and why dooth Saint Paul speake after the same maner here of Iesus Christ: It is bycause that wee bee dull and earthly, that if God should not tell vs that he hath his temple & palace in heauen, we would tye him too euery pyller, to euery stone, too euery waterspring, too euery tree, & (too bee short) too euery thing that wee see. Therfore too correct such vyce, our Lord sayeth too vs, mount vp, mount vp aloft: as though he lifted vs by the chimes, and sayd, wretched beasts, why seeke yee too see mee here beneathe. What intend yee too lyken mee too? Assure your selues, yee must bee conueyed vp aboue all the world, when yee think vppon me and my maiestie. Therfore yee cannot worship mee, except yee bee rapt vp aloft, and consider that I am incomprehensible. Lo how the scripture speaketh of him. And when wee say, Our father which art in heauen: it is too the intent wee should lift vp our mynds vntoo him, as he calleth vs at all houres. Not that wee must imagin as the papists doo, who think too please God with their much babling, and with their vsing of many Ceremonies, which may haue a gay glosse to the worldward: I say, wee must not think too please God so: for let vs bee sure, that that were a transfiguring of God, to make him lyke our selues: but wee must rather bethink vs, that in sted of hauing our mynds weyed downe to the world, wee must strywe to lift thē vp on hygh. And as for Iesus Christ, it is sayd, that he is aboue al the Heauens, euen in his humane nature. And how is that? Being God in respect of his essence, he is equall too his father, so as he filleth all things: but in respect that he hath put on a humane bodie, he is aboue the heauens, so as he is not in the world. And it is too fond a grosnesse too say, Why then, and are not the twoo natures so knit togither, as they cannot bee put asunder? All this is trew: but yit dooth it not followe, that they cannot bee distinguished. So long as wee remayne alyue, our soule and bodye are ioyned toogither: and yit it doth not therfore folow, that the soule is not of another nature than the bodie, or that they cannot be distinguished. Euen so is it with Iesus Christ. If a man demaund, why then? Is not our Lord Iesus Christ all whole with vs, according as he is our head and mediatour, and hath gathered vs too him in such wyse, as wee liue of his owne substance? Yis, he is with vs al whole, if wee take him in the person of the mediator. But if a man demaund, is euerye part of him among vs, which is in himself? No: nother is it Luke. ii. 2. 9.

requisite

requisite that he should anie more bee so conuersant among vs, as too bee subiect too the suffering of anie thing, but he must bee quyte and cleane exempted from all that geere. And that is the cause why the Apostle telleth vs, that he is appered once, and that henssorth we wayt for him. And so yee see what wee haue to consider vppon this saying, that Jesus Christ is exalted aboue all the heauens.

Hebr.7. d.27.

Now let vs go backe agein to the wourd syll: for therein Saint Paul sheweth vs, that the souereintie of our Lord Jesus Christ hath no boundes too bee locked vp in: but that it reacheth euen vntoo vs. Therfore (as I haue said twyce alredy) our Lord Jesus Christs filling of all things, is by his power. For he is not a King after the manner of those whom wee see in this world. They be subiect to hunger & thirst, they bee subiect too diseases and other things: so as they must haue officers at euery stones cast, or else they shal not be obeyed. They then are fayne to doo their affayres by other men, which they cannot doo by themselues, and too borrowe helpe at other folkes handes. But it is not so with Jesus Christ: for he reigneth not by force of armes, nor after the manner of worldly prynces. How then? He reygneth by his spirit, and by the meane of his wourd. And by that meanes are al things fylled with him, euen by the Gospell. Saint Paule sayth in the first too the Corinthians, that wee communicate with him. And too that end also dooth God call vs day by day, namely too make vs parttakers of his only sonne. And how may that bee, vnlesse he extende his power vntoo vs? Now truly, in this cace it standeth vs on hand to haue more than our senses can receyue. For the power of our Lord Jesus Christ caryeth with it a woonderfulnesse aboue all our vnderstandyng, as Saint Paul wyll shewe yit agein hereafter. For when he hath sayd, that Christ is the head of the Church, and as it were a husband (which is all one personne with his wyfe:) he cryeth out, It is a great misterye or secret, betweene Jesus Christ and his Church. If it bee a secret, surely than can we neuer atteyne too it by our own mother wit, nor by our owne conceytes. And therfore wheras Saint Paule sayeth, that he filleth all things: let vs assure our selues, that in sted of common reason and common opinion, wee must haue the experience of fayth, if wee intend to knowe how Jesus Christ dwelleth in vs, and too bee perswaded of it, as hath bin sayd therof alredie. Howsoeuer wee fare, let vs not thinke that anye distance can separate vs from the sonne of God. And why? For his dominion extendeth

1.Cor.2. a.9.

Ephe.5. g.35.

bygh

hygh and lowe, and therfore wee shall feele that he is in vs, and wee in him, that wee shall bee made all one toogither, yea euen too bee ioyned vnto God his father, and too be brought too the perfection that is spoken of in Sant Iohn, where he sayeth, it is expedient for you, that I go my way, for my father is greater than I. Our Lord Iesus Christes meaning there, is not too make himself inferiour too his father as in respect of his diuine essence: (for wee knowe there is but one God) but he taketh vs there, too lift vs vp accoyding too our rudenesse and infirmitie, as if he should leade vs pace by pace, and step by step, lyke litle chilldren. After that manner then dooth he ioyne vs too God his father, tyll wee bee ryghtly transformed intoo his glorye, whereof wee inioy part alredye by the Gospell. For wee see not yit but as it were through a glasse, and darkelye, as Saynt Paule sayeth in another place. That then is the thing which wee haue too beare in mynde. Iohn. 14. d. 28. 1. Cor. 13. d. 12.

Now it behoueth vs too honour well this King, which is set ouer vs by God his father, and consider that wee ought too bee his people in deede, yea and euen his owne bodie. Seeing he dooeth vs such honour, let vs looke that wee bee so much the more inflamed with the loue of him, and consider that Iesus Christ beeing exalted abone all the heauens, is also iudge of the worlde, yea euen too call vs too account, not only of our outward deedes, but also euen of all our thoughtes. And therfore let vs walke in his feare and obedience, assuring our selues, that when the Trumpet soundeth at the last day, we must all appeere before him. Psal. 2. c. 12. 1. Cor. 15. g. 52.

And further let vs consider also, that he filleth all things in such wyse, as it is to the ouerthrow of all our enemyes, and to the byrdling, or rather too the fettering of them, so as they cannot hurt vs, doo what they can. Therfore accoyding too that which is conteyned here from out of the Psalme, it is very requisite, that he should be aboue, too obteyne the vpper hand of our enemyes: for else what would become of vs? And in deede let vs consider what they myght bee able too doo, hauing infinite hostes too ouerthrow our saluation continually withall. For the diuell is not as a mortall man: he hath such force, as is terrible out of measure. What myght he doo, were it not that Iesus Christ filleth all things? yea euen too shewe that he hath power both ouer Satan, and ouer all his vpholders, insomuch that practyze they, prepare they, and turmoyle they what they can ageinst the Churche,

yit

pit shall they neuer bring their enterprize too passe, bycause Iesus Christ holdes them (at the staues end,) as it were with his foote vpon their throte. Yee see then the kingdome of our Lord Iesus Christ was giuen him, with full warrant, that wee shall euer bee defended by his strong and inuincible hand, bycause he hath taken vs intoo his perfection, euen he that is exalted aboue all the heauens. And that also is the cause why Saint Paule sayeth expresly, that all knees shall bowe before him, as well of creatures in heauen, as of creatures in earth, yea and euen of creatures vnder the earth. Now when wee heare that the Angelles stoope too our Lord Iesus Christ: let vs vnderstand, that he applyeth them too our seruice, so as they bee our keepers, and watch too defend vs ageinst Satan. And seeing that that charge is committed too them by our Lord Iesus Christ who is their head: wee ought too bee well assured of our saluation. And so yee see how wee ought too put this text in vre. Moreouer, let vs walke so vnder the obedience of our Lord Iesus Christ, as wee may feele that he fylleth vs in deede, (as I sayd afore) bycause he is aboue all things, through all things, and in all things. This was spoken of God his father, howbeeit wee knowe that Iesus Christ is the meane whereby God dwelleth in vs. Wherefore let vs bee his trew Temples, and sith that he beeing the welspring of all pureneſſe, voutsafeth vs the grace and priuiledge too dwell in vs: let vs indeuer too keepe our selues holy vntoo him both in bodie and soule. For if wee giue our selues too our owne vncleanneſſe, it is all one as if wee went about too driue away the sonne of God, who cannot bee intermedled with our corruptions and filthineſſe. Not that wee can bee cleere from all spot and blemish: but that wee must not delyght in them, but rather fyght ageinst them, and labour more and more too fashyon our selues after the pureneſſe that is in our Lord Iesus Christ. And lyke as he sanctified himself in our behalf: so also let vs bee holy, namely by the grace and power of his holy spirit, & let the same holyneſſe be consecrated by the doctrine of the gospel, as is sayd of it in another place. Now then, as touching this fylling, yee see that in somuch as wee knowe that our Lord Iesus Christ holdeth the diuelles, and all the despyzers of his maiestie fettered in subiection: wee may assure our selues, that he dwelleth verily in vs, and that the same is peculiar too vs, bycause he hath chozen vs for his Temples, and intendeth too shew that the conjunction which he hath taken vppon him with mankynd, is proper to

Phil. 2. b. 12.

Iohn. 17. c. 17.

vs

vs in respect of the humane nature, and also in respect of his spirit, bycause he maketh it too take place in vs: and not only that he is man (styll) as he was: but that there is yit more, that is too wit, that wee be bone of his bone, and flesh of his flesh: not that we bee created of his substance, but that by the power of his holy spirit he maketh the substance of his body and blud too flowe downe vntoo vs, wherwith we be fylled: insomuch that wee haue there not onely meate too eate, but also drinke too drinke, so as there is sufficient too content vs withall, condicionally that wee consider the benefites whereuntoo he allureth vs, and which he offereth vs, and will haue vs too inioy, so wee bee not letted by our owne vnbeleefe.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too touche vs more too the quicke with a trew knowledge of our selues and of our wretchednesse, that wee may bee so cast downe in our selues, as wee may resort too him with all lowelinesse, and confesse our selues too bee beholden too him for all good things, and haue none other shooteanker than our Lord Iesus Christ, sith it is he that wee bee called vntoo, but that wee may bee so clothed with him, as it may put away all our fleshly lustes and affections, which hinder our vniting vntoo God, and wee continue in the hope that is giuen vs, vntill that beyng taken out of this world, wee inioy the euerlasting rest that he hath purchaced for vs. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth. &c.

The. xxv. Sermon, which is the fifth vppon the fourth Chapter.

11. And the very same hath giuen, some Apostles, and some Prophets, and some Euangelistes, and some Shepherdes and Teachers.

12. For the reparation of the Saincles, too the vvoorke of administration, and for the edifying of the body of Christ.

Wee

WE haue seene heertoofore how our Lord Jesus Christ hath not withdrawen his power farre from vs, though he bee exalted aboue the heauens. There is a greate distance betwixt him and vs, as in respect of the absence of his body out of the world: but yit doo wee finde him alwayes present by the power of his holy spirit, and by that meanes dooth he fill all things. And now S. Paule sheweth, that this maner of filling, is too the intent that euery faythful man, should with al lowlinesse serue his owne turne, with the giftes and grace which it hath pleased our Lord too bestowe vppon those whom he hath set in his Church too gouerne it: and that on the other syde, they that haue receyued the larger measure, should not aduaunce themselues for all that, nor drawe alone by themselues, but indeuer too doo seruice too the common benefyte, saluation, and welfare of all Gods children. The summe therfore of that which S. Paule was mynded too say, is, that Jesus Christ hauing all riches in him, hath not delt therof vntoo euery of vs part and partlyke, at leastwyse so as wee should all bee throughly perfect: (for he ment it not) but that he hath distributed them by measure. And in very deede, the order which he hath set in his Church sheweth it. For all are not Prophetes, all are not Teachers, all are not Euangelistes. Then dooth it follow, that Christ intendeth too distribute his giftes by certeine measure. And theruppon wee haue too conclude, that he which presumeth of himself, and surmizeth that he hath all that is requisite: dooth foully deceyue himself twoo wayes. For there is not that man which hath receyued such perfection, but that he hath neede too profit still with his brethren. That is one poynt. Agein, he that is the excellentest of all others, is most bound too doo good with the thinges that God hath cõmitted to his charge, or to his trust as a patron. On the contrary part, the meaner and the ignorant sort, must not enuye them that go before them in lerning and wisdome, bycause it is Jesus Christes will, too haue it so, and so must it bee, seeing he will haue his Church gouerned by the meanes of men. Now then wee see wherat the Prophet aimed: namely that wee should so suffer our selues too bee filled with the spirituall giftes that belong too our saluation, as none of vs refuze too bee taught by the meanes of men. Let vs not belyke these

1. Cor. 12 b. 11.
1. Cor. 12 d. 17.

fantastical

fantasticall persons, who would haue God too send them some reuelation from heauen, and that they myght haue no neede of preaching or reading. Let vs not bee caryed away with such foolish ouerweening: but let all of vs both great and small, submit our selues soberly too the order that our Lord Jesus Christ hath set: which is, that such as haue greate skill, and are well seene in thee holy scriptures, and haue the gift of teaching, should streyne themselues too serue the whole Church as they bee bound too doo: for too that end hath God aduaunced them aboue others. And that the meaner sort and the ignorant, bee not enuious for that they see not them selues too haue lyke portion: but consider that it is ynough for them that God forgat them not, but that the dealing of his gracious giftes (after that maner,) was too their profit and saluation. It was Gods will that all things should bee made common, and that euery member of the bodie should haue his part of them, at leastwyse so the order bee alwayes kept. Iohn.15 b. 8.

Now S. Paule in saying, that our Lord Iesus Christ gaue Apostles, and Prophets, and Euangelistes, and Shepherds, and Teachers, dooth vs to vnderstand, that the preaching of the Gospell, and the meeting of men toogither too heare the holy Scripture expounded, is not a thing inuented by men: but that God hath so ordeyned it, and our Lord Jesus hath set it downe for a lawe, and wee must keepe it without breaking of it. For in good sooth, were it not set downe by the souereine authoritie of the sonne of God, men are so hygh mynded, that many of them would shake of that yoke. What haue I too doo (would euery man say) too bee taught by my fellowe? Seeyng wee haue the holy Scripture among vs, ought wee not too fetch thence whatsoeuer is meete for vs too know? Why then should any one man bee preferred before the rest of the company? Thus would there bee an horrible disorder in the Churche, so as no man would submit himselfe too bee taught. No man would bee a learner, too haue a mayster or teacher ouer him, vnlesse wee were fully perswaded and resolued, that that order was not of mans deuyce, but that it is a gouernment set downe for all the faythfull by the sonne of God, who will haue them heard, which haue the charge of teaching, as men sent by him, telling men that they despyze him, and do him wyong, and rebel ageinst him and his father, if they receyue not his doctrine with all humblenesse, and that whosoeuer will bee taken for a Christian, must also bee a chyld of the Church. And so yee see in effect what wee haue too remember, when Math.18 d. 40. Luk.10. c. 16.

S. Paule

S. Paul imputeth the hauing of Prophets, Teachers, & Shepheards, vntoo the person of Jesus Christ.

Furthermoze, too the intent wee should bee the moze gentle and tractable, and make no sticking too receyue the doctrine that hath bin preched vntoo vs, and to bee alwayes lerners in the scoole of our Lord Jesus Christ: Saint Paule telleth vs also, that when wee haue good and faythfull teachers, and others that labour too shewe vs the way of saluation: it is a signe that our Lord Jesus Christ hath not left vs, noz forgotten vs, but that he is present with vs, and watcheth foz our saluation and welfare. Therfoze let vs not suffoze that men can put them selues foozth of their owne head: foz no man can skill too speake
1.Cor.12.3. one woozde too the glozie of Jesus Christe, except it bee gyuen hym (from aboue) and that the holie Ghoste gouerne his tung. And in verydeede it is foz the same cause that it is sayd, that the holie scripture is a
Psal.119.99. wisdome which passeth all wit of man, and that the naturall man vnderstandeth no whit of it, but that God must bee fayne too reuele the
2.Cor.2.v.14. things too vs which else are too hygh and hidden from vs. Now then, when wee see the holie scripture truely expounded, and applyed ryghtly too our vse: let vs assure our selues that Gods spirit giueth vs record that he abydeth among vs. Wherfoze let vs lerne to receyue so excellent a gift, assuring our selues that it is the homage which our Lord Jesus demaundeth at our hands. And that is a cause also why the
Math.3.v.2. Gospell is called the kingdome of heauen. Foz wee beemay ryght well, that wee take not God foz our king, noz are willing too honour our Lord Jesus Christ whē he is sent vnto vs, if we suffer not our selues too bee gouerned by the meanes that he commaundeth and alloweth, which is, the preaching of the Gospell, wheruntoo wee must yeeld such obedience, as too receyue the doctrine of it without greynsaying, so that he which hath the charge of teaching acquit him self faythfully, and the residew bee not so hygh mynded, as to say, tush, I may fozbeare it well ynongh, but receyue the things willingly which are spoken too them, and suffer themselues too bee taught, foz feare least they should resist the sonne of God, that wee may continew in them all the tyme of our lyfe, as shall bee declared moze at length agein anon.

Now beesydes this, Saint Paule by the diuersitie of the offices which he setteth downe, expresseth yit better how greatly fozecasting our Lord Jesus Christ hath shewed himself foz the saluation of those that are his, in that he hath left nothing behynd, which was requisite &

conue-

conuenient too bring them too the heritage of saluation. Wee must note here concerning these offices which S. Paul rehearseth, that some of thē serued but for a tyme, as the office of Apostleship. For they were not chozen of purpose too continew too the worlds end, but only too publish abroode the doctrine of the Gospell, vntill it was receyued through the whole world (I meane in all kingdomes and Countries) though euery man shewed not himself obedient vntoo it. Then was there that speciall reason why our Lord Iesus Christ ordeyned the twelue Apostles, vntoo whom Saint Paule was ioyned afterward to preach among the Gentyles: and it was as an entering intoo the possession of his kingdome. But after that the Gospell was once authorized after that maner, the office of Apostleship ceassed. Yit notwithstanding, they had companions and helpfellowes, who were not of equall degree, but yit in commission with them, too sowe abroad the seede of saluation, and them dooth Saint Paule name Euangelists or Gospellers. According whereuntoo, wryting vntoo Timothie he sayeth, Go through diligently with the worck of an Euangelist. Those twoo Offices then serued but for that tyme. Math. 10. a 1. Gala. 2. b. 7. 2. Tim. 4. b. 5.

Now as touching the Office of Prophetes: wee haue it not so excellent now adayes (as it was then,) as men see. For God hath abated his gifites, bycause of the vnthankefulnes of the world. Not that he sheweth not him self as liberall as is requisite for our saluation: but bycause that howsoeuer the world go, wee bee vnworthie too haue his treasures so largely powred out, as they had them at the first vpspring of the Gospell: therfore dooth he giue vs but a small portion of them. Howsoeuer wee fare, the Prophetes serued too bee as it were expounders of Gods will, and had a much bygher vnderstanding in the scriptures, than the common Teachers had, whose office was too instruct.

As for the Shepeherdes which S. Paule speaketh of, they bee the Ministers of the word, which haue ordinary charge too teach in some place. As much is too bee sayd of the Teachers, as wee see by example of the Church of Antioche, in the thirteenth of the Actes. Trew it is, that none can bee a Shepeherd except he teache: but yit for al that, the Teachers haue a seueral charge by thē selues: which is, too expound the scripture, that there may be alwayes a good & sound vnderstāding of them, & that the same may haue his force, & continew in the Church, so as heresies & false opinions bud not vp, but that the fayth may abyde firme and sure aboue all things. Too that end serued the Teachers. Actes 13. a. 1.

Therfore wee see by the report of S. Luke, that the Apostles were not tyed to any one certein place, nother did Iesus Christ ordeyn thē to
Marke.16. c.15. that end. Preach yee the Gospell (sayeth he) too all creatures. And for that cause, according as occasion was giuen them, and as gappes were opened vntoo them for the preaching of the Gospell, they imployed them selues about it, and were not tyed any certein place. And why? For their commission reached further. Yee see then that the Apostles had charge too go too and fro, and had no resting place: that is too say, they had not the charge of any seuerall Church commited vntoo them, so as they myght say, heere will I abyde. As much is too bee sayd of the Euangelistes: for they went about the world too, except it were when they were called particularly too some place. After that maner had Timothie bin chozen for a tyme: howbeeit for as much as he could yll bee forborne in the office of an Euangelist, he was fayne
Tit 1. b.5. too shift his place, now one where, and now another where. Titus was alloted too the Ile of Candie. Trew it is that he was not yit altoogither settled there: but yit was he fayne to hold him to that church, howbeeit that he was remoued too and fro, according as the present opportunitie and neede requyred. And heerin wee see how these leaud folk which would peruert all order of gouerment, and seeke nothing but confuzion, doo spyte God, in saying that a man must not tary alwayes in one place, but followe the example of the Apostles. But that is a flat mocking of Iesus Christ, as wee see by this text. Yee see then how wee haue too marke, that the Apostles were as Trumpets too proclayme the Gospell euery where, and that they had Euangelistes in lyke charge with them, too beare them company. But yit in the meane whyle there were Prophetes also, which were conuersant more in one place than in another, after as it pleased God to distribute his grace. Yit neuertheless there were of them in euery Church,
1.Cor.13. a.2. according as wee see that in the Epistle too the Corinthians, that S. Paule standeth myghtyly vppon that poynt, shewing that the gift of prophesying ought too bee preferred before all other giftes, bycause it
Act.14. d.23. Tit.1. b.5.& 1.Tim.5. d.22. is more profitable, and serueth more too the edifying of the Church. As touching Shepherdes, wee see how S. Paule and his companion Barnabas ordeyned of them euery where, and also how he commaundeth Titus & Timothy to cause the churches to be so prouided, as they myght alwayes haue some Shepherd too guyde them: for otherwyse there would bee nothing but disorder. Now then sith wee see that the

choyce

choyce of Ministers and Shepherdes was made by the authoritie of Jesus Christ, and they had as it were their place appoynted them, too say, Thou must looke about thee heere, as if a man were set in a bulwarke or in some Tower to keepe it, when it were in any daũger: it becommeth euery man to keepe his place, and not to couet too gad heere and there, but too hold him selfe bound too the place where he is. This (say I) is the thing which wee haue too marke, when S. Paule speaketh of such a varietie.

Too bee short, let vs learne that our Lord Jesus knewe whatsoeuer was profitable for the welfare of his church, and that he shewed it in hauing a care that the faythfull myght not want anie thing, but that they myght haue sufficient and conuenient meanes too draw them too the kingdome of heauen. Now a dayes wee haue no more the office of Apostleship (as I told you before:) nother haue wee anie ordinarie Euangelistes: but yit for all that, God dooth neuertheless drawe vs vnto him, and giue vs all helpes that are meete for vs. In deede he chastyzeth our vnthankefulnesse, and bycause he sees his word despyzed, he giues vs the things with a wet finger (as they say,) which wee should haue more fully, if wee had such zele to them as were requisyte. Yit notwithstanding let vs not thinke our state too bee the worse, bycause wee haue none Apostles now adayes: for it were more than needeth. It was ryght necessarye, considering the confuzion and disorder of the popedome, that God should stirre vp men which were not chozen according to the order of the Church: but yit he gaue them grace, and they serued his turne. But now that there is order set both heere and elswhere where the Gospell is preached: wee must come backe too the thing before alledged, namely that when God giueth vs such Shepherdes as labour too guyde vs faythfully, and thervntoo wee haue Teachers also, which are able too maynteine the pureneese of the doctrine among vs, and too strengthen vs in the pure truth of the Gospell, and too withstand all sectes and errours: wee must vnderstande that that grace ought too bee so esteemed, wee must not grudge ageinst God. Moreouer it is very certeyne, that if the Gospell were receyued with such reuerence and earnestnesse, as it deserueth: God also would bee more bountifull on his syde. Wheras wee see now so fewe good Preachers, yea & that there stey vp a sort of dirtraubers worse than naught, and farre leauder than the Poonkes in the poppedome, which are as redie to preache Mahomets Alcoran, as

Christes Gospell, so they may keepe their liuings still: and when beſydes those, wee see also a sort of drunkardes that haue no more zeale than Swyne, but are as mastiues that barke not, ne neuer open their lipes but too confound lyght and darknesse toogither, that all things myght be put out of order: Let vs vnderstand that God executeth iust vengeance vppon the despysing of his Gospell. For let vs see a little what the humilitie and submission is which men yeeld vntoo God for all their hearing of the sound of this doctrine, and for all his setting vp of the scepter of his Gospell, to shew that he is mynded too reigne ouer vs. We see that most men could fynd in their hartes to haue no religion at al. Agein, they that make fayrest countenance, would yit full fayne that the Gospell were still but a shadowing place of Ceremonies. And howsoeuer the woꝛld go, they bee loth too beare anie poke, they cannot abyde too bee rebuked for their vyces, but they would haue a beastly licentiousnesse: condicionally that they myght doo what they list, they would bee contented that the Gospell should bee preached, as who should say, they would graunt it vntoo Iesus Christ by composition and couenant. But in the meane whyle, all is but hipocrisie, and they cannot so conceale their counterfetting, but that the woꝛld dooth well see that they bee as shameleſſe as harlots. For doubtleſſe, a man shall find moꝛe religion and feare of God in the popedome, than among those that are in the places where the Gospell is preached. But the mischeef of all mischeeues is, that a sort of these naughtipackes step vp intoo the chayꝛe of truth, of whom some are drunkardes, some whoꝛemongers, and some blaspheemers: and too bee short, there is such wickednesse among them, as is hoꝛrible to see. Sith wee knowe this, let vs cast downe our eyes, and condemne the vnthankfulnesse and rebelliousnesse that is in vs, as the cause of all the disoꝛder that wee see. But howsoeuer the woꝛld go with vs, yit if our Loꝛd bee so beneficiall too vs still, as too haue his doctrine preached too vs: therin wee haue a sure and infallible token, that he is neere at hand with vs, and that he seeketh our saluation, by calling vs vnto him, as though he spake with open mouth, and that wee sawe him personally before vs. Then can we not fayle noꝛ bee deceyued, in assuring ourselues that Iesus Christ calleth vs too him, and that he holdeth out his armes open too receyue vs, as oft as the Gospell is preached vntoo vs.

Deut. 32. c. 14. And wee neede not too seeke reuelations from heauen, noꝛ too wander abroade: for seeing that the wooꝛd is in our harte and mouth, what

would wee more: Who shall flye vp aboue the cloudes: Who shall go Rom.10.
down into the deepes: let vs assure our selues that God offereth himself b.8.
vntoo vs in the person of his only sonne, when he sendeth vs preachers
and teachers.

And herwithall let vs still haue an eye too that which I sayd afore: which is, that they too whom God giueth most of his grace, must consider that by that meanes they be the more bound to imploy them selues in the place that our Lord hath assigned them too, and whereuntoo it is his pleasure too appropriate them. He then that hath knowledge, must not exalt himself for it, but consider that he is a detter too the whole Rom.2.
bodie, and (theruppon) examin well how he may serue too the glory of b.14.
God, with the things that he hath put him in trust withall, and make
the gift which he hath receyued profitable, assuring him self that the vse Math.25.
therof is common too all men, and that although God haue committed b.20.
it too his custody, and will haue him too bee the keeper of it: yit must
he not hold it as a treasure, locked vp in a hutch: but impart it abroade
to such as want it, and haue neede of it. Herwithal also let vs keepe vs
frō enuying of those whom it is Gods will to honour after that fashion,
that there bee no spytefulnesse in vs too say, Why, and is it meete that
such a one should bee preferred before mee: For in so dooing wee spyte
God. And therfore let euery of vs knowe his owne state and degree,
and not stand in contention with our God, assuring our selues that the
thyngs which he hath ordeyned in his Churhe, are doone by vnreuocable iudgment. Wherfore let vs abhorre these madbraynes, that
would take away the order which wee see too bee grounded vppon the
authoritie of the sonne of God. There are, that thinke the preaching
of the Gospell too bee a needelesse thing, and that it serueth as it were
but for little children, and that they them selues haue the holy Ghoste
(at commaundement,) too reuele things too them from heauen euery
minute of an houre. But it is certeyne that the Diuell blyndeth
them in that ouerweening, and men knowe that he had wonne the
goale, if the meane of our saluation were abolished and taken away.
For lyke as S. Paule sayeth, that the preaching of the Gospell must 1.Cor.1.
serue too make the Church perfect, that wee may bee brought too the c.21.
kingdome of heauen: so on the contrary part, when there is no more any doctrine or Shepherd, the diuell must needes so ouermaister vs, as
wee shalbee scattered asunder, and nothing shall remayne but ruine and
destruction. Seeing then that this order is not of men, let vs learne

too submit our selues vntoo it, and let all of vs both great and small without geynsaying, suffer God too guyde vs by that meane, seeing it hath pleased him too appoynt it. Also wee see how Gods children are called the children of the Church. And S. Paule sheweth that our
Rom.10. b.8. Lord Iesus will reigne ouer vs, with condition that his woord bee alwayes in mens mouthes. He sayeth not, that the Angels shal come to reuele vntoo vs the things that God will haue vs too knowe: but he sayth, that wee must vnderstand Gods will by their meanes which
Mal.2. b.7. haue the charge and office too tell it vs. For lyke as in the tyme of the Lawe, it was sayd, that the Priestes were Gods Angels, and that men ought too inquyre at their mouth: so now also God will not haue vs too flitter in the ayre after our owne fancies, but too go too the fountayne which is open for vs when wee list too drinke. If a man would go seeke the head and welspring of a fountayne (I meane as it is hidden in the earth) and would hold scorne too drinke vntil he had found it: would not men take him for stark mad and beside him self? Yis that would they. But behold, God hath prouyded for our infirmytie, in that he will not haue vs too make to long wyndlasses too bee taught his woord faythfully. For he maketh the welspring too come home too vs, which was hidden and farre of from vs, I say, he maketh it to come home too vs as it were by Cundites, so as we neede doo no more but open our mouthes too receyue it. Lyke as when there are fayre Cundites that runne with continewall water abundantly, men will come too drawe at them for their needes: so was it our Lordes will that his woord should bee set foorth vntoo vs, by his ordeyning of men too bee the instrumentes of his holy spirit. Then seeing it is so, let vs learne too hold vs too it: and if wee will bee taught of God, let vs receyue the doctrine that is preached to vs by the mouthes of men. This say I, is the thing that we haue too remember vppon this text, too the intent wee bee not so foolish as too say, Why hath not God giuen mee such grace or gift? Why is it his will too vse such meane? Let vs content our selues with this, namely, that his ordinance ought too suffize vs, and that if wee will needes fall too reasoning of the matter, wee shall euer bee put too shame, bycause there is is no wisdome but only his good will. Also let vs mark that which is sayd immediatly in this text: namely that it is Gods wil that there should be order of ministery or Seruice. As if it were sayd, God could well bring vs too perfection by him self, without any other meane or helpe: Howbeeit for as

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much as he will bee serued by men, and he applyeth them too such vse, as he maketh them ministers, so as mē perceyue that the prayse of our saluation is alwayes dew to him, & that all goodnesse cōmeth of him: it behoueth men to submit thēselues therto. But here it might be thought straunge why Saint Paule in sted of speaking of the giftes of the holy Ghost, bringeth vs vntoo Offices. For he began with this matter, namely that our Lord Jesus Christ gaue giftes according too the measure which he knoweth to be fit for vs, and that in dyuers maners, by meanes wherof he filleth all things. Now to confirme this he sayeth, that there are Apostles, Shepherdes, Teachers and Euangelists. It should seeme that S. Paule dooth not well continew the processe of the matter that he treated of. But heere wee haue too note, (as wee see also more largely in the first too the Corinthians, that for as much as our Lord Jesus hath stablished the order that wee haue spoken of alredye, and contineweth the same still in his Church, so as it is his will that there should bee Shepherdes, Prophetes, and Thechers: he dooth also furnish them out of hand with the things that are requisite for the executing of their office. For he dealeth not after the maner of men. Wee for our part may chooze one man to bee in office of Magistrate, and another too bee a Preacher: but in the meane whyle wee cannot giue them that which is requysite for them. For wee cannot make a new man of him that is aduaunced too honour: but he must abyde still the same that he was for all vs. Also when it commeth too the election, euery man giues his voyce. Very well, he that is chozen shalbee officer: but yit in the meane while, he shall continew still the same he was before. In lyke cace is it with Shepherdes. Wee may welchooze a man, and he shall perchaunce proue a beast. For wee cannot cause him too bee qualified as he ought too be. But when men are of Gods owne choozing, so as he beareth the whole sway: then are the giftes ioyned inseperably with their charge. Whē our Lord Jesus chose his Apostles, he chose sillie fishermē, & such as were vnlearned, & yit did he serue his turne with them for the publishing his of Gospel: howbeeit not too teach as yit, but too go abroade as his herawltes, too giue warning that the King was come. But when he intended too send them foorth too their office for adoo, he sent them the holy Ghost, shewing therby (as is sayd in many other textes,) that all things requisite for the welfare of the Church, must needs come of his free gift, bycause it is well knowen that all things proceed of him, too the end

1.Cor.12. a.4.&.13. a.2.

Matth.4. c.18.

Actes.2. a.4.

that all prayse should be giuen vntoo him. Then is it no maruell that S. Paule speaking heere of the diuersitie of giftes, and of the measure that it hath pleased God too deale too euery man, dooth send vs purposely too the offices. As if he should say, It is not without cause that God distributeth not his giftes in alyke too all. For he will not haue all men Shepherdes, or Prophetes, or Teachers, or Apostles, or Euangelistes: but he calleth whom he thinkes good, and therin tryeth our humilitie, and therfore if wee bee willing too bee subiect too him, let vs not sticke to take al authority in good worth, which is grounded in him, and vppon his ordinance. Now it is so, God letteth many men alone in priuate state, and in the meane whyle chooseth whome hee thinkes good too preache his woord. Therfore men must hold them there.

Furthermore let vs mark, that if men proceede too their elections with the feare of God, and seeke too obey him: surely he also will shewe by effect, that they whom he hath called too teache, and to whom the charge of ruling the flocke is committed, shall not bee destitute of his power, but that he will furnish them with all things requisite, as experience sheweth wel ynough, and it is witnessed vntoo vs, that if
Math. 18. c. 20. wee meete toogither in the name of our Lord Iesus Christ, (so it bee truely and vnfeynedly) he will be in the mids of vs. Thus yee see what wee haue too beare in mynd. Yit notwithstanding wee see that the papacie hath so contryued men and framed them too their owne Lure, as they bee vtterly gone away from the order of our Lord Iesus Christ, and from the maner of gouerning the Churche, which was knowen of the Apostles.

Let vs looke backe agein to the thing that Saint Paule treateth of heere. His meaning is too bring vs too the vnitie afore mentioned. Therfore he will haue vs too bee of one accord, too link toogither like brethren, and too shoote all at one mark, as hauing but one head which knitteth vs all toogither, so as there bee nother emy, nor ill will, nor sects, nor aught else that may deuyde vs. Now too bring vs heruntoo, he sayeth, that there is (but) one God, and one Lord, too whom all
1. Tim. 2. b. 5. Souereintie is giuen, and that there is but one Baptime, and one Fayth, and that vvee bee called al too one inheritance. After the saying of this, hee addeth that Iesus Christ (for the better ratifying of that vnitie) would that one man alone shold teach the rest, & that the companie should giue eare too him, and therwithall that all of vs as well he

that

that speaketh, as they that heare him, should haue one selfsame fayth. For asmuch then as all of vs cannot bee Apostles, Teachers, and Prophets: he hath chozen some of vs too bee in that state and office, to the end wee myght bee brought too the sayd vnitie, and Iesus Christ bee aknowledged for our head, and all of vs bee gathered toogither vnder him. Lo how S. Paule speaketh of it.

But now if there had bin anie cheefte or supremacie, so as it had bin Gods mynd too haue assigned a seate in this world, the Bishop whe rof shoulde haue had superiozitie ouer all the Churche, and his Commission haue reached so farre, that his souereintie must haue taken place euery where: surely Saint Paule would not haue forgotte it, or else if he had, it had bin a very fowle fault. Spake he by the holy Ghoste, and yit left he out the principall and most conuenient poynt of his matter: (No:) and therfore if there were no more but this only text, surely it were ynough too confound the shamelesnesse of the Papists, when they say, there must needs bee an vnderhead in this world, and that bycause Iesus Christ is gone out of this world, therfore hee must needs haue a Vicar. But it is certeine that Saint Paule ment too shewe the thing which wee haue seene in other texts: which is, that Saint Peters Apostleship extended not vntoo vs. For he was appoynted peculyarly too the Iewes, as is declared in the second too the Galathians. But howsoeuer the cace stand, wee see heere the continewall order, which wee must keepe, and wheruntoo wee must hold vs, if wee mynd too bee subiect too our Lord Iesus Christ. And that is not to haue a Pope: but that euerye Churche haue his Shepherds and Teathers, according too their neede, acording too the number of the people, and according as the place requyreth: that when wee bee so knit intoo one bodie of a Churche, wee may haue a lawfull gouernment, which it is vnpossible for vs too forbeare, by reason of our rawenesse and the weakenesse of our fayth, in respect wherof it standeth vs on hand too haue the remedye which our Lord Iesus Christ hath giuen vs, that men may hold themselues too his saying and authoritie. That is it in effect which wee haue too mark vppon this streyne. Gala.2. b.8.

Agein, Saint Paule procedeth afterward too shewe vs the inestimable benefyte which wee haue by such order, and the fruite that wee reape of it. For (as I haue touched afore) men are so hygh mynded, that euery one would bee a Lord. Therfore there is nothing better than too knowe that God wooreth our welfare by ordeyning this or-

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der of gouernment, namely that there should bee Shepherds to teache vs. For it is as a fyghting ageinst our owne saluation, whē wee play the stubborne fooles, and will not lyke of the thing that God hath ordeyned for our souerein welfare. Truely if there were no more but this, namely that God hath so willed. Wo worth him that dares checke ageinst the maiestite of his maker. Yit notwithstanding the worlde seeth our naugtinesse: and although wee graunt it too bee good reason that wee should obey God, yit can wee not fynd in our harts too doo it willingly and with a free hart, except wee see immediatly before our eyes, that it is for our profit too doo so, and that Gods intent was not alonly too humble vs vnder him, but also too aduaunce vs therwithall, by willing this order too bee kept. And so yee see wherat Saint Paule amed heere. For it is not ynough for vs too reuerence the thing that God commaundeth, or too tremble at it, too the end too doo it half perforce, and half of good will: but wee must go too it with an earnest desyre. And how may that bee doone? By knowing that it is for our profit. Now sith wee knowe it is so, and specially that it standeth vppon our saluation; Wee ought well too apply all our wits vntoo it: Or else our vnthankfulnesse wil bee the lesse tolerable, when wee fall too thrusting away of the thing that God offereth vs, not so much for any respect of himself, as for our profit. That then is the thing which Saint Paul intended, in saying, that the preaching of the Gospell and the appoynting of men expresly too that purpose, is too linke vs toogither, that there myght bee no dissension among vs.

Phil. 2. v. 14

And on the contrarie part Saint Paule declareth also, that all fantasticall persons which reiect common order, and would bee so spirituall, as if they were rauished aboue the Clouds: are separated from the bodie of the Churche, and therwithall renounce God, by reason wherof they ought to be euen abhorred, and shunned as deadly plages, bycause they set dissension in the Churche. For bee wee neuer so desyrous of vnitie, yit shall all that wee can doo bee in vayne, if wee hold vs not too the thing that Saint Paule speaketh heere, that is too say, that our Lord Iesus intended to knit the knot fast and sure in his owne bodie. And therfore if any man say, he wil withdrawe himself from the obedience of the Churche: it is all one as if he would cut asunder the senewes of a bodie. I pretend peraduenture too loue some bodie, & yit notwithstanding cut asunder the senewes of it euerywhere, so as the whole bodie being disioynted and dismembered, falleth in a swond,

and

and finally rotteth quite away. Euen so standeth the cace with vs. For wee should link toogither, and God hath prouyded verye well for it. As how: By giuing vs Prophets, Teachers, Shepherds, and Euangelists. Now if wee reiect them, what else is too bee sayd, but that wee bee mynded too breake asunder al the vnitie which our Lord had appoynted too bee among vs: To bee short, Saint Paule sheweth heere, that all such as doo not submit themselues too the doctrine of the Gospell, and yeeld reuerence too the minister therof, are deadly enemyes of Gods people, and seekers of their owne confusion, & therfore that men ought too shun them as woolues, bycause they bee vtterly intolerable, inasmuch as they procure the ouerthrowe of the Churche, despyze God in the things that were well ruled, and forsake the perfection of all good things.

Too bee shorte, Saint Paule addeth immediatly after, that it is the edifying (or building vp of the bodie of Christ. And this serues also to make those yit more abhorred, which wil not yeeld themselues to this spirituall gouernment that our Lord Jesus hath allowed of. For the bodie of our Lord Jesus ought too bee precious vntoo vs. In deede it had bin ynough if he had sayd, the Church. But by vsing this honorable tytle, Saint Paule sheweth vs, that it is too heynous treason, for vs too seeke too rend the bodie of our Lord Jesus Christ in peeces. Now it is so, that it cannot be builded vp, that is too say, it cannot bee brought to perfection, nor continew in good plyght, but by meane of the preaching of Gods woord. So then if wee bee willing that God should be honored and serued, & that our Lord should quietly haue his royal seat among vs, to reigne in the mids of vs: if we be willing to be his people, & to liue vnder his protection: if we couet too bee builded vp in the him, & to be ioyned vnto him, & to continue in him vnto the end: to be short, if we desyre our saluation: we must learne to be humble schoollers in receyuing the doctrine of the Gospel, & in herkening to the shepherds that are sent vs, as if Jesus Christ spake too vs himself in his own person, assuring our selues that he wil allow of the obedience & submission of our fayth, whē we herken to the mortal men vnto whō he giueth that charge. Therfore let vs shew the desyre which wee haue that God should be honored, & also the delire and care which we haue of our owne saluation, & of the common welfare and edefying of the Churche: which thing will then come too passe, when all of vs both great and small doo giue our consentes, that Jesus Christ shall

haue

haue his instruments wherby too speake vntoo vs, and drawe vs vntoo him. Which order if wee obserue, he will so blisse vs therby, as wee shall haue cause too glorifie him, for that wee shall see how it hath alwayes bin his will too procure the saluation of our soules, and that he is euer at hand with vs, and will so woork, as wee shal not want anything that is for our behoofe or profit.

Now let vs fal downe before the maiesty of our good God, with acknowledgment of our faults, praying him to make vs so to feele them, as we may be cast down in our selues, & seeke nothing else but to be set vp agein by him, & that our Lord Iesus may haue such preheminence ouer vs, as we may honour him as he deserueth, that wee beeing vnder him in his keeping, may bee so guyded by his holie spitit, as his woord may profit more and more in vs, and shewe foorth his strength, and he so beare with our infirmities, as he may neuer ceasse too take vs for his owne, so long as wee liue in his world, vntill wee bee all gathered vp toogither intoo his kingdome. That it may please him too graunt his grace, not only too vs, but also too all &c.

The.xxvi.Sermon which is the sixt
vppon the fourth Chapter.

11. And the same hath giuen, some Apostles, and some Prophets, and some Euangelists, and some Shehperds and Teachers.
12. For the reparation of the Saynts, too the woork of administration, and for the building vp of Christes bodie,
13. Vntill wee come all into the vnitie of fayth, and of the knowledge of the sonne of God, in the perfect man, vntoo the measure of the full age of Christ.
14. That wee may no more bee babes, vvauering and caryed too and fro vvith euerye vvynd of doctrine, by the vvylinesse of men, and through their craftie conueyances too deceyue vs.

Wee

WE haue seene this morning, how God hauing respect of our frayltie, hath voutsafed too vse this meane too drawe vs too him: that is, that wee should be taught familiarly by mortal men lyke our selues, and therin he sheweth also that he had an eye too the thing that myght bee fittest for his seruants. For in saying that he will alwayes send a Prophet in Israell from among the people, he ment too shewe that wee needed not too seeke farre for him, but that he would fynd a meane too bee familiarly conuersant among vs. Therfore when the Gospell is preached among vs, Gods applying of himself after that maner too our slenderneslle, is as much as if he came downe too vs himself. So little then ought wee too disdeyne the order that he hath set among vs, that our vnthankfulneslle shalbe the more heynous, if wee consider not how greatly he loueth vs, in that he dealeth with vs after our owne small capacitie. For inasmuch as wee haue not so excellent abilitie as the Angels: therfore doth he giue vs such meanes as he knoweth too bee necessarie for vs. Moreouer Saint Paule addeth now, that this must not serue vs for a little tyme only, but that wee must continew in it all the tyme of our lyfe. For had he not added yit further, the thing that we see: a man myght say, that we ought in deede to cõforme our selues to the rule that God giueth vs, howbeit that must bee but for a whyle, as if a man shold send litle children to schole, but that is not to spend their whole lyfe there. And so it would haue seemed, that the thing which hath bin spoken heertofore, serued but for a tyme, and that when wee haue bin trayned in them a yeere or twayne, that ought too suffyce vs, and euery man should be a Clerk wel ynough learned, so as he myght forbeare all instruction afterward. But Saint Paule telleth vs, that so long as wee bee in this world, wee must still profit in Gods schoole, and haue our eares beaten dayly with his word, that wee may on the one syde bee hyded, and on the other syde bee strengthened and set forward more and more. For put the case wee were of so good abilitie and capacitie, as too learne all that is for our behoofe, within twoo or three yeeres space: yit are wee so sickle headed, that euery of vs would by and by bee starting out of the way, if wee were not hild backe. Therfore Gods voutsafyng too haue his word preached

Deut.18. d.18.& Iohn.1. g.45.

ched vntoo vs euen too our dying day, serueth too make our fayth firme and stedfast.

But there is yit a greater necessitie. Which is, that such as thinke themselues forewardest, if they sift themselues throughly, shall fynd themselues yit farre of from the marke that they runne at. And ther-
Phil. 3. c. 12. fore it standeth vs vppon, too bee strengthened dayly more and more, and to haue the lyght of our fayth increased, after the maner of the day, which we see to grow still bryghter & bryghter vntoo hygh noone. So must we profit still more and more, till the daysonne of ryghtuousenesse appeere vntoo vs. Trew it is that men are so stout harted as a number of them will not beleeue it: but that is bycause they bee contented with their allishnesse. For yee shall see a great sort so proud and presumptuous, bycause they haue studyed three or fower latin words, that to their owne seeming they passe all the greatest doctors in the world. And surely they also which doo but begin too study some science, beare themselues in hand that they bee alredy come too the perfection of it, and yit haue they scarsely entered into it. In lyke case is it with handy craftes, in so much that there is none so bold as blynd bayard: he sticketh lesse to do al things, than the man that hath greatly profited. So is it also with these lyghtheaded Christias: get they once some saying of the scripture at their tunges end, and behold, they bee (too their own seeming) as half Angels, and they neuer passe of profiting any more. But they that apply their whole indeuer to learne stil in Gods schoole, doo fynd themselues behynd hand at a ten or twenty yeeres end. Howsoeuer the world go, let vs marke well how the Apostle sayeth heere, that God will not haue vs trayned in the Gospell for a twoo or three yeeres only, but he will haue vs go through with it, so that if wee liued a hundred yeeres and vpward in this world, yit must wee bee schollers still, and all our wisdome is too knowe that we be not yit come so neere too our perfection, but that wee had neede too go forward still. And heeruppon wee must euery of vs for his own part stirre vp and spurre foorth our selues: and therwithall God must bee so gracious too vs, as too be alwayes redy to continew his teaching of vs styll without ceassing, so as wee maye neuer bee weerye. And when wee haue one day learned some lesson that may doo vs good, let vs assure our selues that the same is not so wel printed in our harts as nedeth, nor yit so wel knowen of vs as were requisite. And Agein, that when wee haue learned one poynt, yea twoo or three, wee want yit much more, and there

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is not a man so well qualified, which hath not neede too bee exhorted still. Too bee short, let vs assure our selues in any wyse, that Gods ordeyning of this gouernment in his Church, that the Gospell should bee preached, is too the intent, that as long as wee bee in this earthly pilgrimage, wee should resort continually too the schoole where God teacheth vs: for wee walke by beleefe (sayeth Saint Paule) and not by eyesyght. Wherin he sheweth that we bee not yit of capacitie to behold Gods glory, (according also as S. John sayeth in his first Epistle,) nother shalbee vntill wee bee all wholly transfigured and made lyke vntoo God: and then shall wee see him (sayeth he) as he is. As now as (S. Paule sayeth in another place) wee see but in part, and we knowe but in part, verily bycause wee walke but in beleefe. Nowe whence springeth fayth? How is it nurrished and increased. By the woord of God. When wee haue preaching, and are diligent too bee edified by it: that is the first poynt wherby, and wherat our fayth beginneth: and that is the meane wherby it continueth and increaseth till it bee throughly perfected, as wee shall see. And for the same cause dooth S. John call both old men and young men, and such as are in the flower of their age, too the intent they should all submit themselues too the obedience of the Gospell. Yee old men, come heare him that was before all tyme, sayth he (speaking of our Lord Jesus Christ) he is appeered. And you young men and little children, learne too knowe that yee haue a father in heauen. And you stronger sort, know yee wherin your strength lyeth. Too bee short, S. Paule sheweth vs heere, that Gods children must be so humble, as too submit themselues too instruction and teaching from day too day and from yeere to yeere, and consider that they bee not yit come whyther they woulde and should.

1. Cor. 13. d. 12.
1. Iohn. 3. 2. 3.
1. Cor. 13. c. 9.
Rom. 10. b. 17.
1. Iohn. 2. b. 12. 13. 14.

And too the same purpose dooth he adde, Vntill wee bee knit all toogither in the vnitie of fayth. Forasmuch as wee myght quyte start away, and no bridle could holde vs backe, if necessitie once constreyned vs, (as I haue shewed you already this morning: therfore S. Paule telleth vs, that wee bee not yit come too the poynt, which these fantastical persons that are puffed vp with their vayne ouerweening, (doo thinke themselues too bee come vntoo,) as though they wanted nothing more: S. Paule sayth, wee be not there yit. Trew it is, that wee ought too indeuer too bee all one (as I haue shewed already:) for without concord there can bee nother Church nor religion among vs,

nother

nother is God honored and serued: neuertheleſſe wee doo but go on ward ſtill vntoo this concord as wee doo too all other vertues. And ſo
Math. 5. d. 25. long as wee liue in this world, wee alwayes go ſtill further and fur-
2. Tim. 4. b. 7. ther, according wherevntoo this lyfe is not in vayne named a race or way, appointed vs of God. After that maner then dooth he ſpeake vntoo vs of the vnitie of fayth: not that the Chriſtians ought too varye one from another, and to maynteyne contrary opinions whyle they be in the trade of profiting: but S. Paule sheweth, that their fayth cannot bee all one, vntill it bee well ſettled. Now there will alwayes bee imperfections and infirmities, there will alwayes bee cloudes of ignorance. And therefore wee muſt keepe on too the marke that is ſet vs downe heere.

Furthermore, wee muſt marke well what S. Paule addeth, concerning the knowing of the ſonne of God. For therein he sheweth vs the ſumme of our fayth: which is, not too wander too and fro, but too knowe what Jeſus Chriſt is, what his power is, and what benefites he bringeth vs. That is the trew perfectneſſe of fayth. Therfore I ſaid, that it is a notable poynt. For wee ſee how the wretched world hath bin miſſeledde and begupled heretoofore, and ſtill is in the popedome, where they which haue ſome deuoutneſſe, torment themſelues greatly, and take paynes too inquyre of this and that, alwayes full of harckyptings, alwayes full of queſtionings, and yit are ſtill of that ſort, whom
2. Tim. 3. b. 7. S. Paule reporteth too bee euer learning, and neuer a whit the wyzer. S. Paule ſpeaketh there of theſe Hypocrites which deſpyze the ſimplicitie of the Goſpell, and turne away from Jeſus Chriſt, too followe theyr owne fooliſhe inuentions. They will haue their ſpeculations on eyther ſyde, and they will take payne ynough: but yit ſhall they neuer
Coloſſ. 2. a. 3. bee the wyzer. For inaſmuch as all the treaſures of wiſedome and vnderſtanding are layd vp in Jeſus Chriſt, wee muſt ame at him: in him onely ſhall wee fynde the whole ſubſtaunce of our ſaluation. When wee once knowe that Jeſus Chriſt is giuen vs of God his fa-
1. Cor. 6. b. 11. ther, too reconcyle vs by his death and paſſion: when wee once knowe that it is he onely in whom wee muſt ſeeke our ryghtuouſneſſe, when wee once knowe that wee bee waſhed from all ſpots and vncleaneneſſe by his blud, that he hath made ſatiſfaction for all our dettes wherin wee were indetted, that he by his holy ſpirit hath ſanctifyed vs and de-
1. Iohn. 2. a. 1. dicated vs too the ſeruice of God, and that he is our aduocate too make vs fynde fauour in all our prayers and ſupplications: I ſay, when wee

once

once knowe this: wee may despyze all the things which the other sort thinke themselues too know, & which they haue imagined without any certeintie. For that cause therfore dooth S. Paule adde heere expresly the knowing of the sonne of God, too the end to defyne the better what the woord Fayth importeth. For it runneth roundly ynough in mens mouthes: and euery man will say he beleeueth: but in the meane while, if these men which vaunt themselues with full mouth too bee as pillers of the Church, and as good catholikes as may bee, (as the woorld sees well ynough,) bee demaunded what faith is: they stop short of it. They will say perchaunce, it is too beleeue in God: (yea:) but the Turkes and Papistes will say so too: and yit for all that wee will condemne the Turkes, bycause they know not what beleefe is. As much is too bee sayd of Papists. And wherin differ wee from them, wee (I say) that call our selues Christians? In knowing that God hath sent vs Jesus Christ too leade vs vp hygher, so as wee bee sure that bycause he is our father, he will not lay our sinnes too our charge, but receyueth vs intoo his fauour through his owne free goodnesse, accepting vs for ryghtuous, when wee condemne our selues by trew repentance, and seeke all our welfare in Jesus Christ, acknowledging that there is nothing in vs but vtter cursednesse. Yee see then that our Lord Jesus Christ is the very marke or whyte wherat wee ame. If a man should shoote in a long bowe, or in a Crosse bowe, or in a Gunne, and haue no mark or white before him, but should discharge at aduenture, now this way, now that way: what a shooting were that? Euen so standes the cace with al them that ame not at our Lord Jesus Christ. For they doo but roue, and intangle them selues in many a pecke of trubbles: and wee should bee euer in daunger to bee misledde and deceiued by men, if wee did not knowe Jesus Christ, and settle our whole contentation in him, assuring our selues that he is the whole summe of our fayth.

Now Saint Paule addeth yit further, that the same is for the age of perfection, and for our true accomplishment. Wherby he doth vs too wit (as I haue touched alredy) that so long as wee liue in this woorld, wee must still growe and go forward, knowing that there are still manie infirmities in vs, and that wee bee not yit come too our full greatnesse. Yit is it not therfore too bee sayd, that wee bee litle children still, as he will adde anon after: but here he setteth downe as it were three degrees of age. First infancie and childhod, secondly the

ly the yeeres aboue twelue, before there bee yit discretion and skill to gouerne our selues, in which tyme wee must still profit more and more. And when a man is come too the age of fortie yeeres, then is he in his cheefe state. For by that tyme he ought too haue some trade both of bodie and mynd, wheron too stay and rest. Not that wee must not profit still euen at threescore yeeres: but I speake of the similitude that Saint Paule setteth downe heere. First therfore he sayth, that wee must herken too the Gospell, till wee bee come too full age. And when is that? At our death, sayeth he. For heere wee must not count our yeeres after the manner of men. After a man is once past fiftie, too all seeming he decayeth both in his senses and in his wit, But Saint Paule sayth, that wee shall neuer bee at our full growth, till wee bee rid of this bodie. So then, the spirituall age of Christians is when they bee gone out of this world. But now let vs see what manner of ones wee bee, since wee beganne too profit in the Gospell. Wee bee lyke a chylde that is halfe a man. He is past fifteene yeere old, or perhappes past twentie: & yit he ceasseth not to learne styl dayly, for he hath needde of it, and he is sure, that although he haue studied (a good whyle,) yit is he not come too the last step, he hath not gotten so settled and stayed a iudgment as were requisite. Howbeeit, it may well come too passe, that a child of twentie yeeres shall haue all the sciences at his fingers endes, wherein he hath bin trayned and instructed: but yit shall he bee neuertheless lyght headed for all that, nother shall he haue the skyll too apply them too his vse, bycause he is not yit rype: for he is but lyke greene Corne, or lyke as when a vyneyard makes a fayre show of a good vintage, but the grapes are not yit rype. Euen so is it with that age. And for that cause Saint Paule sayth by a similitude, that as long as Christians are alyue, although they were threescore, yea foure score, or fyue score yeeres old, yit must they bee still lyke children, not too chyldren of wit, but too young striplings which are of age to profite, and dood willingly submit and suffer themselues too bee gouerned, bycause they knowe well they bee not yit of rype discretion. Neuertheless Saynt Paule telleth vs, wee must not bee lyke lyttle babes that haue yit nother wit nor discretion, nor can scarsely yit discerne betweene good and bad.

1. Cor. 3. a. 1.

1. Cor. 14. b. 20.

First and formest therfore wee must beare this lesson well in mynd, that when wee haue seene and tryed neuer so much in the world, and traueled from place too place, and bin exercyzed in manye affayres: though

though we thinke our selues to be the politikest in the world, yit are wee not so wyse, that wee neede to learne no more. And why? For heere the cace concerneth Gods wisdome, which passeth all the wit of man, and wee may bee commended ynough and too much of the world, and yit wee shall know things but in part, and therfore let vs not deceyue our selues. Therfore away with this fond ouerweening, too thinke our selues wyse ynough, (I spake euen of them that are able too teathe others) and let vs continew scollers still. For although Jesus Christ haue appoynted certein too bee as leaders and gvydes too shewe other men the way: yit dooth it not follow, that they bee so wyse, that they must not bee learners as well as the rest. For he that speaketh, must take instruction by it himself, and a man shall neuer be meete too declare Gods will vnto other men, except he himself learne dayly. 1. Cor. 13. c. 19.

The thing then whiche wee haue too beare in mynde, is, that wee must bee throughly perswaded, that if wee profit not our selues, wee go lyke Seacrabbes. For they that go not forward in the doctrine of saluation, vaunt they neuer so much of their being taught in Gods schoole, doo vndoubtedly go backe. And therfore let vs beware in any wyse that wee fall not asleepe, or stand still at a stay, as though there were no more too bee learned. And let vs consider that our lyfe is lykened too a way, and therypon learne too go forward still, and too gayne alwayes some ground, and too spurre and etch foorth our slouthfulnesse and slowenesse, so as it may from day too day appeere, that wee haue gotten some knowledge more than afore: eyther by vnderstanding better the things which we thought too haue bin throughly printed in our myndes, or by conceyuing some other poynt by other folkes instruction, which was vnknowen too vs afore. So then, let vs increace the hoord of that treasure from day too day. And if olde folk bee so much the carefuller too gather goods, as they drawe neerer too their graue, bycause they see themselues too bee weake, and too haue neede of succour, and are alwayes afrayd to bee destitute of mans ayde, insomuch that that forecast of theirs, driueth them to burning couetousnesse: ought not wee on our syde too bee greatly ashamed, if wee make not prouision of Gods woord in our old age, seeing wee perceyue how there is much feebleneesse and sin still in vs? or if wee labour not too bee continually still inlyghtened euen tyll the daysonne of ryghtuousnelle (which is our Lord Jesus Christ) shyne vppon vs, Malach. 4. 2.

as at hygh noone, seeing wee hynde our owne ignorance by experience.

Yee see then that the meane too put this doctrine of Saint Paules in vre, is first too humble our selues in such wyse, as no man take more vppon him through vayne selfweening, than belongs vntoo him, but that wee will keepe on our way aduysedly, assuring our selues that we bee not yit come too our wayes end. And that is the cause also why Phil. 3. c. 12. Saint Paul sayd, that he looked not backe to the things he had doone alredye, but forward vntoo the things that remayned. Saint Paule had made a greate iorney, and taken much peyne for the Gospels sake: 2. Cor. 12. b. 4. he had bin taken vp afore into the third heauen: and there he had heard and seene secret things, which it was not lawfull for him to speake of among men. Yee see then, that he was as a man that had bin taught in the schoole of Angels: and as in respect of men, he had passed all the other Apostles: and yit for all this, he sayeth he streyneth himselfe forewarde, and laboureth too atteyne too the marke wherat he amed. Now if Saint Paule spake so: what ought wee too doo, which are yit as it were but at our Apcie: Then as concerning this full rypenesse of age, let vs assure our selues that wee cannot forbeare new and dayly instruction, vntill wee bee quyte rid of all the infirmities of our flesh. Untill wee bee departed out of this woyld, wee must suffer our selues too bee guyded and gouerned lyke teachable and meeke young folk, and wee must beeleeue good counsell, assuring our selues that wee haue neede of it. Therfore Saint Paule attributeth that (full rypenesse of age) too our Lord Iesus Christ, as if he should say, that men beguyle themselues through their owne fond rashnesse, by beholding themselues in them selues. For know we once what Iesus Christ is, wee shal perceyue full well, that there are yit manie imperfections in vs. He is called the wisdome of God his father, he is called his euerlasting woord, he is called his image. And all this is too the end that wee should learne of him, and behold Gods glorie in his person, which otherwyse were inuisible vntoo vs. But now, can wee comprehend Gods infinite wisdome? Can wee atteyne too the vnderstanding of Gods glorie, so as wee may haue the full syght of it? Alas wee bee farre short of it. Therfore whensoeuer wee be tempted with foolish ouerweening, too think wee knowe more than wee doo: let vs lift vp our eyes too our Lord Iesus Christ, and not presume in our selues, as many fantasticall persons doo. For when wee once

1. Cor. 1. d. 21. Iohn. 1. a. 1. 1. Cor. 11. b. 7. Colos. 1. b. 15.

knowe

knowe that our wisdome is in our Lord Jesus Christ, then shall wee well perceyue that wee bee yit farre from it.

Herewithall Saint Paule warneth vs also, that it is not in our owne power or cunning too beleeue faythfully, but thet wee must be fayne too haue it giuen vntoo vs. Trew it is that wee must doo our indeuer, that our fayth may bee stablished: wee must bee diligent in hearing Gods word, we must haunt Sermons, we must reade, we must herken too good exhortations, and too all good doctrine, wherby wee may fare the better: wee must giue good heede too those things. And yit notwithstanding wee must not presume any whit vppon our owne cunning, as though our wit were able of it self too receyue learning and instructiõ: but let vs learne that our Lord Jesus Christ must bring vs too that by his holie spirit. So then let vs bee lowely, that wee may bee the schollers of our God: and that lowelinesse importeth a ridding of our selues from all selfweening, and an abcing of our selues, knowing that wee haue no more than is giuen vs of God. Iam.1. c.17.

Also on the contrarie part Saint Paule sayeth, that wee must not bee as little children wauering with euerie blast of doctrine, or being tossed and turmoyled too and fro, as chaffe vvith the vvynd: and too bee short, that vvee must not bee beguyled by the vvylynesse of men. Heere wee see yit better the thing that I touched heertoofoore: which is, that Saint Paule setteth downe as it were three ages. The first is, as a Chyldhood. And which is that? It is before we haue anie instruction at all, when wee be yit as it were half beasts, without discretion too discerne Gods truthe. And there bee many such childyen in the world. At what age? Euen at three or foure score yeeres. For here Saint Paule speaks by a likenesse or resemblaunce, & stands not vpon the accounting of dayes, moonethes, or yeeres. His meaning then is, that such as are wauering and floting lyke a bote that is tossed vppon the water, are little childyen. Jt it is trew that the scripture dooth sundry tymes vse the woord (Chyld) in another sense: as when Saint Peter exhorteth vs too bee as newborne babes, and too desyre the milk of soundnesse, yea euen with putting away of all malice. Also our Lord Jesus exhorteth vs too bee as babes, that is too say, vnpuffed vp with presumption and pryde, so as wee make no reckening of our selues, ne be trubbled with the lusts that vexe vs, when wee begin too knowe what it is too liue among men. Then after that maner it dooth vs good to be babes or little childyen. Again 1.Pet.2. 2. Mark.9. v.36.& Luke.9. f.47.

1.Cor.14. d.20. in another place Saint Paule sayth, that wee should bee babes in naughtinesse: but yit he sayth, that wee must not bee babes in vnderstanding: and that is the thing which he rehearseth agein in this present text. Then condemneth he such as are babes in vnderstanding, that is too say, which are so vnstuff and wauering, that they bee sure of nothing: they knowe not what fayth too bee of, nor what God too woorship. Now I told you that the world is too full of such babes, which harden themselues in their brutishnesse and ignorance. And in good sooth, how manie shall a man fynde which are so throughly settled in Gods truth, as they cannot bee made too daunce after another mannes pype, as Saint Paule speaketh of them heere? For if it bee demaunded what the Gospell is, some will answere, it must needes bee a good thing bycause God is the author of it: but in the meane whyle, too bee able too yeelde a reason of theyr fayth, is no poynt of their skill, but they harden themselues in their ignorance, yea and couet too bee as lyttle babes styll. Othersome can well ynough skill too yeeld an account, in such wyse as a man woulde deeme there were some good roote of fayth in them: and yit for all that, if there come but one blast of wynd, yee shall see them in such perplexitie, that they wote not any more in what God they beleeue. For if there ryse vp any herelyes or stumbling blockes, the most part of those that spake woonders afore, are so wyndshaken as too saye, How now? There were neuer such opinions heard of: and what meaneth this? Which may a man holde for the best? But in so dooing they shewe well ynough, (as I sayd afore) that they neuer streyned themselues, ne tooke any great payne too go forwarde, that they myght no more bee so wauering.

Furthermore, besydes this lykening of men vntoo babes, Saint Paule setteth downe yit other similitudes, saying, that such folkes are as reedes that are shaken vvith euery vvynd, or as a boate that floteth vppon the waues of the sea, or of some Lake. In deede this belongeth not too little babes: but Saint Paules intent was also too shewe howe wretched their state is, which are not throughly grounded in the Gospell. For is there any greater wretchednesse than too bee floting, and as it were wauering at euery wynde, and too haue no steadinesse at all in the matters that concerne our saluation? If wee were threatened euerye minute of an houre, where through wee were so scared, that wee were in continuall fearfulnesse

fulnesse and trembling: had wee not leauer too bee dead out of hand, than too linger after that sorte, and too dye a hundred tymes aday? But now, wee stand vppon the euerlasting saluation of our soules: and wote not where too become in that cace: Shall there bee no stedinesse in vs: S. Paule therefore ment too shew vs this thing, of purpose too redresse the slothfulnesse or rechlesnesse whervntoo wee be too much giuen.

And too pricke vs forewarde yit dubble: he sayeth, that vvee must not bee subiect too mens Cousinage. He vseth heere a woord that is taken of dyce playing. For wee knowe that they which make a trade or occupacion of that craft, must haue store of sleyghtes, for there is no faythfulnesse nor trust in it. In deede it is sayd, that a man shall see the tryall of ones wit and disposition by playe: but it is knowen also that all Dycers are deceyuers, insomuch as there is not the simplest of them, but he would haue the cunning too beguyle those that playe with him. In deede all are not so cunnyng as too shred other men of their goods by their sleyghtie conueyance: but yit for all that, wee see it is the generall and vniuersall propertie of that play, too bee guylefull. And it is not so in that game onely, but welneere in all other. Saint Paule hath set downe heere but one kynde, but experience sheweth how the cace standeth, yea and euen lyttle children ought too beare it well in mynde. And whereas I call them little children, I meane not such as hang vppon the dug, but these lyttle Cockchickens that are tyed too swordes, and are so pert fellowes, & weene themselues to be men, when they ought to haue a rodde yit half a doozen yeeres longer, and yit for al that doo take snuffe at it, if a man kepe them from beyng deceyued. For if all games were set at lybertie: surely there woulde be store of Cousiners euerywhere. And a young heyre shoulde no sooner come too a dozen yeeres olde, but he should haue a newe lyuerie on his backe (as they say:) for he should fynde Cousiners ynow, which would take him by the hande, too picke his purse, and keepe him good companie till he were quyte shred of all that he hath. Now then although Saint Paule speake heere of the stedfastnesse of the fayth of the Gospell: yit borroweth he the comparisons of the common lyfe, and of the thinges that are seene day by day. His saying then is, that vnlesse wee haue a well settled fayth, so as wee bee fully purposed and determyned too walke in Gods truth euen to the end, & too stand inuincibly in it: we be but little children that

are subiect too euery mans cousinage, & we shall alwayes fynd Cousiners and deceiuers, that will robbe vs & spoyle vs, & we neuer perceiue it, so as wee shall wonder how wee become poore. In the same taking are wee: and all commeth too his poynt, too shewe vs that wee haue great neede too bee well fenced. For when wee bee out of feare, euery of vs falles too reueling, we take no care, wee keepe no watch. But if there bee warre, so as wee bee threatened: then (wee think) it behoues vs too keepe good watch, & wee stand vppon our gard. If wee dout of any afterclappes, then we bethink our selues, least we be taken napping. Saint Paule therfore telleth vs heere, that there wil bee nothing but cousining, and that we shal fall into Satans snares euery minute of an houre, if wee watch not warely. And why? For among whom are wee conuersant? What a sort of Cousiners are there in the worlde? There will euer bee leaud companie which shall seeke the ouerthrowe of our fayth: there will euer bee scoffers, heathenish folk, and other makebates, which would fayne haue all things go too hauocke, yea and which will indeuer too shead their poysons and heresies abrode, too corrupt and infect men withall. Too bee short, the diuell hath a thousand wayes too deceyue vs, and men also are redy ynough vntoo it, and there are mayntayners ynow which will offer themselues, and desyre no better liuing, as they say. For this cause Saint Paule sheweth vs, that if wee labour not stoutly too profyte in Gods word, wee shall surely bee caught and caryed away at euery hand, and fleete too and fro, and bee led by the bill, and runne about lyke little chilldren, so as wee shall haue no discretion at all. Then if wee bee not well aduyzed, euen they that are the forewardest of vs, shall stumble, and within a step or twoo breake our neckes, notwithstanding that wee seeme too bee well entered on our way alredye. And it is not heere only that the scripture telleth vs, we must not bee as little babes in vnderstanding. Wee see that the people of the Iewes also were vpbrayded with it, insomuch that Esay telleth them, that they be but as little children alwayes at their Apcie, and that they must alwayes bee rapped vppon the pates, bycause they continue still in their brutishnesse. When a man hath cryed out too them a hundred and hundred tymes *A.B.C.* by and by they forget it, and are euer new too begin. Thus complayneth he of them. And agein, too make them ashamed, How profit you (sayeth he) specially in Gods doctrine? There yee make as though yee were little children, & play the beasts.

Esay. 28. v. 10.

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In worldly affayres yee bee craftie ynough: but in the doctrine of salvation yee vnderstand nothing at all. Now herein God sheweth, that he will punishe such as take scorne too bee taught in his schoole. So then, let vs labour too come too the myddle age, whereof S. Paule spake not long ago. And although wee cannot atteyne too perfection so long as wee bee in this world: yit let vs not bee starke idiots and altoogither vnlearned, nother let vs bee euer nouices: but let vs shewe that God hath not lost his tyme, in beeyng so gracious too vs, as too beate our eares with his woorde. That is the thing which wee haue too beare away. Ephe. 4. b. 13.

Furthermore let vs vnderstand also, that it is long of none but our selues that wee be not wel armed ageinst all the wyles of the diuell and the world, namely by laboring too profit in the Gospell and in Gods woord. For from thence must wee fetch armor and weapon too furnish our selues withall, when wee bee weake. That is the way too withstand al the cosinages and falshoods of Satan: that is the meane for vs to beate backe all his assaultes: that is to wyt, by hauyng the said worde, which wyll serue vs for Swoord, Target, and Headpeece, as wee shall see in the fyrt Chapter. Too bee short, wee shalbe well armed too withstand all bruntes. Ephe. 6. c. 14.

Therefore if wee bee fickle headed, and therupon it please God too punish our vnthankfulnesse, accordyng too his threatnyng by Moyses in the thirteene of *Deuteronomie*, where he saith, that if he styre vp false Prophetes, and the people gyue eare too them, it is a token that they loued hym not, and that they which continue in his feare, wyll abide firme and stedfast: I say, if wee bee so light and fickle mynded, let vs arme our selues with these exhortations: and (as saith Saint Paul) if heresies spring vp, let vs vnderstand, that it is for the tryall of suche as bee rightly mynded. And therefore let vs marke well, that it is long of nothing but of our own rechlesnesse, that wee bee not alwayes stedfast in Gods woorde, and that our fayth dooth not alwayes get the vpper hand of all temptations (as saith Saint John in his first Epistle. This ought too prouoke vs too take paynes, not onely too get ordinary foode to sustaine our soules withall: but also too withstande Satan and all his champions, and too beate backe all assaultes that shalbee made vpon vs. Deut. 13. a. 3. 1. Cor. 11. d. 19. 1. John. 5. a. 4.

And forasmuch as our Lord matcheth his Sacramentes with his woord: let vs make our profit of them altoogither. And wheras wee

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are too receyue the holy Supper the next Sunday, let vs vnderstand, that it is our spirituall armour, wherwith it behoueth vs too bee fenced ageinst Satan, and is added for a further strengthning of vs after wee haue bin instructed in Gods woord. Wherfore let vs not through our vnkyndnesse and vanitie, suffer the meanes too serue for nothing, which God hath giuen vs, and which he knoweth too bee fit for vs: but let vs followe this counsell of Saynt Paules. And on the one syde let vs consider that wee bee weake, and that wee haue neede too bee releeued, and that Gods comming after that fashyon vntoo vs, is too drawe vs vntoo him, that wee myght yeeld him thankes for the louing kyndnesse which he vseth. And for our owne parte let vs indeuer too put forward our selues the more, by matching the woord with the Sacramentes, and the Sacraments with the woord, so as wee may bee prouoked thereby too resort too our God, that he maye so further vs in the way of saluation, as it may appeere in the end, that wee haue not walked in vayne, nor bin disappoynted of our expectation.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too feele them, as we may vtterly mislyke of them, and bee alwayes prouoked too trew repentance, and not onlye bee sory that wee haue offended, but also resist all the wicked lustes of our flesh, which hinder our trew obedience in ruling our lyfe according too his holie woord, and that forasmuch as the ryght way too atteyne thertoo, is too profit in his woord, it may please him too graunt that wee may neuer bee destitute of that benefyte, and that when wee haue it in our handes, wee may vse it well, & labour too profit in it: and he worke in such wyse in vs by his holy spirit, as it may not be a sound that vanisheth away in the aire, but a roote that groweth fast in vs, to yeeld frute in our lyfe, euen too the end, that wee may bee so grounded in him, as his loue and feare may growe more and more in vs, vntill he haue gathered vs togither intoo his heritage. That it maye please hym too graunt this grace, not only too vs, but also too all people and Nations of the earth. &c.

The

The .xxvii. Sermon, which is the seuenth vppon the fourth Chapter.

15. But too the end that followving truth vvith Charitie, vvee myght grovve in all things in him that is the head, too vvit, Christ,

16. By vvhom the vvhole bodie being knit togither, and ioyned by euery ioynt throughout, vvith furniture according too the operation of eche part in measure, taketh the ful growth of a bodie, too the buylding vp of it self in loue.

WE haue seene heeretoofore, that wee must keepe the order which God hath set among vs, that wee maye profite in Gods schoole all the tyme of lyfe. For in asmuch as God hath not ordeyned any superfluous thing: we must conclude, that we shall neuer atteyne too so perfect learning whyle wee lyue in this world, but that wee shall haue neede too go further styll, and (which is more) wee shall neuer bee at our wayes end, till wee bee come too the end of our lyfe. For asmuch then as wee knowe that wee haue yit but a peere of the thing which wee must haue, and that our fayth will alwayes bee weake: let vs stryue so much the more too bee strengthened, and too drawe neere vnto God. And then shall wee not bee lyke little children, and such as wauer and flote too and fro with euery wynde, and haue no stedinesse in their fayth. For if we be diligent to profite in Gods woord, surely wee shalbee armed and fenced to withstand all the wyles of Satan, and of the wicked men that would beguyle vs. For although God bring vs not to perfection out of hand, but hold vs styll in some feeblenesse: yit shall wee neuer bee destitute of good remedie, if wee receyue the things that he offereth vs, & be not reckelesse in applying thē to our behoofe. The meane to bring which thing to passe is shewed vs here: namely that wee followe the truth, & loue one another. As if S. Paule should say, that the knowledge of God, & the loue of our neyghbours are twoo things that ought not too bee separated asunder.

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And he putteth truth foremest, purposely, bycause our linking toogither would not boote vs at all, vnlesse Iesus Christ were the bond of our concord, and that God alloweth it, bycause it is grounded vpon his woord, Saynt Paule then ment heere too put a difference betwixt vs, and the heathen and vnbeleeuers. For all men will graunt well ynough, that there can be nothing but hauocke among men, when they bee lyke too Dogges and Cattes: and it hath bin knowen for a grounded principle in all ages, in all Countries, and among all people, insomuch that euen the heathen folke, and such as knew not what true religion meaneth, haue simply commended and esteemed the benefyte of concord and agreement toogither.

But yit they buylded without foundation. And therefore Saynt Paule beginneth at Gods truth: As if he should saye, wee must not only linke in one among our selues: but God must also go before vs, and wee must obey him, so as wee must bee gathered toogither vnder him, and he sit ouer vs, and wee must leuer chooze too bee at defyance with the whole woꝛld, than too slip away from him. Thus yee see that the thing which wee haue too marke vppon this text, is that God will not haue vs too bee knit toogither without knowing how or why: but he will haue vs too agree too wooꝛship and serue him, and too put our whole trust in his infinite goodnes, so as Iesus Christ be our head, and we all members of his bodie through the power of fayth. And agein, that when wee once knowe how wee haue a father in heauen which hath adopted vs too bee his childꝛen, and that Iesus Christ hath voutsafed too take our flesh and substance vppon him, too the intent that wee should bee flesh of his flesh, and bone of his bone: the same should moue vs too loue one another, too bee carefull ech for others saluation, and too helpe one another accoꝛding too the abilitie that God gyueth vs. Accoꝛding wheruntoo it is sayd in the Psalme, that the freendship of bꝛothers is a leeuesome thing. And afterward the Pꝛophet bꝛingeth vs too the oyntment that was powꝛed vpon the Pꝛiests: as if he should say, that men hauing no moꝛe but euen their moother wit, may perceyue that there is not a moꝛe leeuesome thing in the woꝛld, than too liue in peace and amitie. Howbeit therewithall he declareth the oꝛder of it, after the same maner that it is shewed vs heere by S. Paule, and sayth, that the sayd bꝛotherhood must bee consecrated and dedicated to the name of God. For the annoynting of Aaron and his successors, was in such soꝛt, as the oyntment did sheade

Psal. 133. a. 1.

vsione vppon the whole body, and vppon the garment of them. Now therefore let vs marke, that if wee intend too linke toogither well, wee must drawe vntoo God, and our linking must bee allowed of him. Otherwyse, wee may well haue fellowship toogither, but it shalbee but a cursed felowship, and the end of it can neuer bee but vtter confuzion. Wherefore, that wee may rule our lyfe well, let the end that wee begin at, bee too cleaue vntoo the truth. Ryght necessarie is this warning for vs now adayes. For the Papistes accuse vs, that wee haue troubled the world, & that the debates that are now adayes, doo spring of our fault: inasmuch as heretoofore all was deade, euery man sayd, Amen, too them, and there was no disputing. In deede there was no great trauell spent in seeking God or the saluation of men. Now then, too cast the Diuell out of the possession that he had gotten, it behoued vs too vse great vehemencie, according as it is sayd, that he will neuer giue ouer his place, except he bee inforced. Therefore it stoode vs on hand (as yee would say) too thunder and lighten, too waken the world, that was so falne asleepe, and after a sort bewitched. For inasmuch as the vnbeleeuers are extremely stubborne in stryuing against God, and cannot abyde that the truth should take place, but vpholde theyr lyes with diuelishe wilfulnesse: that is the very cause why there is so much trubble and warre in the world now adayes, I meane for Religion. Now the Papistes would laye the blame in our neckes: but let vs see who is in the fault. For wee desyre that euery man should doo homage vntoo God, and that both great and small should submit themselues too his woorde, and that there should bee one trew vnitie of fayth, so the simplicitie of the Gospell go before it and guyde it. These are the things that wee seeke: and the Papists fynd fault with it.

Yit notwithstanding, there is none other thing too bee found in our doctrine, but that wee would fayne that there should bee a melodie betweene men and Angels too woorship the trew God, and too follow his woord, which is our trew rule, to the end there should be no corruption in his seruis. On the contrarie part, the Papistes would mayntayne all their abhominations and errours, and cannot indure that Iesus Christ should haue his preheminence. For they haue bereft him of all his offices, and made as it it were a bootie of them. They haue an infinite warrein of Hee saynctes and Shee saynctes, too whom they giue the tytle of their Aduocats: saying, that by their merits they obtein fauour at Gods hand for such as pray vntoo them.

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Moreouer in all the rest of their doctrine, there is nothing but it is peruerted, yea and falsifyed. And besydes these errours and superstitions, the Papists are also so spytefull, as too bend themselues euen ageinst God, & to spit out their madnesse, yea and to indeuer too wype away the remembrance of Jesus Christ by fyre and swoord. What should wee doo in this cace? There is no compounding with them, but by renouncing of Gods truth. But wee know what order is taught vs heere by the holie Ghoste. For Saint Paule could well haue sayd in one woord, Agree, my freends. But he sawe well hee should haue spoken but one half, and that his doctrine also should haue bin misconstrewed: and therfore he sayth, Let vs bee knit toogither in the truthe, and let vs rather gyue ouer all the frendship of the worlde, and procure the anger of all vnbeleeuers, and of all such as rebell ageinst God, than swarue one whit from it. But if wee seeke too bee at good agreement in the truthe, and none of vs bee wedded too him self, but rather euery of vs procure the welfare and saluation of his neyghbours: that is the concord which ought to be among vs.

The thing then which wee haue in effect too remember vppon this streyne, is, that on the one syde we must beware of confederating with Gods enemyes, that wee stryke not sayle (as they say) too please them. For although it behoue vs too seeke too haue peace and vnitie with all men, as neere as wee can: yit is Gods truthe alwayes excepted, and wee must make more account of that, than of all the world. And in deede they that will needs gartify creatures, and in the meane season turne away from Gods truth (as much as they can:) shall bee alwayes vnhappie. Wherfore let vs euermore abyde stedfastly by our God, and hold vs vnder his yoke, and not shrink away in any wyse, but rather defye the whole world, yea though there were no man too hold with vs. That is one poynt.

Rom.12. d.18.

Agein, if the world may bee wonne too obedience, and wee bee able too doo so much as too drawe one or twoo too consent in one sayth with vs: then must wee put our indeuer and labour theruntoo. For wee must shun these twoo extremities, namely of offending God, and of turning away from his pure woord, too purchace mens fauor: and also of being so hygh mynded and full of statelinesse, as too trust euery man to himselfe, and to let others alone, and too passe for no man but himselfe: for these are two euill extremities which wee must be-

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ware of. But let vs learne too ioyne these twoo things as inseperable: namely that wee yeeld God trew obedience through fayth, by holding our selues to the pure simplicitie of his woord: and agein, that therwithall we despyze not our neyghbours, but indeuer to win them, that they may submit themselues quietly (vntoo God), and by that meanes all of vs both greate and small may speake as it were with one mouth, through the holy Ghoste reigning in our harts, and all of vs haue the knowledge that hath bin spōken of, namely that God is so the authour of our saluation, that he hath also shewed himself a father towards vs, in adopting vs, and in voutsafing to haue vs to be al of his household: Which cannot bee, except wee liue all in good concord, bycause he is the God of peace. And although wee should bee driuen too fyght ageinst the whole woorld: yit let vs bee of good comfort, bycause the Angels of heauen are our companions in cleauing vnto God. Should wee then in these dayes separate our selues from an infinite multitude of men, which presume vppon their riches, their greatnesse, their pomp, their credit, yea & their wisdome: (Yea: and let vs esteeme euery whit of it but as trashe, and for our owne parte, although they call vs Schismatikes, count vs but as the offcowrings of the woorld: let vs hold vs contented, in that wee know that the Angels of heauen, the holie Patriarks, the Prophets, the Apostles, and the Martirs agree with vs: and too be short, that all Gods chozen people from Abell too his present day, doo beare vs sufficient companie. And so may wee despyze all that shalbee layd too our reproche, when wee haue Gods truthe and the mark wherby wee knowe our selues too bee his children. For inasmuch as God cannot deny himself, he will continew alwayes with his Church, wherof we bee a parcell, if thee sticke vntoo his woord. Let that therfor bee one poynt.

But in the meane while also let vs not forget to seeke peace to the vttermost of our power, according to the text that I alledged out of the Romanes. Therfore let vs not wilfully seperate our selues from the woorld, but let vs haue (as it were) our armes stretched out too take home all such as yeeld themselues willingly too the obedience of God, that wee may haue one fayth toogither: and let vs indeuer too bring it too passe. And the very same also is the cause why Saint Paule telleth vs heere, that the fayth and obedience which we yeeld vntoo God, serues not too puffe vp our harts with pryde, so as wee should reiect Rom.10. d.18.

other

other men, and euery of vs loue himselfe, and shift for himself: but too make vs followe the example of our heauenly father, who alureth them too him which were farre of, and is readye too bee reconcyled too his enemyes: which thing seing he hath shewed vs in our Lord Iesus Christ, and giuen vs so excellent a pledge of it: wee also must haue the same doctrine of peace in our thoughts and in our harts, and indeuer as much as is possible, too bring them too the vnion of the Gospell, that are separated from it as yit: so that if they which haue bin as it were stark mad ageinst God, doo yeeld themselues as lambes and sheepe of the flocke: wee must bee redye to receyue them. Let vs then bend our selues too that, and not bee giuen euery man too his owne profite, but assure our selues that sith God hath knit vs toogither and bound vs one too another: euery of vs ought too imploy himself too the vttermoste of his abilitie, and accrording too his owne measure, too drawe his neyghbours with him, so as we may be tyghtly one bodie, and Iesus Christ reigne ouer vs.

And for the same cause also dooth he adde, that wee should growe in all things in him that is our head, that is too vvit, in Iesus Christ. Now by this woord Growe, Saynt Paule continueth the matter that wee haue seene heeretoofore, which is, that wee must not stand so much in our owne conceytes, as too thinke our selues too bee come alredye too the marke wee go too. For (as I told you) our lyfe is a iorney: and therfore wee must go on styll: for he that lingereth by the way, dooth well shew that he neuer wist wherat he amed. Therefore although wee must not bee as little children, yit are wee not yit come to full age, nother haue wee gotten yit such strength as were requisyte. Wherfore let vs growe, that is too say, let euery of vs looke well too his owne infirmitie, and when he sees his owne weakenesse, let him theruppon take harte, and thrust foorth himself: let him preace vntoo God, and let all our myndes bee continually bent that waye. For it is not ynough for vs too haue begunne, nor yit too haue gone on a good way, vnlesse it bee printed in our hartes, that wee must profite still, euen too our dying day. Otherwyse it is certeyne that wee shall be but dazeled with our owne pryde, & that will make all Gods gifftes too banish away, which wee had receyued afore. Wherfore let vs not imagin that wee haue such power, or such vnderstanding in all the things that are requisyte for our saluation, as that wee should not consider how it is not for nought that the holy Ghost exhorteth vs heere too

grow.

growe. And heere yee see also, how lowelinesse ought alwayes too match with fayth: according too this saying, that Gods woord serueth too instruct the small and lowelye ones. The greater then that a man would make himselfe too bee, surely the more nooth he shet the doore against himself, so as he can haue no enterance intoo the schoole of God, and of our Lord Jesus Christ. Therfore let vs looke well too our owne slenderneſſe, that wee may bee so meeke, as nothing may hinder vs from hoping continually more and more in our God. And the same ought also too quicken vs, and prouoke vs to serue him, and to confirme our selues continually the more in his woord. For what is the cause of so greate sloth and coldnesse as is seene in manye men, but that they thinke themselues too bee clerkes greate ynough alredy? And therin they deceyue themselues, by reason that the diuell hath dimmed their eyes through their owne fond ouerweening. Seeing it is so: let vs continew little ones still, not in vnderstanding, but in naughtinesse (as hath bin sayd afore:) and sith wee knowe that wee had neede too profit, let vs indeuer so too doo. Howbeeit, let vs also haue an eye to the meane that is shewed vs heere, which is, too resort to him that is our head. Psal. 19. b. 8.

Truely Saint Paule addeth therumtoo, in all things: too shewe than when a Christen man hath examined throughly what is in him: he shall fynd that if he haue anie vertew, there shalbee vyces mingled with it, and that in all his vertewes there is euer some blemish or mayme. Wherfore let all of vs cast downe our heads, and let the excellentest men in the world vnderstand, that God hath still reserued some peece of grace too himself, which he hath not giuen too them, too the intent wee should not bee puffed vp with fond ouerweening, too think our selues too bee that which wee bee not.

But let vs come too the heade that is spoken of heere. For Saint Paule telleth vs, that our only shooteanker must bee too knowe Jesus Christ (as hath bin declared afore) how that all the treasures of wisdome and knowledge are layd vp in him. For else many would raundge farre in Gods woord: and that should bee but too bee alwayes learning, and neuer to knowe any thing, as it is sayd in another text. But S. Paule telleth vs, that in Jesus Christ wee shall fynd all that is requisyte for our saluation, & that he also must haue the preheminence, as the head appeereth aboue all the rest of the body. For if we grew in such wise, as the shoulders should get vp halfa foote aboue Coloss. 2. a. 3. 2. Tim. 3. b. 7.

the head: what a growing were that? Were such a growing too bee well lyked? It were better that a member were starke dead, than that it shoulde so disfigure the body. For so muche then as the head ought too bee vppermost, Saint Paule telleth vs expressly, that it is not ynough for vs too growe, but that wee must alwayes growe vnder our Lord Iesus Christ, so as he may stand ouer vs, and all of vs both great and small submyt our selues vnto hym.

And wee see by experience, that this was not spoken for nothyng. For what a number are there which carrye a great countenance and shewe of knowledge, and yit doo nothing but set all thyngs in a hoyle and vprore, through theyr vayneglory? There are a great sort which could fynd in theyr harts too haue our Lord Iesus Christ buryed, that they them selues myght perke vp, and haue all the world gaze vppon them, and bee had in estimation, and reioyst at. And many wretches come so farre, that they passe not what come of it, so they may keepe them selues in reputation. Ageyn, othersome myngle our Lord Iesus Christ with so many superstitions, that he is veterly ouershadowed with them. Wee see what is happened in Poperie. For they verifie their owne proverb throughly, that the sonne of God cannot bee knowen from his Apostles. And why? Bycause they haue fleeced him, and robbed him of the honour that belongeth too hym, and made as it were a bootie of it, dealing too every man his share and portion of it. Thus are the Papists well growen, howbeeit that is but in ignorance and superstition, bycause Iesus Christ hath not his preheminence among them, nother is hee their shooteanker. Yea and euen among vs also yee shall see some so desyrous too get renoume among men, that Iesus Christ shalbee as nothing with them. So much the more therfore dooth it stand vs on hand too mynd well this lesson of Saint Paules, that our growing must bee in our Lord Iesus Christ, according to this saying of Saint Iohn Baptist, I must diminish, and he increace. Let vs followe that example, namly that the excellencie which is in the Church should abyde vnappayred, and yit in the meane whyle Iesus Christ bee the shooteanker of all men. For although the Starres haue their bryghtnesse: yit must the Sunne shyne abous them, and men must knowe that it is he by whome wee haue the trew lyght in deede. And therfore let our Lord Iesus, who is the dayesonne of ryghteousenesse, be so regarded, as nothing may impeach him, nor bleare our eyes that wee should not looke at him, and our fayth bee

Iohn.3. d.30.

leuelled

levelled alonely at him. That then is the cause why Saint Paule addeth expressely, that Jesus Christ must bee our head, and wee growe in him, and resort vntoo him, and set our whole studye and mynd vppon him.

Too expresse this the better, he addeth, that it is he by vvhom the whole body is knit and ioyned toogither by his ioyntes, and that it is he which furnisheth it with substance and lyfe, according too the measure and portion of euery member: & that when this is done, thē the body is well proportioned: howbeit that loue must reigne among vs, or else there shall be nothing but confuzion: insomuch that if there bee greatnesse, it will bee ouer huge, so as it shall not bee a naturall body, but rather a monster. Nowe in saying that wee receyue our growing of Jesus Christ, that it is he of whom the knitting of the body proceedeth, and that it is he also by whom wee bee maynteyned in life: he sheweth vs our vnthankfulnesse, in that wee yeeld him not the honor which he deserueth. For must it not needes be that we are tootoo leaud, when the sonne of God giueth vs all things, and yit wee will bereeue him the honor which he requireth, for shewing himself so bountifull towards vs? He desyreth not that we should yeeld him any recompence, nother can we, nother is it needfull: but yit he will be glorifyed. Now then seeyng wee bee so inriched by him, and wee notwithstanding doo fall too robbing him of his honor, so as he is defrauded and bereft of it: must it not needes bee that wee bee woorse than diuelish? Wherfore let vs mark well wherat S. Paule amed: for he intended heere too reproue the woorlde of too leaud an vnthankfulnesse, for not yeelding our Lord Jesus Christ his dew honour, in somuch as he is not exalted among vs, nother doo wee thinke vppon him, nother doo wee place him in chiefe seuereintie, that all men myght doo him homage. And therwithall he sheweth also, that wee bee almost out of our wittes when wee honor not Jesus Christ, ne exalt him as wee ought to doo. For there is not that man which dooth not naturally rouet his owne profit. Now then, in forsaking of Jesus Christ, we seeme to haue conspyred & swoorne our owne confuzion, that we might be bereft of all his grace, & be as rotten members without strength. For he is as the head of a mans body, & as the roote of a tree: it is he from whom all our life & sustenance proceedeth. Now then if the hands, the feete, the belly, the stomacke, the legs, & all the rest of the members should conspire togither to say, let vs forsake the head: What should they win by

it: Or if they should conspyre toogither too put the head dowone, and to thrust it into the belly, that men myght not see it: what profit should the whole body haue by it: Euen so standeth the cace with all such as would diminish the glory and maiestie of Gods sonne, and lessen his power, and not acknowledge to what end he was sent of God his father, namely, that they should seeke all their welfare, and all the partes of their saluation in him: for it is as much as if they would put dowone their head. But S. Paule telleth vs, that there must bee no knitting in the body, but that which commeth of the head. For whence cõmeth all: Beholde, the veynes conuey nourrishment euery where through the whole body, and the senewes hold the bones togither, and giue thẽ moouing: but yit must all these thinges haue their roote in the head. So then, if we will needs despyze God in diminishing the glory of his only sonne, surely all will turne to our confuzion. Iesus Christ can wel ynough forbeare vs: but we must needs perish wretchedly like rottẽ carions, if he giue vs not whatsoeuer belongeth to our life. Thus yee see what S. Paule ment too shewe vs.

Hereunto he addeth, that there is a certein measure in euery member, & that the furnishment therof cõmeth of the head, so as it sheadeth through the whole body, howbeit (sayth he) that is in measure. When he sayth, it is in measure, he doth vs to wit, that al the excellencie which we can see heere, is no derogation to the perfectnesse that is in Iesus Christ. For there are twoo reasons too bee marked. The one is, that all that is in man is vnperfect, & therfore that we must resort to our Lord Iesus Christ, that he alonly may abyde vnimpeached, & not bee mingled with other creatures. The other is, that the measure & portiõ which is in euery member, is not there as hauing his peculiar seat there. For what could the hand doo, if it were not continually nurrished & mayntayned by the head: The bond that holdeth altogither must needes bee maynteyned from thence. Also the naturall heate & mouing must come from thence, insomuch that the hand shoulde wither euery minute of an houre, & rotte away, if the head wrought not continually. The like respect is betweene Christ & his Church. For if wee consider well what is in men: though we admitted one too bee like an Angell: yit hath he but his measure still. And why: To the intent that Iesus Christ should not be bereft of the honor that belongeth vnto him. Seeing then that euery of vs hath his portiõ (as hath bin shewed afore:) it is good reason also that euery of vs should stoope, & not lift vp our hornes too take any

thing

thing vpō vs, which God reserueth to his only sonne. That is one point.

Agein, let vs vnderstand, that the same measure cōmeth of free gift, as hath bin shewed alredy: & yit is it not without cause that S. Paule repeteth it heere agein. For wee see the foolish presumptuousnes of men, how euery man would be a lord: & we would faine rob God of his right, to the end to be aduaunced & esteemed our selues. Therefore to abate that loftinesse, and to clenze vs of such vyce, S. Paule putteth vs in mynd once agein, that we haue nothing which is not giuen vs. And therfore we must resort too this which he sayeth in the first too the Corinthians: Who art thou? Hast thou made thy selfe so excellent by thyne owne cunnyng? Hast thou any thing which thou canst chalendge as thine owne? No: it is God that hath aduaunced thee so: and therfore humble thy self. His meaning then is, that all the whole knitting & all the whole furnishing cōmeth of the head. For it is not ynough for vs that wee were once created & shaped, but it standeth vs on hand to haue our members still mainteyned in their plyght. That therefore is the cause why S. Paul addeth the word furniture, or sheading down, as if God should shead downe his inwoorking vppon the head, and the head shead foorth the same inwoorking throughout all the members. And that is it which S. Paul ment, in saying that Jesus Christ is our spirituall head, who hath receyued all fulnesse of grace, accoording too the first chapter of S. John, where it is sayd, that it was giuē him not for himself alone: but for vs also which are his brethren. Seeyng it is so, let vs vnderstand that al the grace which we haue receyued of God, is creeped into vs by the meanes of our Lord Jesus Christ, and that wee haue the full furnishing of it throughout also by him. Trew it is that the sayd strength or inwoorking palleth through euery member, and in comming from the head, it shal be in the shoulder, before it bee in the arme, and afterward in the arme, before it be in the hand: but yit for all that, shall the arme therfore glory in it selfe, and giue the hand no part with it? No: but his receyuing is to impart it vntoo the reldew of the limbes, and all cōmeth of the head. Agein, shal not the hand on the one syde, giue of his power backe agein too the arme (on the other syde? Yis:) for euery member knowes his owne office, that is too say, euery member hath naturally an inclination too serue all the rest of the bodye, as though God had giuen them discretion and wisedome too say, thus it must bee. They be bound vntoo it, and knowe the neede that eche of them hath of others helpe.

1.Cor.4. b.7.

Trew it is, that my hand cannot iudge any thing, but yit hath God put

such an indowment & disposition into it, that it desireth nothing rather than too imploy it self to the seruice of all the rest of the body. Also the foote doth his dewtie without intreating or bydding, as though God had imprinted such a discretion in them (as to consider) that all of them receiue their power from heauen, and that the things which they haue receyued, must be fitted therevntoo.

Now if a man shoulde demaunde, Is euery man then alyke and equall in the Church? Saint Paule, in speaking of portion and measure, meaneth not that God hath distributed lyke portion too euerye member. For the legge is not the eye: and yit neuertheless, the leg, according too his qualitie, hath that which it needeth. And for the same cause also Saint Paule sayeth, that the members should bee so knit togither, as they myght make vp one whole body through loue, and by that meane haue euerye one wherewith too bee contented. There are then twoo things which wee must marke: namely that Gods gifts are diuers, and that some are much more excellent than other. For the Eye is an excellenter member than the foote, and wee see also how it is had in honour: and the mouth is more than the leg. Marke it then for one poynt, that there is such diuersitie, that our Lord exalteth and honoreth whom he listeth more than others. There are both great and small in the Church, and all must not bee teachers and Prophets. But yit this diuersitie letteth not, but that euery member hath his desyre, and that which is meete for it, so as the foote enuyeth not the hand, nor the hand the foote, no more than any of them both enuyeth the eyes. Too what purpose should it serue the hand too haue syght? It were a thing which not only could doo it no good, but also should doo it harme. If euery member had al offices in it self, surely the bodie should be confounded and come to nought. So then the hand hath his perfection in that which belongeth vntoo him, I meane in his degree: and lykewyse the foote. Howbeit S. Paules meaning is, that it ought too suffyce vs, that the Church bee edifyed in common. For if our neyghboures bee inriched with Gods giftes: the same redoundeth partly vntoo vs. And on the other syde, if wee haue receyued a larger measure of grace: wee bee the more bound too imparte the same too such as haue neede of it. That therefore is the thing which Saynt Paule meaneth too set downe in this text, saying, that if the knittyng bee after that manner, the bodye shall bee well buylded and made vp.

And

And heere wee see how he continueth his matter, which is, that wee must be so linked toogither according too the doctrine of the Gospell, as Jesus Christ may reigne ouer vs, and wee knowe that the heauenly father hath giuen vs him, with condition that wee should all linke toogither vnder him, and maynteyne a brotherly vnitie among vs. But yit afore all things, wee must bee subiect too him that hath all souereine dominion, and consider that for asmuch as the heauenly father hath set him in that degree, wee must all ame at him, and continew in his obedience vntoo the end. And therwithall let vs vnderstand, that that cannot bee doone, without loue, that is too say, vnlesse euery of vs rid himself of the cursed affection of seeking too much our owne profit. For in deede it is easye too perceyue, that that affection dooth so blynd vs, that it makes vs too despyze our neyghboures. So much the moze therfoze dooth it behoue euery of vs too indeuer too giue ouer his owne ryght, and too knowe that God hath not so distributed his giftes, that euery man may bee a woꝛld oꝛ a Church of himself, but that for asmuch as euery man hath neede of his neyghboures, the same is the very meane wherby he will hold vs toogither. And that ought also too pꝛouoke vs so much the moze too doo what wee can one for another. Although then that there bee but one fountayne from whence wee dꝛawe all spirituall giftes, namely euen our Lord Iesus Christ: yit notwithstanding, God maketh the fulnesse of the grace which he hath put in Iesus Christ, too flowe foorth as it were by chanelles, that wee may receyue euerye man his poꝛtion, as is expedient for vs. And so yee see in effect what wee haue too remember heere.

Now were this doctrine well put in vze: surely all the trubbles that are now adayes in the woꝛld, would soone bee appeased, and there would no moze bee so many bickerings and disputings: but wee should easly agree all toogither. For Ambition oꝛ Vaynglozye is the mootther of all heresyes, for whē men will needes exalt thēselues, they must needes therby thꝛust downe Christ if they could. Agein, whence spꝛing Superstitions, but of this, that men knowe not the inestimable benefytes that are bꝛought vs by our Lord Iesus Christ, and are dayly offered vntoo vs in him by the Gospell: This hath made the woꝛld alwayes wanton and wandering after his owne lusts: this hath made them too forge so many patrons and aduocates: this hath made men too aduaunce their owne deseruings: this hath made folke too deuyze

so manye satisfactions, so many meanes wherwith too please God, and so many new seruices: namely for that they were not contented with Iesus Christ, and all for want of knowing what manner a one he is, and that when wee once haue him, he ought too suffyze vs, and wee too hold our selues too him, bycause the father hath so glorysyed him, as wee ought of duetie too doo him homage, and too honour him as our souereyne King. For asmuch then as wee see the wretched vnbeleeuers to be scattered here & there, by reason that they turne away from Iesus Christ: we haue so much the more neede to be warned to hold vs simply to his obedience, & to know that all our welfare commeth of him, & (therfore) that we ought to returne to him to yeeld him his dew honour, & therwithall put our whole trust in him, & that too the intent we may so doo, we must consider that there is nothing but filth in vs, & that we hold our spirituall lyfe of him, & that not for once & away, but in such wyse as he woorketh continewally in vs, strengthning & furthering vs euen vntill he haue brought vs to his perfection, that is to say, to the perfection which we hope for by him. And for this cause was the holy Supper left vs, as a remẽberance that our Lord Iesus Christ is he in whom we must wholly seeke all things belonging to the lyfe of our soules. For (there) we profesſe, that he is our nurrishment, euen to satisfye vs to the full. And therfore the cause why wee come (thither) to eate & drinke, is to put vs in mynd that we haue in Iesus Christ, not the halfe of our lyfe only, but the whole of it: & that when wee bee fed with him, we must content our selues with him, & not seeke one droppe nor myte (as they say) ellewhere. After this maner then must wee now come to the holy table: that is to wit, after the examining of our owne sinnes, when we once know that wee bee nothing: wee must seeke by what meanes God calleth vs to him, and how we may keepe our way thither, euen tyll we be perfectly knit vnto him: namely (by knowing) that Iesus Christ is giuen vs, and that in him we haue all that is behooffull and wanting in our selues. And therfore let vs so esteeme our Lord Iesus Christ, as wee may take him for our very sustenance, and as our fayth (as I haue touched afore) be not haled away to roue heere and there, and finally to banish quyte away, but may so rest vpon him, as we may know that there is nother righteousnesse, nor holinesse, nor merit, nor power, nor aught elſe in our selues, but that wee shall fynde all in him, & that we cannot be partakers of him, but wee must also be partakers of all the goods that he hath receiued of God his father.

Seeing

Seeing then that all the good thinges which God hath put into our head, are communicated vnto vs by his meanes: let vs learne to humble our selues, & not to clymb in such wise, as he should be defrauded of his honor, but confesse simply and without feyning, that looke whatsoeuer is giuen vs through his free goodnesse, he mainteyneth & preserueth it, & moreouer increaceth and stablisheth it in vs more and more. Furthermore let vs marke, that wee cannot possesse the goods of our Lord Jesus Christ to take any profit by thē, except we first inioy him. And that is the cause why he giueth himself vnto vs. And thinkes it not ynough to giue vs some part and portion of his righteousnesse, of his desertes by the sacrifyce of his death and passion, of the obedience that he yeelded vnto God his father, & of all the giftes which he receiued fully of God his father, (I say, he thinkes it not ynough to giue vs some part and portion of them) in his Sacraments: but he sayth, I am yours, possesse yee mee. Then is it not ynough for vs too go seeke our wants at his hand, that he may impart them to vs: but (wee must also consider,) first of all, how he offereth himself vntoo vs, and sayeth, Lo heere my body which is deliuered for you, lo heere my blud which shal be shed for the remission of your sinnes. And this is doone, too the ende that wee should know, that he dwelleth in vs truly by his holy spirit, & that wee liue by his owne substance, & that it is not sayd heere without cause, that the knitting of the bodye commeth of hym, and that he is the furniture thereof, and that forasmuch as wee want the grace and giftes that belong too our spirituall lyfe, wee must drawe them out of that fountayne. And if we resort to him with perseuerance in the fayth of the Gospell, wee shall feele our selues more and more strengthened and stablished in all grace, euen till he haue rid vs of all our imperfections & infirmities, too make vs inioy his heauenly glory with him.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too feele them, as wee may be sory for them: and therwithall too worke so in vs hereafter, as wee may from day too day bee clenzed of all our imperfections and vyces, more and more, and that our Lord Jesus Christ, who is the wellspring of all pureneſſe, may so shed foorth the grace of his holy spirit, as wee may bee made newe creatures therby, too doo our souerein king the honour that belongeth too him. And so let vs all say, Almighty God heauenly father, &c.

The

The.xxviii. Sermon, which is the eyght vppon the fourth Chapter.

17. This I say therefore, and adiure (you) by the Lord, that henssoorth yee vvalke not as the (rest of the) Gentyles, (which) walke in vanitie of their mynd,
18. Hauing their vnderstanding ouercast vvith darknesse, and being straungers too the lyfe of God, by reason of the ignorance that is in them, and through the blyndnesse of their hart.
19. VVho vvithout remorse of conscience haue giuen themselues ouer too leaudnesse, too commit all vnclennesse, euen with inordinate greedinesse.



Considering howe corrupt wee bee by nature, it is not ynough for vs too haue the good shewed vntoo vs, vnlesse the vyces that are rooted in vs, bee also corrected: lyke as it woulde finally boote too sowe (corne) in a ground that were ouergrowen with nettles, shrewd weedes, rushes, and thornes. And therefore notwithstanding that Saint Paule haue heretofore shewed the trew rule of godly lyfe: yit he addeth (as neede is) that it standeth euery man on hand too bethinke himselfe, too chaunge quyte and cleane, and too become a newe man, bycause that vntill God haue clenzed vs both in mynde and hart, and in all partes of our soule, there will neuer bee any thing but filthinesse. So then, the doctrine that wee haue herd heretofore should not boote vs, if that which wee heare now presently had not bin added. For wee knowe that the Ephesians too whom Saint Paule speaketh, before they were conuerted too the fayth of our Lord Iesus Christ, had liued a certeine tyme in ignorance, and bin giuen too all naughtinesse and leaud lyfe, euen too the vttermost. Yit notwithstanding, Saint Paul setteth it downe heere in generall, that all they which haue not bin taught in Gods schoole, are blynd wretches, vnable too discerne betweene good and euill, yea and starke beastes, insomuch that euen with

the very roote that commeth with them from their moothers womb, euery man hardeneth more and more, tyll they fall intoo such excesse, that they become as monsters, and appeare no more too bee creatures fashyoned after the image of God. Yee see then that in effect Saint Paules intent is, that after he hath declared Gods stablishing of his gouernment ouer vs: Now too the end that our walking in this world should bee too go vnto God, and too the heauenly lyfe, wheruntoo he calleth vs: he sheweth that wee shall neuer obey him, nor bow our necke too receyue his yoke, vntyll wee haue chaunged both our disposition and mynd, and forsaken our selues, by cause wee be vtterly corrupted.

And so there are twoo parts in the instruction that is giuen vs. The one sheweth vs wheruntoo God calleth vs: and the other, that wee must fyght ageinst our owne sinfulnesse, and vtterly impryson our selues, that wee may become teachable too receyue the doctrine that God setteth out for vs. Howbeeit for asmuch as that is hard too doo: Saint Paule thinks it not ynough too giue vs single warning: but also cyteth vs, and after a sort setteth him in seat of Justice, before whom wee must yeeld an account, too the intent too moue them and quicken them the more too whom he speaketh. For it is no small thing to make men to renounce thẽselues, considering how euery man sootheth himself, and beleeueth that he is able to woork wonders. Although he bee saped in naughtinesse, yit thinks he that he hath some vertues in him. Yea and although wee haue our faults proued too our faces, yit will wee labour too cloke them through hipocrisie, and too set some fayre colour and glosse vpon them, or else we will mayntayne them wilfully, and neuer yeeld our selues giltie, though our shame lye open to the whole world. To be short, it is a very hard incounter, when a mã must as well lay down all the wisdome which he weened himself too haue in gouerning himself after his owne fancie, as also tame his affections, that he may bee subiect vntoo God, and haue nothing in him self that shall stryue ageinst him. For our flesh is too too stout in that behalf: and wee heare how it is sayd in another text, that all a mans thoughts, and all that euer he can conceyue, is emnitie ageinst God. Lykewyse also it is sayd in *Genesis*, yea euen at the tyme that the world had the greatest soundnesse that euer it had, that whatsoeuer can come out of the warehouse of our owne brayne, is all of it stark naughtinesse and rebellion ageinst God. So then, it was requisite

Rom. 8. b. 7.

Gene. 6. a. 5. & 8. c. 21.

that

that greate vehemencie should bee vsed in this behalf: and therfore also dooth Saint Paule vse it, saying that he not only teacheth, but also cyteth them too whom he speaketh, too the end they may knowe that they bee as it were in Gods presence, and that it is not for them too fall asleepe in their vayne selfflatteries, but that as the diuell hath manie allurements too beguyle vs, so on the contrarie part, Gods woord must inlyghten vs: and that although wee forslowe too consider our vyces, and had leuer too conceale them: yit wee must vnderstand, that it is more for our profit to come too reason, and too examin throughly what is in vs. That is the cause why Saint Paule mynding too exhort the Ephesians too chaunge of lyfe, setteth downe this adiuratiõ & kind of witnesse bearing, as though he were present before Gods iudgment seate. If there bee any couenanting betweene man and man, this solemnitie and Ceremonie of swearing, will moue them, and cause them to bethink themselues well what they promis, at leastwyse if they bee not quyte out of their wits. Howbeeit, heere is not some Notarie too take notyce of their othes, and such other customes as are among men, to ratify the things that they agree vppon among themselues: but heere is Saint Paule, who standeth in the behalf and person of Iesus Christ, from whom hee hath authoritie, not only too requyre vs, but also too summon vs too make our account, if wee indeuer not too discharge our dewtie: yea and he telleth vs, that it is not for vs too let slip the things that he sayeth, nor too heare them with deaf eares, bycause God is present too punish our rechlenesse in despyzing his woord. Sith it is so, let vs learne too leaue flattering of our selues, as manie doo, whom wee see too pretend deafnesse: and whatsoeuer cõtenances they make, they continew alwayes the same they were afore. Wherfore let vs mark well, that God thinking it not ynough too teache vs, intendeth too take away all excuse, and telleth vs, that he wil not suffer such contempt of his woord, when wee voutsafe not too giue eare, seeing he was so gracious as too speake vntoo vs, too giue vs a warrantyze of our saluation.

Now let vs come too the effect of that which is conteyned heere. Saint Paule sayeth, Bee not as the rest of the Gentyles are. I haue told you alredye that they too whom he wyteth, were for a tyme quyte giuen too all naughtinesse, and without the feare of God. For euen from their cradle they had bin brought vp in all maner of Idolatrie, & yit they thought themselues well discharged, when they had doone

some

some sacrifyze too their puppets. Like as at this day in the popedome, they that play moste murlimewes, are counted most holie: and they think themselues out of Gods dette, so they haue once doone a sort of pelting tryfles. For that cause dooth Saint Paule send the Ephesians too this similitude, saying, that if they looke vppon the rest of the Gentyles, there they may see in what plyght and taking they weere, before God had gathered them intoo his Church. Pyye vppon your selues there, (sayeth he): for there shall you see your owne images: before such tyme as God reached you his hand, and drew you out of the dungeon of vnbeleef wherin you were plunged, you differed nothing at all from them. Now then at leastwyse yee ought too consider the grace that hath bin graunted you, that it may bring foorth fruite in you

By the way let vs marke, that in vsing this speech, the rest of the Gentyles, Saint Paule comprehendeth heere al mankynd. For he speaketh not of twoo or three men only, nor of any one nation, nor of some countrie: but he sayeth generally, that all they which had not bin trayned in the Gospell, were blynd wretches, as wee see. Too bee short, he sheweth what maner of ones wee be, vntill God haue preuented vs with his grace, too the intent wee should not cast this exhortation away, nor beare our selues on hand, that we be exempted from all the things which we shall see hereafter. Therfore too the end wee surmyze not a priuiledge too withdrawe our selues from the common aray of men: Saint Paule hath heere knit all Adams children toogither as it weere in one bundle. For in all mankynd there is nothing too bee found but leawdnesse and corruption. Heere therfore are two poynts which wee haue too mark. The one is, that heere as it were in a looking glasse, wee should behold what our owne state is, so long as God giueth vs the bridle, and letteth vs follow our owne swinge. Mark that for one poynt: and I will lay it out more at large anon. The other is, that when wee see the enormities which are committed through the whole world, & that men bee so shameless in euil dooing, or rather altoogither bewitched, and some so besotted, as a man can by no meanes moue them to learne too feare God: when wee see (I say) on the one syde such stubbornesse in men, and on the other syde soo grosse and beastly senslesnesse: let vs learne to spy our selues there, and too consider that God did vs a singular good turne, when it pleased him too touche vs too the quicke, that his woord myght preuayle in

vs.

vs. For wee differ nothing at al from the wooyst and most disordered in the moyld, nor from such as are in moste horrible confuzion. Yee see then what wee should haue bin if God had not pityed vs. And this ought too touche vs wel too the quicke, that the grace which God hath graunted vs, bee not darkened and quyte quenched in the end, so as wee bee quyte and cleane bereft of it. After this manner therefore ought wee too apply this text too our instruction, where Saint Paul setteth other men before vs, which haue not yit bin inlyghtened by the fayth of the Gospell, but are let alone: that by comparing our state with theirs, wee may consider how mercifull God shewed him self vnto vs, in drawing vs out of such a dungeon, too the intent that wee should bee the diligenter in giuing our selues vnto him.

Hereupon he sayth, VValk no more henssorth as they did in Vanitie of mynd. By this wooyd Henssoorth or Hereafter, he intendeth too shame such as trayned in the Gospell, if their lyse proue not that they haue not mispent their labour. For too what purpose are wee called too the fayth of our Lord Jesus Christ, but too separate our selues from the stumbling blockes of the woyld? Therefore wee must not excuze our selues by our bringing vp in euyll custome, nor by any examples that myght allure vs too leaudnesse, nor yit by that there is nothing but frowardnesse round about vs: for seeyng that God hath adopted vs too bee his children, he wyll haue vs to lyue thereafter. And therefore let vs marke, that fayth importeth such a reforming of our selues, as our lyse bee cleane chaunged. And for the same cause is it
2. Cor. 5. c. 17. sayd, that whosoeuer wyll bee counted too bee in Jesus Christ, must become a new creature. For wee may prate of the Gospell ynough and too much, and wee may be maruelously fyne headed: but that shal bee nought wooyth, vntill the sayd chaunge appeere in vs, that is too say, vntill wee leade a newe lyse.

Besydes this, wee haue too marke heere, that after Saynt Paule hath spoken of the vanitie of mynd, he addeth, Blyndnesse of mynde, or Darkenesse of vnderstanding: and lastly he sayeth, Blyndnesse or Stubbornesse of hart. This blazing of men after this sort, serues well too put them quyte out of concept. For when the Philosophers spake of the excellencie and wooythinesse that is in mans nature, they did alwayes set downe Reason as an ouerruler: Next hir they did set downe discretion, betweene good and euill, when men debate in themselues, and make a serching and a turmoyling (for things). After

ter that manner did they make as it were a Courte barre, too the end too make man iudge of good and euill. It should seeme then that Saynt Paule heere abaceth men too much, when he sayth, that Reason hath nothing in it but vanitie, vntruth, and deceytfulnesse: and agein, that all that euer men can conceyue, is but a maze of vayne fancies, and that they doo but ouerthrowe them selues more and more, as if a blynd wretch should wander abroade in the darke. Yit notwithstanding, the holy Ghost is the only competent iudge too giue sentence of the things that are in vs, least wee myght thinke our selues too haue wonne the goale by flattering of our selues, according as he told vs afore, that men haue theyr eyes so blyndfolded with the fond opinion which they haue conceyued of their owne woorthinesse, that they cannot bee ashamed and confesse their owne leaudnesse. That was the cause why the Philosophers did alwayes magnify the nature of man, and yit notwithstanding experience sheweth the cleane contrarye: for the vanitie that is in them is apparrant. But they wyted that vppon mens negligence and rechlesnesse, so that if men would aply all the senses of nature thoughly, too knowe what is good, they should bee as little Angels. They imagined so: but that was for want of boultyng them too the bottom. For they neuer wist what God is: and that made them too discharge themselues so lyghtly toowardes him: insomuch that euen they which disputed most cunningly of Gods maiestie, and had a hygher vnderstanding than the common sort, and (too bee short) were esteemed the wyzest men in the world: could notwithstanding neuer come neere the truth of God: and whensoeuer his seruis came in question, they were so graueled, that they turned all things vpsyde downe. And so the wisedome of the world will not suffer vs too come too the heauenly lyght: for it is a speciall gifte of God, and not too bee found in our selues. Yee see then that euen the greatest men of skyll deceyued themselues: and that is the cause that men fall asleepe in this fond opinion wherto they were to much inclyned afore. Yea and we see that this foolish or rather diuelish ouerweening hath gotte place euen among the Iewes, insomuch that they haue alwayes bin of opinion, (as men are now adayes in the popedome) that they haue freewill. Trew it is that the Papistes will graunt more than the heathen folke, namely that wee be corrupted by original sin, howbeeit their meaning is, that notwithstanding the infirmitye which is in man, yit there abydeth some remnant of goodnesse in him,

insomuch

insomuch that wee haue halfe an vnderstanding styll, and also a will that is able to trayne vs vntoo good, though it bee but weake of it self. Too bee shoyt, such as will needes iudge accoyding too their naturall vnderstanding, say, that men are as sound & vncoyrupted, as Angels. The Papistes being conuicted by so manye recoydes of the Scripture, will graunt well ynough, that wee beefalne from our oryginall, and that there are manye vyces in vs: but yit is that no let (say they) but that we be still half cleane, and are able to do good of our owne power, when wee bee once humbled before God. To be shoyt, they make such a partnership betwene God and men, that they say in deede, that wee haue neede too bee inlyghtned from aboue, too atteyne too fayth: but yit that wee haue some lyght in our selues, and God maketh vp that which wanteth. Ageyn, they will say, that lust dooth so reigne in vs, as it is ryght hard foy vs too submit our selues too God, but yit that wee must labour too doo it, and are able too doo it, so that God ayd vs and reache vs his hand. This is the Concurrence (as they terme it) (that is too say, the matching oy marrowing toogither) of Gods grace, and of the goodnesse that remayneth in man, though wee bee coyrupted. But (as I sayd) let vs rather herken too that which God himself, euen he which only is the competent Iudge hath spoken of it by vnrepealable sentence, which is, that all they which follow common reason, and the things that man hath of him self, are blynd wretches. And what shall then become of Reason? Foy although men think that it serueth too giue them lyght, and too shew them the way: yit is it certeyne that it dooth but alwayes tumble them intoo the pit: and wheras they weene themselues too bee well aduyzed, they shalbe stark beasts. And the cause why this is told vs continewally, is too doo vs too vnderstand, that God must bee fayne too reforme vs, not by half, but all whole throughout.

And heere a man myght ask a question: if men (I meene those whom God hath let alone) were without vnderstanding and discretion in that behalf, whether myght one see examples of it oy no? It is verie certeyne that they bee not lyke hoyses, noy yit lyke dogges: but yit let vs mark, that all the vnderstanding and discretion which is in vs, and all the iudgment which it is possible foy vs too haue, serueth too none other end, than too make vs vnexcusable. Therfoye wee must vnderstand, that although wee haue some discretion betweene good and euill, before God haue taught vs by his woyd, and inlyghtened vs by

his

his holie spirit: yet the same serueth but too bereeue vs of excuce, that wee myght not make a buckler of ignorance, as wee bee woont too doo. For although euery man haue not had the written Lawe, yet must he beare the sentence of damnation about him in his hart, (as sayeth S Paule in the second too the Romanes) and God must driue him too perceyue it aforehand, by making him to feele harbytings whether he will or no, so as he shall say, I am giltie in this thing and in that. Thus remayneth there some vnderstanding in men: howbeit not too leade them in the way of saluation, but only too make them so much the more giltie before God. For as touching our affections, it myght be sayd, that there are many which liue honestly and without blame, though they neuer tasted of the Gospel. Yeamary, but in the meane whyle their hartes are fraughted with malice & stubbornesse, and no dout but that all such as haue not bin reformed by Gods spirit, shall still feede a sea of wicked, froward, and malicious lusts within them. And therfore let vs not stay vppon the outward showe, but let vs mark how it is not for nought that God chalengeth the searching of mens hartes as his peculiar office: and therfore that must bee reserued vntoo him. Also let vs call too mynd how Saint John in his Epistle sayth, that we see not all the sinnes that are in vs, but that God who seeth farre more cleerly, is the Judge therof. Howsoeuer the cace stand, when men haue doone the best they can, yet can they not rid their hands of condemnation, when they come before the heauenly Judge, (specially) seing that the starres are not cleere in his syght, no nor euen the Angels, in somuch that if he listed to examin thē with rigour, they should not bee able too come too the perfection that is in him. So then let vs note, that vntill God haue visited vs, and is come vntoo vs, and hath subdewed vs vntoo him: wee shall alwayes continue ignorant and blynde wretches, there shalbe nothing but vanitie in all our vnderstandyng, in our hartes there shal be nothyng but pryde and presumption, and our lustes shall bee so farre out of square, that they shall stryue ageinst God, and wee shall syght ageynst his Justice, and ageynst all right. And surely wee see what hath folowed of it, when men would needes gouerne them selues by their owne wyt. For what fashions of seruyng God haue bin brought intoo the world, and howe wicked? Wanted there any great cunnyng, or any great skyll? Mary for wee see that God hath powred out his gracious gyftes in suche wise, as mans wyt hath showed it selfe right excellent in all maner of

1.Sam.16. b.7.& Psal.7.c.10. &.44.d.22. & Iere.17. b.10.& 1.Iohn.5. d.20.

sciences and knowledges, sayng in the chiefe: that is too wyt, of commyng vnto God. In this all haue fayled, they haue all wandered away, and there was nothyng but falsehoode and deceyt in their cace. And the further they indeuered too thrust themselues forward, so muche the deeper dyd they plundge them selues intoo the myre. Wherefore let vs note, that although the light shyne (as it is sayd in the first chapter of saint Iohn:) yit notwithstanding wee beyng darkenesse, conceyue it not. Saint Iohn sheweth, that euen from the beginnyng God separated men from beastes, impryntyng his image in them, and gyuyng them discretion too discerne betweene good and euyll. The lyfe of man then serues not onely too eate and drinke, but also too consider that wee haue a better lyfe, and that is, too haue some order and common pollicie here beneath, and too vnderstand that there is a God which ruleth all.

Loe here the lyght that was before Adams fall. And this lyght abydeth yit styll, but yit it shyneth in darknesse, and the darknesse comprehendeth it not, but rather quencheth it quite and cleane out. So then if wee haue any small insight or ame, let vs consider that it is but as a little spark, which passeth and vanisheth away out of hand. But in the meane whyle, as concerning our owne nature, that wee should bee able too haue regard of goodnesse, or too seeke it, followe it, and continew in it: it is vtterly vnpossible. And why? For our vnderstanding is stark blynd. To be short, there is nothing but vanitie in vs, according too this saying, that God perused the thoughts of men, and sawe there was nothing but vanitie and leazing in them.

Ptal.94. b.11.

Now too expresse this yit better, Saint Paule sayeth, that they had their vnderstanding darkened, and vvere straungers too the lyfe of God: wherin he cutteth of the occasion of all excuses that men can make. For they will replye continually ageinst God, and though they bee condemned, yit will they alwayes haue the last woord, (saying:) what can I doo with it if there bee nothing but vanitie in mee, seeing that God created mee so? why made he mee not otherwise? But Saint Paule telleth vs heere, that wee haue our vnderstanding ouercast with our owne darknesse. And why? Bycause the lyght is quenched by the corruptiõ that is come vpon vs in Adam. To be short, S. Paul sheweth vs here, that we must keepe our mouthes shet, when the scripture bewrayeth that we bee both ignorant, blynd, and brutish. We must not think to further our cace by alledging that god ought to

haue

haue made vs otherwyse: for the euill proceedeth of Adams fall, bycause not only he was bereft of the good that he had receyued, but all wee also were impouerished in him. And lyke as he that forfeyteth his goods, must beg and his children to, so must wee also also in our penurie and pouertie consyder still at this day, the misfortune that is come vppon vs through the fault and offence of our first father. Thus yee see how Saint Paule hath heere disappoynted all starting holes, that men are woont too set afore them, too shewe themselues too bee ryghtuous and innocent before God. For whence commeth the vanitie of our mynd in that wee bee both blynd and ignorant: Euen of our beyng in darknesse, and by darkening of the lyght that God had put into vs in our first creation. And forasmuch as this is a harde matter too bzucke, S. Paule bringeth vs too the lyfe of God: and that is too laugh too scorne all the tryflyng imaginations that men haue contryued too maynteyne their owne Freewill, Reason, and Discretion. For (as I haue sayd already) the bookes of the Philosophers are full of such stuffe. In the Popedome there is bickering still at this day for Freewill, as though all were mard, if man had not some good selfmouing and abilitie too prepare himselfe too receyue grace, and were made fellowe with God, and could make the grace effectuall which is offered him. By which reckening men shall not onely bee hayle fellowe with God (if they may bee beleeued) but of better abilitie than he, so as he shall but adde some little portion too them. But S. Paule sayeth, that wee may well bee alyue in our opinion: but as in respect of God, wee shall not fayle too bee as dead carkesses, or rather euen as rotten and stinking carions. Then let not men take vpon them through their foolish ouerweening to haue reason, wisedome, and freewyll: but if they would fayne knowe their owne state, let them lyft vp their eyes and consider that their liuing must bee the lyfe of God, and not the lyfe which euery man fancyeth heere too himselfe. S. Paule in the seuenth too the *Romanes*, confesseth that he thought himselfe alyue for a tyme, namely, before he had bin conuerted too the pure doctrine, bycause he was full of hipocrisie, and possessed with such pryde, that he thought himself too bee as a little Angell. And why? Bycause Gods lawe had not yet sifted him throughly. But when I once entered into my selfe (sayeth he) and knew what it was too lust: then did Gods Lawe wound mee too death, and I perceyued that the lyfe which I had lyued afore, was but death, and that I had made my Rom. 7. b. 9.

selfe too beleeue woonders, taking my selfe too bee that which I was not, as fooles doo, which beleeue that they bee Kings and Princes, when in the meane whyle lyce eate them vp, or else they starue for hunger and cold. So then, Saint Paule confesseth that before he was conuerted, he was alyue too his owne seemyng, and he tryumphed at it: but when Christ had once humbled him, and made him feele what Gods iudgment was, then he gaue ouer that lyfe, and sawe well that it was but a death.

Lykewyse he sayeth now, that although wee bee alyue in the opinion of the woorld, so as men clap their hands at vs, and magnyfye our vertewes, and that wee our selues also are besotted with the same opinion: it is nothing at all, but wee must go vntoo God. Now wee shall fynd that God hath a speciall lyfe which he reserueth and keepeth as layd vp in secret for his children. For albeeit that he make his daysonne too shyne both vppon good and bad, and shewe himselfe lyberall towardes all without exception. Yit dooth he not scatter abroad the things that serue for his chozen, accozding too this saying of this Psalme, Lord how great is thy goodnesse which thou hast layd vp in store for them that feare thee: It is as a treasure that thou hast hoozded vp for them. So then whereas Saint Paule speaketh heere of Gods lyfe: he sheweth that in lyuing accozding too our nature, wee haue not our lyfe of him. Whence then: Is it not God that hath created vs: Is it not he of whom wee haue our beeing and mouing: as it is sayd in the seuenteenth of the Actes. Then is our common lyfe of God, in asmuch as he is our maker: but in asmuch as he is the Sauiour of the chozen, and in asmuch as he is the father of his children whom he hath adopted: this lyfe which is common both too good and bad, is not named Gods lyfe, but mans lyfe: God letteth it alone in his plyght. And which then is Gods lyfe: It is, when vppon his choozing of vs, he sheweth vs the way of lyfe and saluation, and reneweth vs by his holye spirit, so as Iesus Christ dwelleth in vs by fayth, (as wee haue seene afore) and vttereth his power in vs, causing our old man to be crucifyed with him, yea & euen buried too, that wee may bee rayzed agein, euen too bee separated from all vncleannesse of the woorld, that wee may not resemble the vnbeleeuers, who are wholly prisoners vnder the tyrannye of Satan, and are dryuen and haled by him, and giue ouer themselues too all euill. That is in effect the cause why S. Paule hath spoken too vs here of Gods lyfe.

Psal. 31. f. 20. 21

And

And now, that wee may the beteer bee wakened and receyue this exhortation vnfeynedly: let vs not deceyue our selues any more with the opinions that euery of vs may conceyue in our owne head, nor yit with the iudgment of men, which oftymes doo prayse and commend the thing that is nothing worth. Uerilye wee knowe how our Lord Iesus Christ sayeth in Saint Luke, that the thing which is hygh and excellent afore men, is vtterly lothsome before God. Too the intent therefore that wee may no more bee deceyued by them, let vs vnderstand, that vntyll God haue made vs new creatures, and begotten vs agein by his holye spirit, wee bee blynd in our vnderstanding, wee haue nothing in vs but vanitie, and wee bee vtterly ignorant, yea and starke beastes. That is in effect the thing that wee haue too beare in mynd. Wherfore as oft as wee fall too our accustomed byase, and followe our owne fancie, let vs learne too cyte our selues beefore God, and too wey wel what is ment by the lyke that he reserueth as peculiar too himselfe. Not that it serueth for none other but himselfe, but bycause he bestoweth it vppon none but his owne children. For therby it is that he sheweth himselfe to haue chozen vs, as wee haue seene in the first chapter. Luke. 16. d. 15.

Now heerupon he setteth downe immediatly the hardnesse of their hart: not a single hardnesse, after the maner as wee take hardnesse: for the (greeke word betokeneth a thickenednesse (or muddinesse) as when a peece of wyne that was very well fyned, is so trubbled, as it becometh all Lees, and groweth thicke (and muddie lyke a puddle,) so as there is no more cleere licour in it. Euen so Saynt Paule sayeth that the hart is thickened, when it is so blynded and hardened by that meane, as it cannot yeeld too the obeying of God, and that then there is no cleerenesse in it, but all is trubbled lyke a puddle. And this word Hart, doth in the holy Scripture betoken now and then, all the lustes, lykings, and will of man: and sometymes also his vnderstanding. But for asmuch as heere Saint Paule hath put a difference betweene a mans vnderstanding, and his mynd, and his Hart: we may wel think that he ment too adde the will, togither with all the scannings and debatings which wee make (in our selues) about the iudging of good and euill: and finally the whole vnderstanding which wee haue, and the reason that reigneth in vs. Saynt Paule therfore ment in effect too shewe, that man is so corrupted in all partes of him through the synne of Adam, as there is nother wit nor wil, but it tendeth wholy vn-

too euill, and is vtterly saped in it. And therfore lyke as erst he condemned the beastlinesse that is in vs: so now also he sheweth that wee bee as blockes, and cannot bee quiet too follow our God whither soeuer he calleth vs, but that wee be stubborne, and haue stiffe neckes which cannot bowe, as Moyses also vpbraydeth those that rebelled against God, (telling them) that they had a necke of yron or brasse. And euen such are wee too of nature. And for that cause is it sayd in Ezechiell, that God will chaunge the hartes of them whom he will haue saued, so that wheras they were stonye before, he will make them fleshye. This similitude sheweth well, what is in vs tyll God haue wrought an alteration in vs. For wee haue nothing but hardnesse: which is as much as if the holy Ghost should say, that wee bee Gods enemyes, and refuzers of al truth, vntill God haue softened vs, and corrected the crabbednesse and stubbornnesse, wherethrough wee cast vp our rage in such wyze against God. Too bee shorte, all our lustes are as men of warre marching in battell, to let God that he should not reigne and execute his power and superiozitie, which he ought to haue ouer vs. Lo what our nature is. Now let vs go brag of our owne freewill, and of our reason: as wee see these wretched Papistes doo, who are euer harping styll vppon that stryng. But let vs learne too humble our selues with a good will, and (as I sayd afore) let vs consider that Saynt Paule blameth mens nature, shewing that all of vs from the greatest too the least, are plunged euen too the bottom of hel, vntyll God plucke vs backe again. And therwithall let vs consider all the enormities that are doone through the whole world, and conclude, that we our selues should doo as much, if God shewed vs not his mercie, and let the same stirre vs vp too hyde our selues, least wee ouershoote our selues at some tyme: and seeing it hath pleased God too drawe vs vntoo him, let vs not turne backe again too meddle with the leawdnesse of the vnbeleeuers. And no wonder though they stumble, & tumble and reele too & fro, for they haue no lyght to direct them by. But our Lord shyneth vppon vs by his woord, and giueth vs eyes by his holy spirt: and therfore let vs eschew too bee lyke them, as S. Paule exhorteth vs heere.

Ezech. 36. f. 26.

Heereuntoo he addeth the toppe of al mischeef: which is, that men go astray after their owne kynd, continew in going outward from woorse too woorse, and foade themselues with flatterie, wherby they cast their consciences into such a sleepe, as they feele no more anye re-

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moyse or griefe: and that is the hygh way too make them vtterly past recouerie. Now first of all, let vs learne heere too preuent such vengeance of God, which ought too make vs quake. And when wee heare that such as abyde styll in their owne nature, and ouershoote themselues so farre as too bee without scruple of conscience, and too become as bynte beastes, voyde of discretion, too be moued eyther with lyfe or death, or with any maner of feeling of their owne soule health: let vs a Gods name walke in feare and awe, and bewayle our sinnes euerye houre early and late, that wee bee not hardened after that fashion. For wee see how they that growe beastly after that sort, doo gather such a hard hartednes, as a man cannot bow them, after they haue once gotten such a boldnesse in giuing themselues vntoo euyll. Thus as touching the first poynt, let vs bee ryght well assured, that God reuengeth himselfe after a terrible manner, ageinst all such as foade themselues in their vyces, and take inoydinate leaue too doo what they list, so that in the end they become bynutish, euen as Asses and Dogges.

And now for the second poynt, if God vse such rigor towards those which were neuer yit trayned too the Gospell: what will he doo to vs, when he shall haue shewed vs the way of saluation a long tyme, and yit wee continew still lyke those that neuer tasted of good instruction? Do wee not thinke that the punishment shal bee more horrible and dreadfull vppon vs? Lyke as when S. Paule declareth in the first too the *Romanes*, that God gaue men ouer intoo disoydinate and shamefull lustes, so as they were vtterly past all shame: he speaketh expressly of the heathen and vnbeleeuers, who had none other knowledge of God than by the skyes and the earth, and the creatures: they had none other helpe than that great booke, wherby too glorify God, and yit forasmuch as they did it not, therefore are they condemned after that maner. But now can wee haue no such excuse as those sillie soules had: wee cannot say wee be not able too discerne what is good, bycause we were blynded by Adams sinne and there is nothing but vanitie in vs: for God hath giuen vs his woorde, which is iustly called a lampe too gyde vs by: wee haue the Gospell, where our Lord Iesus Christ declareth that he is our gyde: and yit for all this, if we will needes prouoke God wilfully, by disanulling the doctrine of saluation, whereas wee should followe it, (of which sort there are many euen at this day, who seeke too wallowe in all leaudnesse and disorder, and despyze God openly) what shall become of vs? Wherefore let vs learne too walke

Psal.119. v.105.

in the feare of God: and let vs marke well, that Saint Paule hath not without cause set downe here the toppe of all mischief, of purpose to shewe vs therby what wages God will pay too all such as yeeld not to him in dewe tyme and place, but rather take libertie of all naughtinesse, as though they were scaped out of his handes. Let vs then be afrayde too ouershoote our selues so farre: and then although we haue wandered farre afore, God can skill well ynough too drawe vs to him. Let vs bee afrayde least Goo should execute the sayd vengeance vppon vs, as wel as vppon them, according too this saying of Salomon, that when the wicked man is come too extremitie, he despyzeth all: that is too say, he regardeth nother lyfe nor death, but flingeth foorth lyke a brute beast.

Prou.29. b.14.

Therefore let vs quake at such threatenings, for feare least God execute them vppon vs, when wee cannot abyde too bee rebuked for our vices. And contrariwyze let vs practyze the doctrine of Salomon, where he sayeth, happie is the man whose hart pricketh him & quickeneth him vp nyght and day. Let vs learne then too bee our owne sollicitors, and too touche our selues for our vices: and when wee enter intoo them, let vs bee abashed at them, and cast downe and condemne our selues, vntill God haue releeued vs with his mercy. After that maner must wee put this doctrine of S. Paules in vze, too the end, that when God hath once knit vs too him by the meanes of our Lord Iesus Christ, and giuen vs lyfe: wee may take good heede that that lyfe bee not defaced and quenched in vs through our owne leaudnesse and vnthankfulnesse. Agein, that beyng mynded too continew in this doctrine, may learne first of all too humble our selues, (for it is certeyne that humilitie will cause vs too resort vntoo God:) and secondly, that our humilitie bee matched with warenesse, so as wee bee not rechlesse too flatter our selues, but that through the same warenesse wee streyne our selues too the vttermost too fyght ageynst all our vices and lustes, tarying our Lordes leyzure vntyll he rid vs quyte and cleane of them: & in the meane whyle let vs alwayes win somwhat of our selues, bee it neuer so lyttle, so as it may continually appeare, that our Lord Iesus Christ woorketh in vs, and maketh his grace too preuayle, by causing vs too goe forward in goodnesse: that wee may (say I) bee so dispozed as wee may growe moze and moze, vntyll God haue taken vs out of this world.

Prou.28. b.14.

Now let vs fall downe before the Maiestie of our good God, with

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acknowledgment of our sinnes, praying him too touche vs so too the quicke, as it may make vs vntoo trewe repentance, too continew in it all the tyme of our lyfe, that beyng vtterly beaten downe and made nothing in our selues, wee maye learne too seeke all our welfare in him, and he theruppon leade vs familiarly by the the hand of our Lord Iesus Christ, so as wee may go too seeke it there, and go forward more and more in the professing of his Gospell, too the intent also too bee filled with his gracious giftes, which are the trew fruites of that roote. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations. &c.

The.xxix.Sermon, which is the nynth
vppon the fourth Chapter.

20. But you haue not learned Christ so:
21. At leastwise if yee haue heard him, and bin taught in him, euen as the truth is in Iesus:
22. That is too wit, that yee put off the old man after the former conuersation, which is corrupt after the lustes of errour:
23. And bee yee renewed in the spirit of your mynd,
24. And put on the newe man vvhich is created after God in rightuousnesse and holynesse of truth.



Saint Paule sheweth vs by the example of the heathen men and vnbeleeuers, how wretched mans lyfe is, when he suffereth himself too bee led by his owne affections and lusts. For wee bee so blynded by the sinne of Adam, that we discerne not betweene good and euill. Howbeeit that is not perceyued at the first blush: but if yee looke into the whole course of mans lyfe, yee shal find, that they hold not any certein way, but that they wander too and fro, and in the end become stark beasts, so as they haue no hart greef nor scruple of conscience at all.

Now

Now he sheweth what diuersitie there ought too bee betwixt the lyfe of Christians that haue bin trayned in the Gospell, and the lyfe of the ignorant and blynd wretches, which neuer wist what God or his will is. That is the cause why he addeth, that wee ought too keepe a farre other trade, wee (I say) that are trayned vp in Iesus Christ. As if he sayd, that such as haue not the lyght of God, straye heere and there, and no maruell though they doo so, for they be blynd, and wander in darknesse. But seing that God hath inlyghtened vs, and wee haue Iesus Christ the daysonne of ryghtuousenesse shyning vppon vs: what a shame is it if wee bee mingled with those that haue no direction at all? Then is there no excuse for vs, if wee will alledge the heathen. For so little can their exawple serue too lessen our sin, that it shall dubble our condemnation. And why? God setteth them before our eyes as looking glasses, wherin too behold what wee our selues and what our nature is, of all the whyle that wee bee vngouerned of the holy Ghoste. On the contrarie part we haue our Lord Iesus Christ too shewe vs the way of lyfe. And it is not for nought that he hath sayd, that he is the lyght of the worlde, and that whosoeuer walketh in him, cannot stray: and agein, that he is also the way, wherin a man cannot go amisse. That then is the cause in effect, why Saint Paule addeth, that it is not so with vs, for wee haue lerned Iesus Christ. And how? Yee haue herd him, sayeth he. And his setting downe of those woords, is of purpose too cut of all occasion of making a shrouding sheete of ignorance. For men are loth too bee counted fooles, except it bee when they should come too accounting with God. But then they would fayne scape by saying, I am a silie idiot, I am not able too busie my selfin so manie matters, it is impossible for me too set my mynd vntoo that. Yee see then how wee can well ynough acknowledge our ignorance, when wee bee called and cyted too make our reckening before God. Agein, another sort will say, that the Gospell is too hygh and deepe a thing for them. Saint Paule answereth vntoo all this in one woord, saying, that we haue heard Iesus Christ. As if he shou'd say, it is long of none but of our selues, that wee haue not bin well and dewly instructed, seing that the Gospell hath bin preached vntoo vs. For why? There God sheweth him self, so farre forth as is expedient for vs. Then is there sufficient learning in the Gospell, and it is not for vs too alledge our owne rawenesse, no more than our darknesse: for God dooth the dewtie of a good and faythfull schoole-

Iohn. 8. b. 12.

Iohn. 14. a. 6.

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mayster. Too bee shoꝛt, if wee continew still in our beastlinesse, after we haue heard the doctrine of the Gospell: we must blame our selues foꝛ it: foꝛ surely it is not long of God, who knoweth what is meete foꝛ vs. And that is the cause also why Saint Paule protesteth, that there is no veyle in his preaching, but that men myght there see Jesus Christ, if they were not blynded by Satan with vnbeleefe, too goo away intoo destruction. Howsoeuer the cace stande, wee coulde not fayle on Gods behalfe too bee guyded and gouerned as is meete foꝛ vs, if wee gaue diligent eare too the things that he sheweth vs in the Gospell. 2. Cor. 4. 3.

And he dooth yit so much the moꝛe aggrauate the leaudnesse of such as profite not in Gods schoole, when he addeth, that they haue bin taught, not as though it had bin sheweth them what Jesus Christ is, foꝛ once and away, and that they had had but only some small tast of it: foꝛ then myght it seeme that their ignoꝛance were excusable. But seeing that our eares are continewally beaten with it from day to day, and wee haue bin confirmed and furthered in the fayth, and yit wee abyde styll in our beastlinesse: that is vtterlye vnexcuzable. Foꝛ he hath shewed heertoofoꝛe, that if all this boote vs not, but that notwithstanding mens stirring of vs vp early and late to come vnto God, and theyꝛ offering of the foode of lyfe vntoo vs too feede vs withall, so as wee haue bin confirmed in it from day too day, too the intente wee should not want any thing: wee bee styll at our Apcie lyke yong begimners, and knowe not what the rule of good lyfe is: wee can blame none but our selues, nother can wee say, that wee bee silie ignoꝛant soules, oꝛ that God speaketh vntoo vs in too darke a language, oꝛ that wee haue not bin trayned vp in the knowledge of the truthe. All this is dispatched by that which Saint Paule telleth vs heere, which is, that God hath not ceassed with the pꝛeaching of his truth vntoo vs once oꝛ twyce: but that he hath oꝛdeyned the Gospell too bee pꝛeached (continually,) that wee myght be confirmed in it all the time of our lyfe: and that the thing which wee did not conceyue oꝛ vnderstand at the first, should bee repeted vntoo vs, and layd foꝛth moꝛe familiarly in a knowen tung, too the ende wee myght haue the larger confirmation of it: and that if wee pꝛofit not foꝛ all his calling of vs too him without ceassing, wee see our vnthankfulnesse too apparant, in that wee knowe not Jesus Christ after wee haue had our eares beaten so long tyme with the Gospell. And this is spoken vntoo vs: wheꝛfoꝛe

fore let vs learne too recken the tyme well.

When such as haue knowen Gods truth from their chyldhood, do come too mans state, let them thinke thus with themselues: I ought too bee a great teacher (as the Apostle also sheweth in the Epistle too the Hebrew:) it is now a fifteene or twentie yeeres ago since I came too age of discretion: so as a number of men are still behynd mee: and it is God himself which calleth mee: for the preaching of the Gospell vntoo mee is not by chaunce, but therby God sheweth the care that he hath of my saluation, and the loue that he beareth towardes mee. Seeing then that I haue heard the Gospell so long tyme without ceassing, or myght haue done, if the fault were not in my self: must I not needes looke for a terrible condemnation, when I continew still in my beastlinesse? Agein, let such as haue bin sometyme in darknesse, and afterward are inlyghtened, thinke thus: It is now a yeere, fyue, ten, or more ago since God opened myne eyes by his woord, and drew mee out of the dungeon wherin I was, in which if he had left mee styll, I had bin a wretched forlorne creature: and now that he hath voutsafed too inlyghten mee with the knowledge of his truth, which is so precious a thing, should I bee rechlesse in the hearing and receyuing therof? Agein, on the other syde, God pitying my rudenesse, applyeth himself as much as can bee too my capacitie, insomuch that he dooth euen lisp (as yee would say,) too shewe mee his secretes after a sweete and louing fashyon, as if one should feede a little babe, and chawe his meate too him, too the end he should haue no more too doo, but too swallow it downe: and shall I notwithstanding continew a dullard still? Then let vs marke well all these things, and beare well in mynd these words of S. Paule, where he sayeth, not onely that wee haue heard of Iesus Christ, but also that wee haue bin taught him, bycause that through Gods goodnesse the Gospell was not preached vntoo vs, for one day and no more: but hath ringed a long tyme already in our eares.

Hebre. 5. d. 12.

And wee haue too marke, that S. Paule speaking of the doctrine of the Gospell, matcheth Iesus Christ with it, according as it hath bin tolde vs heretofore, that the thing which God sheweth vs in his word, is the knowledge of Iesus Christ, as who is also the end and substance thereof. Therefore let vs marke it, to the intent we wander not when wee would faynest profyte in Gods woorde, but may haue alwayes a certeine marke too ame at. For wee see a number that haue turned ouer the Scripture leafe by leafe, and are able too make great repore

Rom. 10. a. 4.

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of it. But in the meane whyle they wote not what the effect or pith of it is: for their amyng is not at our Lord Jesus Christ. So much the more behoueth it vs too marke well all the tertes wherein it is shewed vs, that when wee once knowe the benefytes that are brought vntoo vs by the sonne of God, what power he hath, and what treasures he vttereth towardes vs: then wee haue the trew vnderstanding of the Gospell. But without Jesus Christ wee haue nothing. And verily wee ought too be the more prouoked theruntoo, by the example of those which name themselues Christians, and yit notwithstanding wote not too what Sainct too vow themselues, as they say. As for example, see how the Papistes gad vp and downe without any certeintie, and are as Reedes that bend with euery wynd. And why? (Bycause) there is no stedfastnesse but in our Lord Jesus Christ, and they bee iustly punished for not seeking of him. For although they bee neuer so stout in their owne imaginations: yit must they bee fayne too knowe in the end, that the things which they haue buylded and forged in their owne heades, are nothing. And therefore (as I haue touched already) let vs vnderstand that Jesus Christ is the shooteanker whereunto God the father calleth vs, and that wee must not bee drawen from him for anything, but apply all that wee haue vntoo him. And that is the cause why S. Paule dooth in Gods name and authoritie, exhort and warne those agein which haue heard Jesus Christ, and bin taught of him by the doctrine of his Gospell.

Furthermore he saith, If yee haue learned him well, according as the truth is in our Lord Iesus Christ. And this is set downe of purpose, bycause there are a number of fickle headed folke and fantasticall fellowes, which make great protestation with full mouth, that they bee Christians, as though they had deuoured the whole Gospell: and yit haue nother wisedome nor discretion in them. And would God that examples therof were not so ryfe now adayes in the world. But if a man should demaund euery of them, whether they would not haue the Gospell: yis, what else, say they? That runnes roundly with them without any stop: for saying is good cheape. But let a man examine the most part of them how they haue profited, and he shall scarce fynd one among a hundred of them, that knowes in good earnest what belongeth too Jesus Christ. Too say, that men may lawfully eate flesh vppon frydayes, and too mocke at all the superstitions of poperie, and to say, that they be but gewgawes and tryfling things.

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that they can do with ease. But in the meane whyle if a man aske them what it is to be regenerated, what pacience is, what newnes of lyfe is, & what it is to be fashioned agein after the image of god: there the most part of thē wil shew, that they neuer tasted of the truth of the Gospell, but did but only guibble about the barke of it, & neuer came at the very substance of it. And this is not now adayes only, for S. Paule sheweth wel, that euē in his time many folks abused the name of Christ, & wold needes be takē for great Christians, & yit neuer wist what the somme of God was. Wherfore let vs mark wel what is said here. For it is as if S. Paul should find fault with himself: not that the things which he had spokē needed any amendment, but too giue the sharper check or rebuke to such as did so falsifie Christs name, & wickedly abuse his Gospel, by making it a cloke for their wickednes. S. Paul thē making a countenance as it were to bethinke himself better, sayth, yea for sooth, but I pray God ye haue learned him. As if he shold say, I speak indifferētly to al such as haue heard the pure doctrine of God. Howbeit forasmuch as a gret sort wil wrest & wring the things that are told thē, & take but only some patch of matter, I wote not what: therfore haue they not any good foundation to buyld vpō. To be short, they haue no roote of fayth. And yit for al that, haue they once but fidled ouer, I wote not what: by & by they be great clearkes, to their own seeming. And therfore looke wel to it (sayth he,) that ye make not a vayne protestatiō, least ye be cōuicted of falshood before God & his Angels: & that the name of Jesus Christ which ought to be holy too you, be not taken in vaine: and that wheras enery of you boasteth himself to be a Christian, yit notwithstāding ye know not to what end Jesus Christ was giuen of God his father, nor how we be made parttakers of him, nor what our redemption is, nor how wee may inioy all his benefytes. For if yee knowe not these: it is certein that all this bragging of yours shall cost you ryght deere, for that you haue with full mouth protested your selues too bee Christians, and yit notwithstanding knowe not which bee the qualities of your Christendome, nor to what ende to apply them. This in effect is the thing that wee haue too remember vpon that streyne.

Behold, Saint Paule telleth vs heere, that if wee haue bin trayned in the Gospell, it behoueth vs too differ from the ignorant and the vnbeleeuers. For Gods sholing of vs out, and his setting of vs in aray alone by our selues after that fashion, and his inlyghtening of vs, is to the end we should no more be as wanderers at random, nor as silly

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blynd wretches groping in the dark, but that wee should knowe the ryght way of saluation. And in especially, seeing wee be dayly exhorted too come vntoo him, and he giueth vs meanes to further vs more and more in the fayth: let vs bee verye ware that we vnhallow not so holie a thing, as is the truth of the Gospel, & the pure doctrine of God. But wee vnhalowe it, if we know not too what end God hath giuen it vs, and that wee must beare it in mynd. For I haue told you alredy, that manie fantastical persons will pretend christianitie wel ynough, but yit for all that, there is no substance nor roote in them. Therfore let vs looke well that wee knowe whertoo wee bee called, and that God bee not disappoynted of his intent, when hee dooeth the office of a schoolemaister towards vs, but that wee consider how he sheweth vs the way of lyfe and saluation; and lyke as he is a good and faythfull teacher, so let vs bee lyke scholers vntoo him.

But let vs come now too the truthe whereof Saint Paule speaketh, which is (sayth he) that yee put of the old man, which is corrupted with earthly lusts, euen according too the conuersation that yee haue led heretoofore. He expresseth yit better that all they which haunt themselues too bee the disciples of Jesus Christ, and yit notwithstanding leade a lawelesse lyfe, and doo but giue occasion of offence in the Churche, are fallaries, as if a man should bring forth a counterfet deede. Wherfore let vs mark that it is a cursed trecherie when wee say wee intend too bee Christians, and profesle it also with our mouth, and yit notwithstanding go from the thing in our woorks which wee protest in our woords, as sayeth Saint Paule in another place. For he that taketh leaue too doo all euill, and yit wil bee taken too bee of the number of Gods children: it is certeyn that he denyeth Jesus Christ in his whole lyfe, how much soeuer he confesse him in woords. Therfore let vs bethink our selues, and consider, that if wee meane to bee allowed of God, wee must learne too rid away our old man. And by that woord the scripture meaneth al that we haue of nature. For wee knowe there are (as yee would say) twoo wellsprings of mankind, that is too wit, Adam, and our Lord Jesus Christ. Now as in respect of our first birth, wee come all out of the wellspring of Adam, and are corrupted with sinfulnesse, so as there is nothing but frowardnesse and cursednesse in our soules. It standeth vs then on hand too bee renewed in Jesus Christ, and too bee made new creatures. And for that cause dooth the old Man betoken all that wee haue

Titus. 2. d. 16.

by

by birthryght from our fathers. Now then, if a man bee let alone in his first state: surely he shalbee but a blynd wretch full of rebelliousnesse and spyte ageinst God. Too bee short, he shall tend all wholly vntoo euill, for wee bee altoogither saped in it. That is the thing that is ment by the old man, least wee should think that Saint Paules intent was too rebuke but only the vyces that are apparant before men: lyke as when men will rebuke one that hath played the vnthryft for a tyme, they will say he must cast his old skin. But heere Saint Paule passeth yit further: which is, that our likings are vtterly vntoward, that there is not one dryp of goodnesse and vpryghtnesse in vs, that all our thoughts are wicked, and that all our desyres and affections are rebellious ageinst God, and ageinst his will and iustice.

Furthermoze, wheras he speaketh of vnclothing or putting of: it is a similitude ryfe ynough, (wherby is ment) that wee must giue ouer all that is of our owne, and cast it quyte away, that wee may bee clothed agein with other ornaments, as he wil adde anon after. And here we see, that there are twoo partes in ruling our lyfe, and in comming vntoo God. The one is the forsaking of our selues, and the other is, that wee bee gouerned by Gods spirit. For needs must all that is our owne bee layd downe, before God take in hand the guyding of vs. And why? For our thoughts and Gods doctrine, our affections and the commaundements wherby God will haue vs too bee ruled, are as fyre and water. Therfore all that is of our owne nature, must bee cut of, before God doo gouerne vs. And that is the cause why wee must begin at the forsaking of our selues: which also is the verye order that Saint Paule hath followed in this text. Wee must (sayeth he) put of the old man.

And secondly wee haue too mark, that Iesus Christ was sent vs too the end that we should be repayred after the image of God. It is trew that he hath reconcyled vs to God his father by his death & passion, & that the sheading of his blud washeth vs from all our filthynesse, and setteth vs free from damnatiõ, and endlesse death, and that his offring of himself hath made full satisfaction for vs: insomuch that if we resort to Iesus Christ for remission of our sinnes, God of his own free goodnesse accepteth vs for ryghtuous, bycause he palleth not what we bee, but buryeth all our faules, and ceasseth not to fauour vs as his children, notwithstanding that wee bee wretched sinners. This benefyte receyue wee by Iesus Christ. But yit must wee not separate the second

poynt

poynt from it: which is, that wee must bee sanctifyed by his holie spirit, according too this saying, that he hath receyued the fulnesse of all grace, too the end that all of vs should drawe out of him. And Esay declareth that spirit of wisedome, the spirit of iudgment, the spirit of vprightnesse, and the spirit of the feare of God rested vppon him. And was that for any neede that he himselfe had? No: but too the intent that wee should receyue that which wee want, according too the measure that it pleaseth him too deale vntoo vs, as wee haue seene heretoofore. And that is the cause why S. Paule in the second too the Corinthians sayeth, that he became poore too the intent too fyll vs with his riches. Then if wee desyre too be receyued too mercy at Gods hand, by the death and passion of his onely sonne, and too haue our sinnes vnimputed to vs, bycause he hath made discharge and payment for them: let vs learne also that he is giuen vs too make vs holy, too the end we should bee gouerned by his holy spirit. So then, if wee intend too begin too rule our lyfe well: wee must forsake our selues and fyght ageinst our owne nature. And agein, wee must note also that there is no Christianitie in vs, nother can wee any skill of the sonne of God, or of his power, or of his office, vntyll wee knowe that wee ought too bee repayred by him according too the image of God. Those are the two things which wee ought too marke well. Trew it is that this deserueth well too bee layd foorth more at large: Howbeeit too the intent that the whole may be knit toogither in one linke, let vs note briefely, that wee can neuer bee allowed of God, nor neuer doo him any seruice that he may lyke of, vnlesse wee enter intoo the sayd battell of offering force and violence vntoo all our thoughtes and affections, too subdew them as prisoners too the obeying of God, and too kill them quyte and cleane. So much concerning the first poynt.

Now too the ende this doctrine myght not seeme more than needeth: Saint Paul putteth the Ephesians in mynd what they had bin. For wee knowe that men are not willing too bee rebuked, that is too say, they bee loth too abyde it, and would rather bee spared: insomuch that when any warning is giuen them, they coulde fynde in their hart too put it farre from them. On the other syde wee bee so newfangled, that if a man tickle vs not in the eare with some new thing, wee doo as it were despyze and disdeyne it. As for an example, if a man speake too vs of walking in the feare of God: who knowes not that, say wee? Let him go preache that too little children, will many a man say. And

1 Iohn.1. b.16.& Colos. c.19.& 2.b.9. Esay.11. 2.2.

2.Cor.8. b.9.

why? Bycause it seemes too them too bee but lost tyme too speake of things that are so well knowen too them. But dooth it therfore follow that they bee familiar and in vse with them? (No:) for as for them that say, doo not wee knowe well ynough that God must bee loued, honored, and serued, that we must absteyne from Theft, Extortion, Lying, Deceyt, Blasphemie, Whoredome, and all other such things: are they not the greatest despyzers of God and of all ryght dealing? Yis: but let vs herken what Saint Paule telleth vs heere. Go too (sayeth he) I exhort you too put of the olde man. If yee saye you haue it not: aduyze your selues well, and consider what you were at the tyme that God vzew you too the knowledge of his Gospell: that is too wit, that yee were as folke lost and vtterly forlorne. So then, assure your selues it is not for naught that I exhort you too ridde away the olde man: for yee bee not quyte stripped out of him as yit. It was as a dubble garment about you before, and therefore yee must bee fayne too labour the earnestlyer as nowe too laye away the residew that remayneth of it styll.

Agein, on the other syde, he telleth them also, that it must not greeue them too bee exhorted, as though the thinges that are spoken of were sufficiently knowen too them, (specially) seeyng that experience sheweth, that they neuer knew how too order their lyfe. For too knowe that it behoueth vs too doo this or that, is not all that wee haue to doo: but wee must also shewe that our lyfe is well acquaynted with Gods doctrine. Then if it bee percepued by our fruites that wee haue such roote in vs, so as wee can skill too frame our selues wholy too Gods will: then may it bee sayd, that we bee well learned. But if our former lyfe bewray vs too haue bin as stray sheepe, or rather as vtterly peaked away after our owne lustes, and that there remayneth yit styll a smatch of the same, that wee bee not so well clenzed as were requisite: let vs bow downe our eares and herken willingly too the thing which wee see too bee profitable, yea and needfull for vs. And so Saint Paule spake not alonly for the Ephesians, but also for vs all in common. Wherefore as oft as it seemeth vntoo vs that wee coulde well forbeare the often putting of vs in mynd of one thing: let vs examine our lyfe, and if wee fynde not our selues yit throughly rid of the diseases that wee bee told of: let vs abyde too bee taught more and more, assuring our selues that it is not ynough for vs too haue the doctrine of God swimming in our brayne, but that it must bee well settled in our

hartes, so as our lyfe (as I sayd afore) may answer for vs, that wee bee learned in good earnest.

And Saint Paule hauing spoken of the old man, sayth, that he is corrupted according too the lustes of errour and deceyt. In saying that it is corrupted, he compareth the agednesse of our soules with the agednesse as wee see it in our bodies. When a man commeth too old age, he becommeth weake in respect of strength both of bodie and mynd: he forgoeth all his lustinesse and hangeth his wings. too bee short, he is as good as half dead: for his age dooth so abate his corage, that he must looke styll towardes his graue, which wayteth for him. And Saynt Paule taketh a resemblance hereof in the old agednesse of the soule. Now I haue told you alredie, that (too put away) the old agednesse of the soule (or the old man,) is too forsake our owne nature, bycause it is altoogither cursed, and wee bring nothing with vs from our moothers womb, that is good and cleane. Therefore if wee bee geuen too our owne imaginations, and followe our owne fleshly reason, and giue the bryde too our affections: then is the soule in his old agednesse. And Saynt Paule sayeth, that by that meanes it is corruppted, that is too say, there is no lyfe of God in it, as wee haue seene heretoofore. Let vs vnderstand then that we be corrupt, so long as wee continew in our old man, that is too say, so long as wee continew styll in our owne state and nature. No doubt but wee will thinke our selues too haue lyuelinesse ynough: but that is but a madnesse, and all the maystries that wee trye shalbee but too breake our neckes, vntyll wee haue forsaken and giuen ouer both our thoughtes and our lustes. And that is the cause why Saynt Paule speaketh purposely of the desyres and lustes of deceyt. For he sheweth that men are so blynded, as they discerne not how the diuell decyeueth them by the intycementes which he setteth afore them. For whosoeuer is not touched with trew feare of God, will let himself loose: and if a man say too him, Vnhappye creature, wilt thou vndoo thy self so? he will answer, No. For it seemeth not too him that he serueth the diuell. And why? For they that are bewhitched with Satans illuzions after that sort, doo so cleaue vntoo him, that they become starke doltes and dullardes. Too the end then that wee learne too flatter our selues no more in our owne conceytes, nor too fall asleepe theruppon: Saynt Paule telleth vs that our lustes are full of deceytes: as if he should say, when you take your selues too bee in

good cace, and yee haue all your owne wishing, and fortune (as yee terme hir) smyleth vppon you, so as yee prosper in all things euery where, and yee want nothing: behold, all your felicitie is but falshood. Too bee short, Saynt Paule ment too warne vs heere; that wee ought too suspect our selues in all our desyres. Therefore if a man intend too rule his lyfe well: he must first and formest mistyke of himselfe, and consider that all that euer he imagineth of his owne conceyt, is but an illuzion of Satan, wherwith he deceyueth and begyleth himselfe, and that as many as are of them, are but as snares too intangle him on all sydes. When wee once knowe this, we shall haue profited greatly, not only for one day, but for all our lyfe longe. And for asmuch as wee see such a number of wretched soules cast awaye themselues vppon hope of some profit, which they haue imagined of their owne head: let vs beware that wee hold not the same trade, that is too say, that wee follow not our owne good intentes, as men terme them. For wee shall but throwe our selues headlong into destruction, if wee followe the way that our owne nature dryues vs too. And why? For all our owne lustes and lykings are deceytfull. Then is there none other shift, but too laye asyde the reason which wee weene our selues too haue, toogither with all the intycementes of Satan and the world, so as euery whit of it bee cast away, and wee well appoynted, knowing that the sweetenesse of them serueth but too beguyle vs the sooner, that wee myght not perceyue the deadly poyson which is hid vnderneath. Thus in effect wee haue too beare in mind, how S. Paule telleth vs, that vntyll such tyme as we haue learned too denye our selues, and too holde our selues as prisoners vnder Gods woorde, yea and too rid our selues quyte and cleane from the thinges that wee haue of our selues and of our owne nature: we wote not what Christianitie meaneth, wee knowe not wherfoo the Gospell tendeth, nor too what ende it is preached. For it is not ynough too haue put away the old man for once: but wee must profit in it more and more, according too the warning that is giuen vs heere. And in good sooth, S. Paule had taught the Ephesians, and they had receyued his doctrine: and yit neuertheless he exhorteth them a long tyme after, as wee see. Hereby he sheweth vs, that it is for vs too inure our selues to pacience all our lyfe long. Although then that wee haue alredy struggled greatly too thrust all our affections, all our lustes, and all our lykings vnder foote: yit shall we neuer haue so ouermaystred our selues,

that

that wee shall bee throughly reformed. And therefore it standeth vs on hand too giue all our indeuer theruntoo, and too labour for it all the tyme of our lyfe. And so in fewe woordes yee see the stoutnesse which wee must haue too forsake all our owne lustes, and all our wicked thoughtes.

And heereuppon wee must proceede too the second poynt, which is, that wee must bee renewed. For it is not ynough that men mislyke of themselues, and hate their vyces in shunning of them: but wee must also frame our selues too Gods will, according too this saying: Hate euyll, and doo good. So then, the things that S. Paule hath spoken hithertoo, are as a preparatyue too set our lyfe in good order: lyke as when a man intendeth too haue a good crop in his feelde, he must first stubbe it, too rid away the brambles, bushes, and euyll weedes, and afterward plow it and harrowe it, and then sowe it, and so will fruite spring of his labour. Therefore if wee purpose too beare fruite vnto God, and bee desyrous too order our lyfe in such wise as his name may bee glorifyed by it: wee must first cause our selues too bee stubbed, for wee bee full of naughtie affections, which are as thornes and thistles, and therefore must bee cut away and plucked vp by the roote: and afterward wee must bee tylled, so as the plow passe vppon vs: that is to say, when our Lord maketh vs too feele his Iustice, wee must bee so sorie that wee bee so giuen too naughtinesse, as it may bee as a good tylth too vs at Gods hand. That is the thing which Saint Paule dooth hithertoo. Psal. 34. c. 15.

Now he soweth the good seede, too the ende that God may gather the good fruite which he requireth of vs, that is too say, that he may be honored at our handes, and that wee may shew that wee doo in verye deede thinke our selues beholden too him for all thinges. That is the cause why he speaketh next of beyng renewed in mynd and vnderstanding: that is too say, that we must bee reformed in all things throughout, and bee so chaunged, as men may perceyue that wee haue not onely forsaken our selues, but also that God reygneth in vs without geynstryuing, and possesseth vs both in our affections and in our thoughts, according as he deserueth ryght well that wee should bee giuen all wholly vntoo him.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too feele them, as it may make vs too bee sorry for them, and too walke roundly

away in the path wherein he hath set vs: and that too bring the same too passe, wee may consider too what end our Lord Iesus is sent vs, so as the things which he hath doone for vs, may not bee lost and perishe through our leaudnesse and carelesnesse, but that wee beyng renewed, may learne so too serue our God in holynesse and ryghtuousnesse, as wee may well shewe how great account wee make of the most noble and excellent redemption which he performed, in that he spared not his onely sonne for our sakes. And so let vs all saye, Almighty God heauenly father. &c.

The. xxx. Sermon, which is the tenth vppon the fourth Chapter.

23. Bee yee renewed in the spirit of your mynd,
24. And put yee on the newe man vvhich is created after God in rightuousnesse and holynesse of truth.
25. VVherefore put avvay lying, and speake truth euery of you too his neyghbour: for wee bee members one of another.
26. Bee yee angry, and sinne not.

WEe haue now too lay foorth the second part of the well ordering of our lyfe set downe heere by Saint Paule: which is, that wee must walk in newnesse of lyfe, bycause it behoueth vs too bee reformed by Gods spirit. And too the intent wee may knowe that our chaunging must not bee in part only, but in whole. Saint Paule taketh heere the thing that seemeth most excellent and most esteemed in mannes nature: namely knowledge, vnderstanding, wit, reason, and all maner of abilitie of mynd. Then if there bee any wisdome in vs, Saint Paule sayeth, it must bee corrected. And why? Trew it is that our reason of it self is alwayes commendable: but wee bee so corrupted by Adams sin, that we haue not the skil to think so much as one good thought, which is not

2. cor. 3. b. 5.

crooked,

crooked, and full of malice and rebellion ageinst God. And although this be not percepued openly: yit will there euer be some secret hipocrisie lurking, which is ynough & to much to condemne vs before God. Yee see then that the thing wherunto wee must inforce our selues, if wee purpose too please God, is that being rid of all our owne conceits and affections, wee get vs a new guyde, that is too wit, Gods spirit: according wherunto he vseth a lyke maner of sentence in the twelfth too the Romanes, in speaking of Christian lyfe. It behoueth vs too bee transformed, not only in our affections which are sinfull, as euery man may iudge: but euen in the thing which seemeth faultlesse, that is too wit, in the Reason that wee haue spoken of. Too bee short, wee must bee sacrifyzed, or elle our lyfe will bee alwayes vnholy and vncleane. And this sacrifyzing is expounded by Saint Paule in the text before alledged, to be the laying away & mortifying of al that we haue of our selues. Our trew perfection then is that fyghting ageinst al that is of our owne nature, wee suffer our selues too bee gouerned by Gods spirit, so as it may bee perceyued that wee bee vtterly chaunged. For it is not ynough that our lyfe haue some honestie too the worldward, so as it may bee commended and had in good reputation among men: but also ambition and all other vyces that ly lurking within vs, must bee clenzed away, and our Lord must haue the guyding of vs. Rom.12. 2.2.

And for that cause also doothe he adde that we must be reformed according too God, namely in trew rightuousnesse and holinesse. Lyke as heertoofore he had condemned the old man, which (as I haue told you alredie) is all that euer wee bring from our moothers womb: so now he sayeth, that wee must bee new creatures. And for the same cause dooth he send vs too the example of our Lord Jesus Christ in the sixth too the Romans, saying, that wee must bee crucifyed and dye with him, namely in respect of the old man, and also bee fashyoned lyke too his rysing agein, too walk in newnesse of lyfe. It is trew that he vseth other woords there: howeeit all commeth too one, which is, that lyke as our Lord Jesus is the second Adam, so must he bee as a patterne too vs, and wee bee fashyoned after him and his image, that wee may be lyke him. Now surely this wil not come too passe of our owne nature: but yit is not this exhortation more than needeth, bycause that when the holie scripture bringeth vs too our Lord Jesus Christ, it meaneth not that wee should bee as blocks of woode, but that wee should come and offer our selues too God that

he may worke in vs. And in very deede, these two things agree very well: that the power which is in vs should come of God: for it is he that moueth vs vnto good, it is he that bringeth vs to it, it is he that giueth vs both the wil & the abilitie to performe the wil, as we haue seen
Phil.2. b.13. in another text. And yet God worketh so in vs, that of his gracious fauour the good works that are done, are called ours. And in good sooth, when we be so led by him, wee go. And it is not too bee woondered at, that Gods goodnesse stretcheth so farre, as too make the things ours which are his, and whereof he only deserueth the prayse. For wee call the bread that wee eate our owne, though wee haue it but by tytle of gift. For although men take payne for it: yet could it not stand them in any stead, but through Gods free blissing. Then looke what is giuen vs, wee call it our owne. Euen so S. Paule exhorteth vs too put on the newe man, not that wee can doo it of our selues, for Iesus Christ must bee fayne too clothe vs with his ryghtuousnesse, as well as make vs partakers of the giftes of his holy spirit. And I prayse you what is ment by putting on of the new man? I haue tolde you already, that it is the vtter chaunging of vs both in our thoughts and in our desyres, and (too bee short) in all the partes of our soule. Now is not such an alteration the speciall woorke of God, and the gift of hys holy spirit? Saint Paule therefore meaneth not that wee can doo anything as of our owne power: but yet that euery of vs ought too streyne himselfe too followe whither soeuer he calleth vs. And therewithall he warneth vs that all our lyfe is very daungerful vntill wee chaunge, and that the newnesse appeere in vs.

Now Saint Paule sayeth, that the newe man is created after God and his image. And therin he confirmeth the matter which I go about too touch: that is too wit, that although wee streyne our selues too the vttermost that wee can, yet can wee doo nothing, vnlesse wee bee preuented by Gods grace. Which of vs can bee his owne maker? Wee knowe that that honour must bee reserued vntoo God alone. But heere the cace standeth vppon a new creating. That therefore cannot bee in mans will, nor yet in his power. And Saynt Paule also hath dispatched that doubt and scruple, in saying that the newe man is created of God. As if he should say, my frendes, In dede ye ought not to abuse the grace that is offered you by the Gospell: but yet for all that, assure your selues that when yee haue streyned your selues what yee can, too dedicate your selues too Gods ser-

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uice, yee can doo nothing further forth than he worketh in you by his holy spirit. According whereunto he sayeth in another place, that we doo worke our owne saluation, euen as though we could doo some- Phil. 2. what of our selues: but yit he addeth, that it must bee in feare and b.12.13. trembling, that is too say, with putting away of all presumption, knowing that it behoueth vs too depend vppon another: and he addeth the reason, for it is God (sayeth he) which giueth both the will and the abilitie too performe it, and all of his owne free goodnesse. After that manner then must wee indeuer our selues. But yit must wee not therfore conceyue a vayne ouerweening in the meane whyle, as though we had some shift, and were able on our owne syde too doo neuer so little without Gods grace: Saynt Paule exhorteth vs rather too feare and warenesse. And why? For seeing wee bee as weake as may bee, and not only that, but also starke dead, and as good as rotten carpons in all caces of our saluation, & haue not so much as one good thought of our owne: seeing (I say) that wee haue all at Gods 2.Cor.3. hand, and that he must bee fayne too worke it by the power of his ho- b.5. ly spirite: let vs learne too walke in humilitie. And moreouer, let vs not ceasse too make his grace auayable, assuring our selues that his worcking by his power shalbe alwayes in such wyse, as the prayse must euer redound too him alone, and no drop of it remayne ouer too our selues. Yee see then what wee haue too remember vppon this speeche, where Saynt Paule sayeth, that the newe man is created. Yea verily, and therin he sheweth how wee bee falne from our originall, and from the state whertoo wee were aduaunced by Gods grace in the person of our forefather Adam. As if he sayd, that Adams fall is vntoo vs as a spirituall death, wherby wee bee cut of and cast awaye from the number of Gods creatures. And not without cause dooth Gene.6. God so oft vtter this dreadfull saying, that he repenteth him that e- b.6. uer he made man. For therin he detesteth the corruption and sin that are in vs. Not that God hath any humane passions in him: but too shewe vs that he vtterly misliketh vs, vntill his image bee renewed in vs. It is sayd, that God looked vppon all that he had made, and all Gene.1. was exceeding good and faultlesse. But when our father Adam was d.31. once falne, and had made himselfe a straunger to the fountayne of life: by & by he was stripped stark naked of all goodnesse. For beyng separated from God, what could he be but vtterly forlorne, & past hope of recouerie? Shall wee fynd eyther lyfe, or ryghtuousnesse, or holinesse,

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or soundnesse, or vprightnesse out of God? No: Yee see then that Adam was as it were cut of from the aray of creatures: he was not woorthie too bee reckened euen among the Frogges and other vermine of the earth. Brag wee as much as wee list, that is our nature: wee beare a greater curse of God, than is in all the Lyce and Fleas, and in all the woormes of the earth. That is the cause why S. Paule sheweth vs, that God cannot acknowledge vs for his children, vntyll his image bee repayred in vs: which thing is doone by this
Iohn.11. c.25. newe creation. For lyke as Adam drew vs all downe, and plundged vs with himselfe in the gulfe of death: so are wee created new agein by God in the person of our Lord Iesus Christ. And for that cause doth he name himselfe the resurrection and lyfe. For wee must ryze agein in him, if wee wyll liue in deede. Which thing cannot bee, except wee haue first bin deade, as was declared more at large this morning. Therefore wee ought too haue this reason alwayes with vs, that wee weene not our selues too bee righteous, or too make our lyfe allowable before God, but bee euer fully resolued and perswaded, that God wyll take nothing in good woorth at our handes, but that which he knoweth too bee his owne. For as I sayd, without him, there is nothing but euill. For by that meane was his image defaced in vs by Adams sinne: and therefore it standeth vs on hand too bee made new ageyne in Iesus Christ.

Now he sheweth vs how that may bee doone, saying in Ryghteousnesse and holinesse. By the woorde Righteousnesse, he meaneth soundnesse and vprightnesse, so as we liue with our neyghbours without deceyt, & without malice or harme dooing, yeelding too euery man that which is his. Now when such a soundnesse reigneth in vs, thē shal wee shew by our deedes that we be fashioned agein after Gods image in ryghteousnesse. But it is not ynough that men haue their ryght, except God also haue his. For too what purpose is it for vs too bee no theeues (towardes men,) and yit to be traytrous towardes God: or to abstayne from stealing away our neighbours goods, and in the meane whyle to rob God of his honor? Therfore must ryghteousnesse be matched with holynesse. For the twoo tables of the lawe are inseparable. And vnder the woord Holynesse, S. Paule comprehendeth all things that belong too the seruing of God. The newnesse of our lyfe therfore, is this: namely too walke purely before God, too eschew all corruption and vncleannesse, too separate our selues from all the defylementes

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of the world, and too offer our selues in sacrifyce vntoo God: and (on the other syde) too walke soundly and vpryghtly with our neighbours. The performance of these two things is all that is requisite to the perfection of a Christian life. Now it is certein that Gods lawe hath not taught vs by halues, what wee haue too do, but God hath there shewed vs a right rule, wherunto there may bee nothing added, nor aught taken from it. For in those two poynts is all our righteousnesse conteyned: namely that God bee honored in all feare and reuerence at our handes, and that we serue one another without doyng any harme. Agein, forasmuch as men are inclyned pitiously too feyning, and do euer thinke it ynough to set some faire countenance vpon the matter: therfore dooth S. Paule adde Truth. As if he sayd, that wee may be take for the holyest folk in the world, and yit neuertheless be condemned before God, if we be not clenzed from all hypocrisie, so as God may bee our witnesse and iudge, that wee bee not dubble mynded, nor haue any bumbasting in vs, but that we go on in right meaning simplicitie before him. So then, although our hands be cleere from theft, extortion, & all other things that are ageinst charitie, if we haue lusts lurking within vs, surely we shal bee still vncleane before God. Not without cause therfore doth S. Paul adde the word Truth, notwithstanding that he had comprehended the whole perfection of our lyfe, in the two former poyntes. For it is bycause we would alwayes content God with some gay outward showe, according too the vanitie and leazing wherwith wee be fraught. Therefore it behoued this too bee added, that lyke as God is a spirit, so must wee also bee faythfull and trew before him. For he abhorreth all dubblenesse of hart, which the scripture termeth Hart and Hart. If wee fall too making of partitions, and keepe some backshoppe behynde: all that euer commeth from vs, must needes bee filthie and corrupt, as springing from an euyll and infected fountayne. Then if wee desire too haue our hartes allowed of God, the fountayne must first bee scoured, and truth must reigne in vs. Nowe wee see in effect wheretoo it behoueth vs too apply all our indeuer as long as wee lyue heere beneath. For, too boast our selues too bee Christians, and not too consider on what condition Iesus Christ is our head, and hath knit vs vntoo hym: is a turnyng of all thinges vpsyde downe, as hath bin sayde this morning. Then looke what manner a ones wee couet too bee counted and esteemed among men: the same must wee bee before God and his Angels.

Therfore

Therefore wee must fyght against our owne vyces, vntyll all that is of our owne nature bee doone away. Not that that can bee doone in one day: but that wee must go towardes it continewally more and more. And further let vs assure our selues, that our Lord Jesus Christ is giuen vs for a patterne and example: and moreouer, that it is his office, too reforme vs so by the spirit of God his father, as wee may walke in newnesse of lyfe, and become Gods creatures, and as all that euer wee haue drawen from the corruption of Adams sin, may bee quyte clenzed away. Therwithall let vs consider also what is the pith of the things that God alloweth, & which is the rule of good lyfe: namely first too honour and serue God, and afterward too walke (neyghbourly) one with another, indeuering too doo good too such as haue neede of vs, and absteyning from dooing all manner of euyll and harme. This doctrine were easie ynough too conceyue, so wee were not vtterly peruerted by our wicked affections. And soothly, there is not that man which is not a great Doctor in preaching vntoo other men: but yit as cleere and apparantly knowen as these things are, no man can apply them too his owne vse. Yit shall there bee no excuse for vs, when wee shall be fayne too come too account before the great iudge. Wherefore let vs beare this doctrine well in mynd, yea and let vs gyue good heede too it, seeyng it is so yll put in vre through the whole world.

Among the Papistes there is talking ynough of Gods seruice, and of liuing holily: but yit the world seeth how those wretched soules stand buzzing about a sort of pelting tryfles: and that for all their ouerlaboring of themselues, they bee neuer the forewarder, but rather the further of from God. And what is the cause of it? Euen this: that euery man of his owne head deuiseth a rule too his owne liking: and in the meane whyle God speaking familiarly and without any darkenesse, is not heard at all, but men doo rather giue themselues to the things that cannot anayle them. As for vs although wee haue the lyght of the Gospell, and can say that the superstitions of Papistrie are but trifles: yit are wee neuertheleslle farre of from this doctrine. And if a mã should sift our lyues, where is this trew holinesse? Where is this Ryghtuousnesse? For as for the Gospell, most men take what they like of it, and tread Gods truth vnder their feete as oft as they list. Too bee short, yee shall fynd that they which brag most of their reformation now adayes, are vnholy and vncleane people, yea and

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(for the most part) euen Dogges that barke against God, despyse his truth, and raple at his word, vnlesse it be when they let it slip, by cause they thinke it not heere nor there. That is the holynesse of a number that would bee counted now adayes great Christians and pillers of the Churche, insomuch that they would make themselues greater than God, if they could: yea and although they bee but wormes and wormes meate, yit ceasse they not too blaspheme so farre, and too cast foorth their thundervoltes and madnesse, as too say, that men shall speake as they will haue them, or elles they wyll conquer God for it.

And as touching the sayd Righteousnesse, where shall a man fynde it? Euery man sayes, there is nothing but deceyt, nothing but craft, nothing but forswearing, extortion, outrage, and violence. Euery man complaynes of his neyghbours, and his neyghbours of him. Howsoeuer the cace stand, we see that Righteousnesse is as good as banished out of the world. And therefore inasmuch as the name of Jesus Christ & of his Gospel is so shamefully vnhalowed by such as abuse it callely: wee haue so much the more neede too remember what S. Paule sayth heere: namely that God will disclayme vs, vntyll we beare his mark, and bee created new again in Jesus Christ. As how? Too bee truthfull. Not for (as I haue sayd already) though wee were esteemed as Angels: yit shall our hypocrisie bee alwayes lothely before God, if wee bee not clenzed of it, and indeuer with a trew and vyght meaning affection, too imploy our selues too the seruing of God, and too the helping of our neyghbours.

Now heerupon he dewydeth this doctrine into seuerall poynts, applying it too particular exhortations. For first he sayeth, that euery man must leaue lying, and speake the truthe to his neyghbours, by cause wee bee members all of one bodie. Not without cause doth Saint Paule heere lay foorth things particularly, which he had erst spoken generally. For wee would alwayes shift our hands of the doctrine, that it myght vanish away in the aire, and not come at vs. Not that Gods speaking too vs in generall myght not suffyce vs, if wee were teachable as wee ought bee, too receyue instruction at his hand: but by cause we bee so snarled in our vanities, that if God doo but say generally that wee must bee reformed according too his image, and vtterly renounce our selues: it toucheth vs not at all, but wee let it passe. Therfore is he fayne too decypher it by parcelmeale, as if hee should make an Anatomie of our thoughts and affections, and bring too

lyght the vyces which wee would fayne hoord vp in huchther mucher. That is the thing which Saint Paule goeth now about. He had sayd, that it behoueth vs too bee reformed after the image of God by our Lord Iesus Christ, who is the new man, and the head whereuntoo wee must be lyke fashyoned. Now if he had gone no further than so: that doctrine had bin receyued without geynsaying, but in the meane whyle no man had fared the better by it as by a lyuely instruction. But now will hee speake of whoredome, of Theft, of deceytfulnesse, of drunkennesse, of hatred, of hartburning, and of the suttle slyghts that passe betweene neyghbour and neyghbour. When things are thus layd fooyth by particulars, men are the more wakened: and although euery man shrink back & inuent excuces, & deuyze shifts: yit, wil we, nyl we, we must needs feele some hartytings in vs. That is the order which Saint Paule keepeth here. Wherfore let vs make well, that it is not ynough for vs too haue bin taught our dewtie in one woord, and as it were at a glaunce: but God had neede too warne vs, and too shewe vs flatly as well the vyces whertoo we be subiect and inclyned (of our owne nature:) as also the vyces whertoo the diuel draweth vs by his temptations and wyles. To be short, God must be fayne to guyde our hands, our feete, our eyes, our eares, and our mouthes: he must bee fayne too make vs see that wee may ouershoote our selues in this sort and that sort, too the end wee may bee well armed on all syds, that the diuell fynd not any gap open, nor bee able too make any breache intoo vs. That is it which wee haue too beare in mynd, too the intent wee take not our selues too be so able folks, as that the once hearing of a matter is ynough for vs. For wee shall woonder too see how the diuell will neuerthelesse ouerreache vs many wayes. And therfore let vs bee well ware that wee giue good eare too all the warnings that are giuen vs, bycause it is not any whit more than needeth.

And forasmuch as Saint Paule had spoken of truthe: he sayeth, Put away lying, and speake euery man the truthe. He setteth the woord Truthe in another sense heere, than hee did afore. For in calling holinesse and ryghtuousnesse truthefull, he ment that there ought too bee no glozing nor disguyzing, but a ryght meaning simplicitie, that when God looketh as a witnesse intoo our harts, he may fynde no dubble dealing in vs. After that maner was the Lord Truth taken afore. Now he speaketh of the truthe that ought too reigne among vs, when wee traffik or bargaine one with another. Then must wee

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bee faythfull and truitie in all our bulineſſe and dooings, and we muſt vſe no wyles nor deceyt. And yit that is not ynough: but wee muſt mark, that this truth wherof Saint Paule ſpeaketh, is ſuch a playn dealyng, as wee lay open all that is in our hart, if neede requyre, and in any wiſe go not about too get other mens goods too vs by ſuttletie and craftineſſe, nor too profit our ſelues by another mans loſſe. And on the contrary part, vnder this word Lying, he comprehendeth not only the lyes that are made in ſpeache, as when a man ſayeth, that whyte is blacke, as for example, if one ſhould aſke a man the pryce of a thing, he would ſell that for a crowne, which is not worth a ſhilling. Saint Paul ſpeaketh not of the Lyes that are ſo groſſe & farre out of ſquare, that euen lyttle children are able too condemne them: but by the name of Lying, he meaneth all manner of counterfetting and couſining, and too be ſhort, all the pollicies and ſhiftes that men haue, and wherein they glory. Looke what the world termeth wiſedome or policie: that dooth Saint Paule call flat Lying. And why? For a man is not counted too bee wittie now adayes, except he can filche and deceyue, I meane by bywayes & couert cõueyances, which mẽ ſhal not perceyue. But this geere is worſe than the picking of a cheſt, and the breaking a ſunder of the yron wooke, too get away the money, or than the murthering of a man, when a theefe commes with a naked ſwoord too cut a poore wayfarers throte. Therefore theſe politike murtherers, which will needes be counted honeſt men, may diſguyze themſelues as much as they liſt by their hypocriſie: but yit are they called (heere) both deceyuers, and theeues and murtherers. Not that they appeere ſo before men: but God who ſeeth deeper than wee doo, will iudge of their dooings as they bee in deede. And what ſhall men gayne by excuzing themſelues? (Nothing.) Then if wee marke this geere well, we ſhall ſee, that in ſpeaking of Lyes, S. Paule condemneth the things that men make moſt account of, as ſuttletie, and wittineſſe, and ſkill to behaue a mans ſelfe in all companie. For (the world ſayes) a man muſt hold with the hare, and hunt with the hound: he muſt beware that hee bee not ouerraught: and he muſt alwayes preuent rather than be preuented. The faſhion of the world then is, that euery man ſtand ſo vpon his gard, as he haue his nettes ready too intrap other men, and to intangle them a hundred times ere they bee aware of it. But Saint Paule ſayth, wee muſt vſe ſuch a ſoundneſſe and playne dealing, as wee muſt ſpeake truthe one too another. And he bringeth vs backe too

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that which he had treated of afore, too another purpose: namely, that wee bee all but one body.

Now then, let vs come too our diuers members. If my one hand should play legierdemayne, and conuey all things too it self, too the hurt of the other: if my foote should conspyre ageinst my legge, or if my bellye could worcke some pretie slyght ageinst my stomacke: what a thing were it? Now then, if wee bee members of our Lord Iesus Christ, is it not a separating of our selues from his bodie, when wee vse such fyne shiftes and pretie slyghtes, notwithstanding that they be not condemnable afore men? No doubt, but wee will protest ynough with our mouthes that wee bee Christians: but whatsoeuer wee pretend, Iesus Christ will not bee mistashyoned after our fancie. Lyke as he is but one: so will he haue vs to be all one in his bodie, yea euen with this condition, that euery of vs serue his neyghbours: which cannot bee doone, except all counterfetting bee first put away, as wee see that the hand dooth yeeld it self simply too the seruice of the rest of the body: and lykewyse the foote and euery other member dooth his dewtie. If anye one bee in daunger, the rest will not slinke aside, but all imploy themselues too succour it. (Among them) there is no moter of deceyt, but all cling toogither, according too the order of nature. Euen so ought wee too proue our selues too bee the members of Iesus Christ by lyke playne dealing. Saint Paule then applyeth too this particular exhortation, the thing that he had spoken in generall: namely, that if wee bee clenzed from all hipocrisie and fayning before God: wee will shew it in our whole lyfe. For when wee haue too doo one with another, wee will vse no guyle, but walke playnly. That is for one poynt. And therof springeth another: which is, that wee must not prouoke or anger one another. For wee see that if a man but moue vs a little, by and by wee bee in in a chafe, and our passiõs are so excessiue, as there is nother reason nor measure with vs. And when men are so caryed away, they doo so forget themselues, as nothing can wey with them, vse what perswasion yee can. And therfore Saint Paule sayeth, that if we be not quiet one with another, wee cannot bee knit intoo the bodie of our Lord Iesus Christ, and (besydes that,) as much as lyeth in vs, we deface Gods image in vs, by giuing head so too our passions too chafe after that fashyon, and too bee so hot one ageinst another. Now it should seeme by al lykelyhod that he ment to take this common saying as drawen out of the fourth Psalme:

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not that he alledgeth the Psalme too report the naturall sense of it: but too apply it too his owne purpose. For wee may well take many textes of Scripture, and apply them too dyuers things, howbeeit without altering of any thing in them, and yit notwithstanding they shall abyde in their naturall sense styll. Euen so, too the end that S. Paules saying myght bee the better receyued: he sayeth, Bee angrie, and sin not, as though it had bin a common saying, and so well knowen, as it had bin taken almost for a proverb. Now, Dauid useth a woord which signifyeth properly too chafe and storme: howbeeit that was in rebuking such as persecuted him wrongfully, bycause they were hardned in theyr malyce, and forepossessed with so great and venemous rage ageinst him, that they made no conscience too oppresse him. Forasmuch therfore as he sawe such wilful stubbornesse in his enemyes, he sayeth vntoo them, Bee yee angrie, and yee shal not sin. Whereby he dooth vs too wit, that the cause why they were so caryed away with rage ageinst him, was, that there was nother feare of God, nor honestie, nor conscience that could hold them backe any more, but that they were become as wyld beastes. And that is the cause why he sayeth, Bee angrie: that is too say, Enter a little intoo questioning and reasoning with your selues: examin what yee bee dooing: and then will yeee not sin any more. If euery of you will go intoo his chamber, and bethinke himself aduysedly: yee shal perceyue, that hithertoo yee haue bin dryuen by diuelish rage. Now this doctrine is ryght necessarie for all men, bycause wee see what headinesse there is in vs, insomuch that wee haue no sooner conceyued any toy in our head, but that by and by without inquyring of Gods will, or without asking counsell at his mouth, as the Prophet Esay exhorteth vs too doo: wee take the thing that wee haue conceyued, for good, and will needes submytte all men too our lyking. And therefore the cause why wee ouershoote our selues so much, is, that wee enter not intoo examination of the matter with our selues, that wee myght discerne betweene the good and the euill, euen by yeelding God his due authoritie, in giuing eare with all reuerence and modestie, too the things that he sheweth vs by his woord. Then haue wee neede too bee angrie, that is too say, too bee greeued with our selues, and too complayne of our selues, that wee sooth not our selues as wee haue bin woont too doo. If wee doo so, wee shall not sin: that is too say, the great malapartnesse that is so deeply rooted in vs, will soone bee Esay. 30. 1. a. 2.

abated: for wee shall abhorre too fyght ageinst God: and if our affections get aforehande with vs, God will set in foote ageinst them, and say, how nowe: will yee make warre ageinst mee vnawares:

Now heerupon Saint Paule sayeth, Bee yee angry, and sin not. As if he should say, my frendes, what maketh you too storme so one ageinst another: For if neuer so little a fault bee committed ageinst you, yee bee streyte in a chafe, and would rend vp heauen and earth too bee reuenged of the offence, and yit in the meane season yee haue matter ynough too bee offended euery one with himselfe. Neuer go from your owne persons too seeke cause of anger: for how many wayes offend you God euery day: Yee ceasse not too prouoke him early and late. And yit if one touche but the tip of your finger, yee are by and by in a pelting chafe. And what is the cause therof, but that (as it seemeth) yee haue conspyred with Satan too tormente your selues so: You beare your selues on hand yee shall bee well in quiet when yee haue reuenged the wrong that hath bin doone vntoo you. But it is a cursed quietnesse, when men are so at rest, by being reuenged vppon those that haue offended them. The way then too asswage all these wicked heates, is for euery man too thinke with himselfe, that he shall surely haue ynough wherfore too bee greeued with himselfe, and too bee angrie with himselfe, and too bee reuenged
2.Cor.7. of himselfe. Accoyding wheruntoo, Saint Paule in the second too
c.10.11. the Corinthians, declaring what trew repentance is, alledgeth the sorinesse which wee conceyue vppon the knowing of our sinnes, saying that the said sorines bringeth with it a greef, which suffereth vs not to be in quiet and rest, but maketh vs to fall to stomaking ageinst our selues, in consideration of the terriblenesse of Gods wrath which wee haue prouoked ageinst vs, and yit notwithstanding suffereth vs not too ceasse too bee still of good hope, by resting vppon Gods goodnesse and mercie. Therfore if one bee once come too the poynt that they can bee angrie with themselues, when they knowe they haue sinned, and seeke not too bee reuenged of their enemyes, but rather are redie too doo them good, and doo pray for them: that is a good exercyze, and euery man ought too spend himselfe in that battell: for surelye they bee good and holye passions, when a mans anger proceedeth of a zeale too Godward, and of a loue that he beareth towards him. And if wee doo so: that is too say, if euery of vs bee greeued at his

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owne vyces: certeinly wee shall neuer fynd leysure too be at emnity with other folkes, or too spyte our neyghbours: but if wee haue a trew zeale too Gods honour: vndoubtedly wee will forget the offences that are committed ageinst vs, and not bee so hastie as too say, I will mayntayne myne honour or honestie. For wee shall haue another greater and woorthyer let too hold vs backe: that is too wit, the reuenging of the fault which wee our selues haue committed ageinst God, and whereby he hath bin dishonored as much as in vs lay, and the forgetting of the offence that hath bin committed ageinst our selues. Thus yee see in effect what wee haue too consider vppon this, where Saint Paule sheweth vs, that men must turne their eyes away from the occasions which they may conceyue too bee reuenged of others. For if a fly doo but come ouerthwart our eyes, wee bee by and by in a spytefull choler, in so much as there needeth no more too make vs fall out with euery body that doth any thing which mislyketh vs. So then let vs learne to forsake our selues, and too thinke euery of vs vppon our owne faultes, that wee may bee so displeased with them, as it may rid away our cholerickneſſe, wherethrough wee fall too fyghting ageinst God, and make vs too bee angry at the great number of vyces whertoo wee bee too much giuen. That is the thyng which wee haue too remember in the first place. And as touching the second poynt, wee will delay it vntill next the Sunday, at which tyme it shall by Gods leaue bee discoursed at length.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs perceyue them more and more, and therwithall too inlyghten vs so by the doctrine of the Gospell, as wee may espye our owne sinnes and shamefulneſſe, and bee ashamed of our selues, and also behold the ryghtuousneſſe which hath bin shewed vs in our Lord Iesus Christ, and tend thereuntoo with indeuer too bee fashyoned therafter, so as wee may come dayly neerer and neerer therunto, vntill wee cleaue throughly vntoo it: and that in the meane tyme he beare with our infirmities, graunting vs the grace too amend them from day too day, in hope that he will shewe himself mercifull toowardes vs, so wee play the Iudges ageinst our owne selues in condemning all the vyces which wee perceyue too be in vs. That it maye please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth. &c.

The.xxxi.Sermon, which is the eleuenth vppon the fourth Chapter.

26 Bee angrie, and sin not: Let not the sunne go dovvne vppon your anger,
27 Nother giue yee place too the diuell.
28 Let him that stole, steale no more: but let him rather labour, woorking vvith his handes in the thing that is good, that he may haue too giue vntoo him that needeth.

WEe saw the last Sōday, that if euery of vs looked well too himself and too his owne vyces, wee shoud haue ynough wherwith to stay our chafing and choler, from wreaking our wrath vppon such as offend vs. For wee bee so wayward of our selues alredy, that a small thing will put vs out of pacience. And therfore the fault that another man committes ageinst vs, be it neuer so little, will alwayes set vs in a chafe. And why? Bycause wee take too much leyzure too looke vppon other mens faultes, and in the meane whyle forget our owne. The remedy then which is set vs downe heere to keepe vs from being so soone and so lyghly offended at other mens faultes, is, that euery of vs enter intoo himself, and vexe and chafe himself there, when he sees himself so wretched as all of vs are.

Now after that Saint Paule hath shewed that it were much better and more for our behoof too bee bee greeued at our owne vyces, than at euery small occasion, when men behaue not themselues too our lyking: he addeth theruntoo, Let not the Sunne go downe vppon your anger. We must not vnderstand by this, that S. Paul ment to acquite such as are soone angrie, & soone appeazed: for it is a vice worthy of blame. And although it bee more excuzable than the feeding of a displeazure which turneth too rancour or hatred: yit notwithstanding we cannot bee so soone pacifyed, but that wee shall haue offended God alredye with our choler. For wee heare what is sayd euen by the mouth of our Lord Jesus Christ: namely that if wee shewe any signe of dis-

Matth.5. d.22.

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pleazure at all, and it be as it were but by grunting betweene the teeth wee bee alreadye in daunger of hel fyze before God. Wee shal not neede too haue giuen any blowe, noz too haue doone any open wrong wherby wee myght bee brought before a Justice: if wee haue but only offended so farre as too haue conceyued any pzitch, there is no excuce foz vs. And therfoze when Saint Paul forbiddeth vs too feede our anger, he dooth not vtterly iustifye them that are gentle and easye too bee reconcyled, and will soone forgiue: foz they bee blame woorthie alredie, as I sayd afoze. But he pzoceedeth here by degrees, as if he should say, my freends, if euery of vs thought vppon his owne sinnes, it is certeyne that wee should bee moued too mislyke of our selues, bycause wee pzouoke Gods wath ageinst vs: and he that hath a lyuely feeling of his owne faults, will arme himself therwith ageinst himself. Foz wee ought too haue a zele too Godward, as though wee were his attourneyes, and that zele ought too pzocure vs too condemne euill whersoeuer wee fynd it. But Anger is alwayes at our elbowe, yea and it dwelleth in vs, so as wee shall neuer bee so perfect as were too bee wisshed, so long as wee bee in this woz1d. (Yit notwithstanding) howsoeuer the cace stand, let vs beware that wee suffer not our selues too bee possessed with vnozdinate passions. Foz if wee conceyue any hartburning, and go too bed vppon it: surely wee shalbee poysoned by and by, and the mischeef wil not bee espyed so easly. It is all one as if a man that felt him self alredye attached with infection of some disease, should linger in his miserie, and by all meanes possible eschewe the phisition, and runne as farre backe from him as he possibly coulde, if he wouldbe offer too come too him: and afterward when he would haue remedie, it is too late, bycause the disease is settled, & hath so ouergrowen him, that phisick cannot stand him in any stead. Euen so is it with the man that is angrie, and continueth in it without purging of the malice from his stomacke: certeinly it is as if a man had some inward and vnespyed disease, which groweth so strong, as afterward it becommeth vncurable. That is the second degree which Saint Paule hath set downe heere. First he sheweth vs how wee may bee faultlesse before God, in respect of anger and choler: that is too wit, by thinking euery of vs vppon our owne faults, too condemne them, and too bee sozie foz them, and too feele such anguishe of mynd foz them, that wee bee as men half in a swound. That is a holy Anger, and such a one as God allowech of. And yit

notwithstanding, forasmuch as wee bee ouerweake, if wee commit a fault, at leastwyse let vs not dubble it: and though wee haue offended God, let it not make vs too multiply choler against him, least the diuell get possession of vs, and wee cannot afterward abyde too bee brought backe again intoo the good way, but our passions doo so ouermaister vs, as they make vs too followe them without end or measure. In any wyse let vs beware of that.

That also is the cause why he sayeth, that wee giue place too the diuell, when the sunne goeth downe vppon our anger. It is trew, that wee haue no sooner tripped, but the diuell hath alredy had power ouer vs: howbeeit he is hyndred in such wyse, that if wee bethink vs of our faults, and amend them, God suffereth him not too hold vs captiue as prisoners. But when we be so farre ouerseene as to take pytch, and to lyke wel of our owne testinesse, and therupon to conceyue a number of fancies too rancle inward more and more: (I say) if wee bee at that poynt: wee haue giuen Satan entrance, he hath taken possession of vs, and afterward it is out of tyme for vs too wish too returne: for the mischeef is rooted so deepe, and growen so strong, that medicines can not doo any more good, as I haue shewed alredy. Now we see S. Paules meaning. And therfore let vs put this doctrin in vre. The first poynt wherof is too examin well the euill that is in vs, that we may be angry with our selues, and euery of vs be as a foe too himself, as driuen by a zeale too Godward, too hate & abhorre our owne vyces. Let that be the first thing that we bestowe our studie vppon and then shall we haue wherupon too occupie well our chafing and choler, & we shalbe no more so hasty to take pytch against such as haue doone vs some wrong, but wee will rather beare with them that haue fowly offended vs, bycause wee shall haue busynesse ynough too serche out our owne imperfections. And (as I sayd afore) wee shall the easlyer beare with other mennes mysdealings, when wee perceyue our selues blame woorthie so many wayes, not towards mortall creatures only, but towards the liuing God. For what are wee that wee should keepe such a stirre for euery wrong that is doone vs, seing wee craue forgiuenesse at Gods hand euery day (as necessitie also constreyneth vs) of the offences which wee haue committed against his maiestie, and wherthrough we haue broke his ryghtuousnes? The very meane therfore to appease al wicked & excessiue cholericknesse, is that euery of vs be greeued & angry with him self, bycause he sees him self subiect too

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so many infirmities, or rather so many sinnes and vices.

And for the seconde poynt, if wee chaunce too stumble and fall through fraylty, that wee bee not so hild backe by the feare of God, but that wee bee faultie before him: let vs beware that wee doo not harden and foade our selues in our euill dooing, but as soone as wee feele anye vnmeasurable mouing in vs, let vs stop before it, and indeuer too represse it: let vs vse violence in that behalfe too subdew our passions that carye vs so away, making vs too skirmish so ageinst God and our neyghbours. Thus must wee fyght manfully too hyde all our cholerliknesse. Or else if any excesse haue escaped vs, let vs come back agein and bethink our selues better, and let vs rid it away quickly, assuring our selues it is as a disease that requyreth speedie remedie, or else it will ouergrowe in such wyse, as all succour shall come out of season. Let vs think vppon it.

Now if Saint Paule had sayd no more but thus: my freends, let not the Sunne go downe vppon your anger, for if rancour doo once settle, it will not bee easly put away: it had bin much, and that warning ought too haue sufficed vs. But the threate which he setteth downe with it in that he sayeth, Giue not place too the Diuel, ought too make the heares stand vp vpon our heads. Some in deede haue expounded it too bee spoken of the enemies of the fayth, which seeke occasion of slaundering it: but it is easie too bee seene by the woords them selues, how hee intended too warne vs of a thing which wee ought too bee more afrayd of, and which will feare vs woorse: that is too wit, that the diuell getteth as it were the maystrie and dominion ouer vs, when wee feede any grudge and hartburning ageinst our brethren. Now then, which of vs wil not quake for feare, when he heareth of his subiecton vntoo Satan, as if he were in his bonds lyke a prisoner? And yit for all that we takeno heede of the things that are told vs heere. For S. Paul hath vttered Gods sentence, which is, that if wee pursue our anger and hartburning ageinst such as haue offended vs, it is all one as if wee wilfully passed an obligation too Satan, too bee hild as thralles vnder his tyrannie. So much the more therfore dooth it stand vs on hand too bethink our selues aduysedly, that if that vice cannot be throughly amended at the first brunt, wee may at leastwyse bee well ware that it doo not so settle in vs, as that we cannot bee set at one agein, or that wee should pursue our quarells, or that men should not bee able too wey with vs, vntill wee haue taken some

reuendgment. Let vs take heede (I say) that wee enter not into such bondage of Satan. And euen for that cause is it sayd, that when men doo fret and chafe after that fashion, of one diuell there are made twayne. And why? For God is alredy offended at my neyghbour for dooing mee wrong, and if I also fal to stomaking of the matter on my part, it will needs requyte him with the lyke: the diuell hath won vs bothe. I ought too pitie the soule that is after a sort stayed away alredye, and in the hygh way too perdition: I ought too seeke too bee at one with him agein, and too salue the sore as much as is possible: now if I also doo let the reynes looce, and cast my self into Satans slauerie through the cursed libertie that I take: then getteth he the vpper hand of both parties. So then, let vs beare this threatening well in mynd, whereby the holy Ghost ment too waken vs throughly, that euery of vs myght stand vppon his gard, too beware of taking pytch or stomacke at thinges, least afterwarde wee conceyue such hatred, as may so harden vs, that there shall bee no more meanes too appeaze vs.

Now hereuntoo S. Paule addeth another warning (as I haue declared already,) wherein he rebuketh the common vyces that are contrarie too the rule which our Lord giueth vs, too the intent wee should lyue as Gods children, knowing wheretoo wee bee called. And nowe he speaketh of the Deceytes, Robberies, and Extorsions that are committed, when euery man is too much wedded too himselfe, and hath no conscience of other mennes harmes. Let him then that stole (sayeth he) steale no more: but rather let him labour vvith his handes too doo the things that are good and profitable, and vvheriwth he may succour such as haue neede. Now wheras S. Paule speaketh heere of theft, he meaneth not such theeues as men punishe with whipping or with hanging: but all manner of slyghtes and crafties that are vsed too get other mennes goods by euill practyzes, as extorsions, bryberies, and all other lyke thinges. Although then that such things bee faced out, or else that they which are most giltie of them, bee not accuzed before men, bycause they can skill how too cloke their misdooings: yit doeth S. Paule call them all theftes and robberies. And why? For the Prophets and Apostles spake not the ordinarie manner of speeche that is vsed in Courtes of Iustice on earth: but had an eye to the iudgment seate of God. For the thing that may bee excuzed, yea and peradventure well iustifyed before men, shall not fayle too bee condemned there.

there. For God seeth much cleerer than mortall creatures. Agein, fauour or parcialitie may beare sway oftentymes in Lawe matters: so as there shal be cloking, dissembling, and couering, and the Iudges shall lyke well ynough too haue a napkin tyde afore their eyes, that a man may haue some starting hole too scape out at. They may oftentymes lyke well ynough of such thinges: but it is not so with God. Wherefore let vs marke well, that the forbydding of vs too steale, is not as the publishing of some statute lawe that belongeth too temperal policie: but wee bee called before the heauenly iudge, who discouereth the things that are hidden from men, and condemneth all wicked couetousnesse, as theft, whereby we bee moued too seeke our owne profit too much with the hinderance of our neyghbour. Too bee short, vnder this woorde theft or stealing, S. Paule comprehendeth all the wicked practizes, that are vsed too deceyue other men withall: and also all extorsions whereby men are fleeced of their goods and bereft of their substance. Now then wee see that there are Theeues too bee found of all degrees. For there is not that man which is not buzie in gripping too himselfe, I meane of them which are not reformed by Gods spirit. Although a marchant man bee coumted of good wealth, yit will he haue store of fetches and policies still, and they shal bee as nettes layde for the simple sort and such as haue no experience, which perceyue them not. In lyke cace is it with Handicraftes men: for they haue the skill too counterfet their woorkes in such wyse, as men shall bee deceyued by them. Agein, as touching the pryce, there is no trusting too them, al is one too them, so they may sell their wares, for they thinke that all is lawfull for them. Lykewise doo labourers and husbandmen. Too bee short, there is no state of men wherin there are not infinite faultes, and extorsions too bee seene, so as euery man would gayne and make himselfe strongest. If yee looke vppon the rich, and vppon such as lyue of their Rentes, it is yit woorse. For they flea off the skinnes of the inferiour people, and of such as are vnable too resist them. And yit before men (as I sayd,) all of them doo iustifye themselues: howbeeit, that is bycause they knowe not that God hath sounded heere his trumpet, too summon them before him, ne consider what manner of perfection and pureneſſe must bee brought vntoo him. So much the more therfore dooth it stand vs on hand too try, not onely all our outward deedes, but also all our wicked affections, wherby wee be tempted too inrich our selues beyond reason and equitie.

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And Saint Paule sayeth purposely, that he which hath stolne, should steale no more: too shewe that there ought too appeere such a chaunge in our lyfe, when God hath once brought vs home too himselfe by his Gospell, as wee may no more resemble the wretched vnbeleeuers which walke in darknesse, but consider that our Lordes inlyghtening of vs, is with condition, that wee should become newe creatures. And herewithall wee see the thing that I haue touched alredy: namely that S. Paule speaketh not of the common theftes that are condemned and punished afore the world: for then should it follow, that all had bin theeues which had bin conuerted too christianitie. But (as I sayde afore) he vseth the woorde Steale, purposely too make vs too abhorre all craftinesse, malice, suttlenesse, and catching of other mens goods the more. For if it had bin sayd (but thus:) vse no more craft too deceyue men, nother take yee leaue too pull the things to you, that are none of your owne: he had not touched them so much too the quicke, which flatter themselues, and seeke too haue some couert to cloke their vices withall. But when as he sayeth, Steale no more: it is to the ende that wee should thinke thus with our selues: Alas, albeeit that I would fayne excuze my self, and too my seeming it were not doone amisse of mee, and men haue bleared eyes: yit must I not rest vppon that. For in the meane whyle my faultes shal not fayle too bee registred before God, and I must bee fayne too yeelde an account of all things that haue not bin doone according too vncorrupte equitie and ryght, and I must bee taken for a theef before God, notwithstanding that all the world haue quit mee.

But now let vs see howe well this doctrine is put in vre. A man shall fynd that they which are conuerted too the Gospell, take most libertie too doo euill. It should seeme that a number haue learned nothing else by the Gospel, but to buzie themselues about pretie slyghtes too intangle other mens goods. For there are too bee seene, which vsed greater simplicitie in the tyme that they were blynd wretches, and knew nothing of God, and of the pure doctrine of saluation, for they had at least wyse some vprightnesse and playne dealing too the worldward. But they haue so profited backeward in Gods schoole, as they bee farre wylyer than they were before, in making their owne aduauntage, and in taking more libertie, and in bearing themselues on hand that all thinges are lawfull for them. And therwithall they bee so shameleese in facing and bolstring out their doinges,

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that they doo but make a pot at it, and beare themselues on hand that they haue great wroong doone them, when they bee blamed for the things that are apparantly knowen too all men, and whereof euen little children may bee iudges. So much the more then are wee too bee condemned, seeing that Paule telleth vs heere, that although wee enriched our selues by Craft and Extorsion, and made no conscience too rake other mens goods too vs, before wee had good teaching: yit at leastwyze wee should bee well aduyzed too walk more vpryghtly with our neyghbors, now that we be inlyghtened by Gods word. Yee see then that the thing we haue to beare in mynd vppon this text, is, that our Lord Iesus Christes doctrine ought to rule vs in such singlenesse, as euery of vs may forbeare his craftinesse and suttleties.

Furthermore forasmuch as a number excuse themselues, saying, How shall I doo then? For I haue no trade too liue by, vnlesse I may follow still myne owne maner of dealing: Saint Paule sayeth, Let them labour. Let him that would make it excuse, that he hath not wherwith too fynd him self, except hee may deceyue and defraud: let him (sayeth Paule) giue him self too labozing with his hands. As if he sayd, that mens dispensing with them selues vnder colour that they should then fast, and indure many miseries and penuries, is a tryfling toy before God: All those allegations are nother heere nor there before God, sayeth S. Paule. For if any bee afrayd that he shall want: let him not forbeare too labour. Marke that for one poynt. And heere let vs learne too leaue these self soothings, wherwithall a number of folkes doo lyng themselues asleepe, who when they haue sayd, what shall I doo? Doo beare themselues on hand that Gods mouth is stopt, and that he dares no more come nygh them: and they will needes bee so priuiledged, that too their owne seeming they bee quyte and cleare, if they can alledge for themselues, how then? Whereof shall I lyue? What shall I doo, if I follow not my wonted trade? It seemeth too vs that God is shet out of the gate, and that he hath no more authoritie too condemne vs, when wee haue once alledged those thinges for our selues. But that is but folly, sayeth S. Paule. Wee should rather scratch vp the earth with our nayles, than offend God by dooyng wrong too our neyghbours. The thing then whereunto he sendeth vs backe, is, that when a man is growen riche, and hath lyued a long tyme at his ease by filching and stealing: that is too say, by pretty fyne slyghtes and conueyances, that are ageinst equitie and right: let him

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not bee ashamed too abate his countenance, and too labour for the getting of his liuing. Albeeit that he haue erst doone nothing but sit stil, and gotten his liuing by deuysing mischeefe: yit let him not bee ashamed too labour and to take paine for his sustenance. Too bee short, Saint Paule sheweth vs heere, that all vnlawfull gaynes must bee left by such as call themselues Christians, and wil bee taken so too bee. And this warning is as needfull for vs now adayes, as euer it was for any. For beesydes that, wee must abstayne from all suttletie and deceyte, when God once calleth vs too bee his children, and will haue vs too maynteyne a brotherhood among our selues: many of vs also must giue ouer our trades of liuing. For what a number of meanes too liue vppon, are there in the popedome? But when wee come before God, let vs alwayes remember this definitiue sentence which I haue set down: namely that we consider how the cace concerneth our not answering before an earthly Iudge, but before him which seeth all things, and before whom there is no cloking of any thing. Therfore let vs thinke well vppon it, seeing there are so many meanes excuzable in poperie, wherwith as good as a fourth part of the world is maynteyned, and yit are all of them not only vnauaylable, but also abhominable before God. For first of all there bee Priestes and Moonkes, and all the rabble (of Cloysterers.) Secondly there are there hangers on which liue of them, and are as it were their waged men, which haue some geyne by them, and doo skum of some part of their fatte by one meane or other: vnder which Couert there lurketh a very long tayle that is turned in and out like a Maze. Agein, there are a great sorte too bee seene, which giue themselues all wholly too things that are nothing worth. Trew it is that in this darkenesse of theirs men see not very well: insomuch that black (as yee would say) is turned intoo whyte. But yit howsoeuer the cace stand, there is no placard for men in this behalf, but euery man must haue an eye too this, that like as hitherto I haue filched & polled to get my liuing: and haue exercyced some wicked practize or other, which God, condemneth by his word: seeing I had defyled myself in eating the bread which came not too mee lawfully from the hand of God as it should doo, according too my asking of my dayly bread of him, but by filching here and there: I must now henceforth chaunge my copie, and learne too labour in such wyse, as I may truly say, that the things which I haue, doo come too mee of Gods blessyng: That

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is the thing which wee haue too remember vppon this lesson of Saint Paules. And it behoueth vs to put it so much the better in vre, considering that theeuerye is more ryfe now adayes in the world than euer it was, and yit notwithstanding a number of men doo flatter themselues still in that behalf, bycause the belly will needes haue the foredeele. When a man hath whereon too liue (say they) and all things necessary besydes: it is good reason that he should not exempt himself from Gods woorde: but that wee should starue for hunger, what order were in that? what rigour were it? Forasmuch then as wee bee so inclyned too seeke too bee prouided for, by hooke or by crooke, without regarding what is lawfull or vnlawfull: let vs thinke the better vpon the things that S. Paule telleth vs heere.

And he proceedeth yit one degree further in this chaunge, which he inioyneth vnto all the faythful: which is, that he telleth them they must not only absteyne from defrauding of other men, and from polling them of their goodes: but also indeuer too succour such as haue neede. Although then that it seeme ouer rough vnto vs too absteyne from all euill, and that in sted of liuing at our ease, as we haue bin woont to do, and of hauing many commodities,) wee should bee fayne to scratch our liuing out of the earth with our nayles (as they say) and too labour with greate peyne and trauell, yea and too fare verye hardly: if although (say I) that this seeme ryght hard: yit must wee go further, that whē we haue wherwith to get our liuing without vsing of wicked practizes, wee must now and then spare somewhat of that which God giueth vs through his blissing, too releeue the needie withall. Therfore let vs not looke whertoo wee bee inclyned, but let vs consider that of our owne nature wee bee so froward and wedded too our owne profit, that euery of vs will needs bee alwayes well stored, and that forasmuch as wee haue so little regard of them that are mēbers of the bodie of our Lord Iesus Christ aswel as our selues, we must take paines to inforce our selues to do them good: for that is a labor that will bring vs too another. Wee must (say I) inforce all our affections, and theruppon imploy our selues earnestly and vnfeynedly, that wee may bee able too protest that the bread which wee eate, commeth too vs from Gods hand, and that wee bee susteyned by his goodnesse, as if it were by a father that cantleth out euerye of his children their pittance. Then let vs bee at that poynt. And moreouer, let vs not think it ynough too absteyne from all craftinesse, and from wynding in of men by our

fetches,

fetches, and from catching of other mens goods: but let vs labour too doo good with the little which wee haue, and too succour such as haue neede.

Howbeeit Saint Paule addeth heere yit one circumstance moze, which deserueth to be wel noted: and that is, that he will haue vs to labour in the thing that is good. And why addeth hee that? Let vs consider what a number of trades, Crafts, or occupations there are in the woꝛld, which serue foꝛ nothing but coꝛruption, and to toll in pence, as they say. Truly men are not aware of it. And why? Bycause all men are contented, that such as haue wherwith, should bee prodigall, too the intent that their money may flye abrode. Agein, such as (too their owne seeming) cannot get their liuing otherwyse, are inuenting of newe deuyces euery day, too angle the money out of fooles purses, and of such as are so giuen too lyghtnesse. Agein, they that haue wherwith, will needs set out themselues, and bee braue too the woꝛldward. And that is the cause why the occupatons and trades which serue but foꝛ pompe and superfluitie, and foꝛ I wote not what nycenesse and allurements, and alonly too pꝛouoke folke too leaudnesse, will needs make men beleue that there is nothing amisse in them. But Saint Paule hath therfoꝛe set downe a distinction heere. Foꝛ it is not ynough when a man can say, Oh, I take peyne, I haue myne occupation, oꝛ I haue such a trade: that is not ynough: but hee must see whether the same bee good and pꝛofitable foꝛ the common welth, and whether his neyghbours may fare the better by it. Foꝛ ought not this too be the end wherto all trades, occupations, and states doo tend, and whertoo they ought too referre themselues: namely, that euery man looke too imploy him self in some thing wherby he may doo good? And foꝛ the same cause are wee lykened too the members of a bodie. 1. Cor. 12. b. 12. Now then, as who should say, that the hand should imploy it self too the delyghting of some other member, which notwithstanding should receyue harme by it. By that meanes all the bodie should go too destructiõ. So thẽ, in asmuch as we must alwayes haue before our eyes, that in what calling soeuer wee liue, God must go before vs, as if hee called vs too him, and wee followe the way that he sheweth vs by his woꝛd: surely he will neuer allowe of any trade oꝛ occupation, which is not beehoofull and seruisable too the whole common welth, and redounding also too the pꝛofit of all men. Therfoꝛe if a man vse a trade oꝛ occupation which is too no purpose but too breede offences, oꝛ too

bee lotte men in their delicate delyghts, and too marre them vtterly, or elle too let out pomp excellyuely, as though men purposed euen in despyte of nature, too make hauocke of the good things that God hath giuen vs: it is certeyne that all those thinges are without the compasse of godly vocations or callings, and that God dooth vtterly disallow them. Thou mayst well say, I haue trauelled in this or that: yea but thou hast serued the diuell. For lyke as the diuell hath his Martyrs, so hath he also his seruantes. Wee see how such as are gyuen too superstition, doo martir themselues without end or ceasling, & are (as yee would say) starke mad vpon them, and as good as out of their wits. And oftentimes the scripture also vseth the same comparisons, too shew how the diuell casteth men quite out of their boundes, when he once possesseth them. Yee see then that many men torment themselues without reason: yea, but yit are they the diuels martirs. Lykewise there are a great number that shall haue taken much paine in some trade or occupation, too get their liuing: & yit if a man looke too what purpose it serueth, he shall fynd it to be nothing but infection & filthinesse, & that it serueth but to nurrish pryde and superfluitie. To be short, it is an open prouoking of God, and a wasting and misspending of the things that God hath giuē, with commaundement to vse them soberly & stayedly. No marueil therfore though S. Paule haue set downe this distinction. And therfore let euery mā looke diligently to himselfe, and when fathers are mynded too set theyr children too any trade or occupation, let them not looke (as the common custome is) which may bee most gaynefull: but let them match these twoo thinges toogither, namely, when they haue considered by what trade their sonne may best get his liuing, and prouyde for himselfe and his household, when he commeth too bee maryed: (therwith let him also looke) that he serue his neyghbours turnes, and that the vse of his craft or mysterie may redounde too the common profyte of all men. The thing then which fathers must haue respect vntoo in setting their children too trades and occupations, is not too bee forepossessed wyth regard how they may most gayne, but howe they may alwayes bee hylde in order, that they swarue not one way nor other. For when our lustes doo so carry vs away, that wee can no sooner spye a little gayne, but wee bee by and by snatching at it: it is all one as if wee shooke handes with Satan, yea and these thinges become as bayted hookes that he casteth for vs.

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And lyke as a hungry fishe will soone bee taken, and the foode that she raught at, costeth hir full deere: so fareth it with these intycements of Satan. When men haue no further foresight, but thus, ho, such a man gayned well by such a trade, and great profit may bee made of it: he steppeth too it at al aduenture, and neuer makes bones at it, too scan or consider whether it bee ryght or wrong: but (as I sayde afore) is choked or euer he come too that consideration. So much the more therefore dooth it stand vs on hand too marke well what Saint Paule sayeth heere: namely, that when men bee desyrous too get their lyuing, they must bethinke themselues aduysedly, and not beare with themselues in dooyng of things, bycause they be customably doone of others, and no fault found with them among men: but consider that they haue too doo with God, and that it is he before whom wee must make our account.

Agein, let vs haue good eye too the thing that is told vs heere, that is too say, too the succoring of the needie. For Saint Paule intended too warne vs in one woord, that our Lord in setting poore folkes before vs, intendeth too trye what wee bee, namely, whether there bee kyndnesse in vs, or whether wee bee cruell lyke wyld beastes. And it is a thing also that ought too moue vs too compassion. And for the same cause, when the Scripture speaketh of dooing almesse, besydes that it vseth the woord mercie, it sayeth also, that our bowels ought to be moued when we see our brethren in neede. Yee see then that the syght of our neyghbours necessities, ought too prouoke vs too liberalitie, and too releeue them. Let vs not tary till they cry out for hunger, nor tyll wee bee inforced, nor tyll shame compell vs: but let euery of vs thinke, hath this man neede? Hath God set him before mee? Hath he made mee too knowe it? It is ynough. For it is euen as much as if he summoned mee, and sent me his Receyuers or Rentgatherers, too take vp his reuenewes. Lyke as they that haue Reuenewes and Rentes, send their men too demaund them, and gather them vp: so our Lord requyreth of vs, that wee should pay him his tributes, that is too say, the homage money that wee owe him, in acknowledgment that the things which wee possesse, come from him, and euen of his meere free gift. He sendeth vs nother Sheepes nor Seruantes, but the poore, and that ought too suffyce vs; for they bee his trew receyuers: and that is, too the ende we should not be looth to giue them. The cause why their necessitie is set before our eyes, is too the end wee

should

should bee touched with pitie and compassion, and theruppon bee inclyned too doo good. So then, let vs marke that the summe of the things heere spoken, is, first that wee should forsake all manner of trades too lyue by, which are not agreeing too Gods woord: assuring our selues that wee shall alwayes bee taken for theeues before him, if wee vse any wicked trades, and that although wee haue good assurance that our calling is good and lawfull: yit must wee vse it in such wyse, as there bee not any rauening, craft, or deceyt in it. Marke that for one poynt. Agein, let vs vnderstand, that there is no excuse for vs before God, insomuch that although wee alledge famine, pouertie, or necessitie: all that will not serue too acquit vs, but that wee must set our hand too labour, that wee may earne our lyuing lawfully, and forbeare too profit our selues by other mennes losse. Finally, besydes as it were the bynding vp of our handes from dooyng any man wrong, and from vsing any pretie shiftes & slyghtes too get other mens goods: let vs haue a regard too doo good. Yea and let vs haue a speciall care too succour such as want: howbeit so as it bee with the thinges that God hath giuen vs of our owne. For those are the offerings and sacrifices which wee must make vnto him, in acknowlegment of his benefytes. And wee knowe that Almesdeedes are called Sacrifyces. Therfore when wee doo them, wee must protest with an vnfeyned and trew meaning hart, that wee come too doo homage too God for the things that wee hold of him. And if there bee any theft in our hands, it is certaine that our sacrifyzes shall bee vncleane, & our almesdeedes shall bee turned intoo lothsommesse. Then let euery man beware that he doo not pill and poll with the one hand, too giue of it anone after with the other: but let euery of vs haue both our handes cleane. Nother let vs haue a dubble hart, but labour with all vprightnesse to earne our lyuing in such wise, that if God send vs any profit by it, wee may take it as his free gift. And in good sooth, Moyses also forbydeth vs too father any peece of our gayne vppon our owne cunning, or vppon the labour of our handes: for God will haue vs to bee beholden to him for all. Therefore when wee doo any almesse, let it bee with this protestation, not onely with mouth, but also in hart and deede, namely, that according as our Lord hath shewed himselfe liberall vntoo vs, and bestowed vppon vs, and giuen vs ouer and aboue wherwith too serue our owne neede, wee bee willing too doo him homage with it: and let vs shewe in deede, that wee intend not too keepe too our selues the things

Deut. 8. d. 17.

that he hath giuen vs, but doo put them too the vse whertoo he hath ordeyned them, that is too say, too the releeuing of those that haue neede of them.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs feele them better, so as wee may bee sory for them, and aske him forgiuenesse of them, and profit more and more in his feare, that beyng withdrawen from our fleshly affections, wee may continue in his feare and loue, too the intent too profit more and more in the keeping of his holy commaundementes. And so let vs all saye, Almighty God heauenly father. &c.

The.xxxii. Sermon, which is the twelfth vppon the fourth Chapter.

29. Let no filthie speeche proceede out of your mouthes, but onely such as is good too edifye, as neede shall require, that it may giue grace too the hearers.

30. And greeue not the holy spirit of God, vvherby you bee sealed for the day of redemption.

Saint Paule correcteth a vyce heere which is very daungerous, and yit notwithstanding so common as can bee among men, bycause they see not at the first what harme it bringeth, and therfore doo take leaue the easlyer too doo it. For it will bee sayd, that too hold pleasant talke, and in the meane whyle too think no man no harme, is a thing that may bee abidden: as who should say, it were possible too poyson our neyghbours mynd, and yit for all that, it should bee no harme. And hardly may men bee perswaded that it is so, notwithstanding that the holy Ghoste haue sayd it. I say that when there is any lyght or leaud talk, or tending too giue libertie vntoo euill: it is all one as if talk were

ministred

ministred too poyson mens soules. Nowe then it behoueth vs so much the moze too mark what is told vs heere: foz Saint Paule termeth it filthie and leaud talk, which cannot but infect. Men will deny it (as I sayd afoze:) but experience sheweth sufficiently, how it is not without cause sayd in another place, that euill woozds cozrupt good manners. Though wee weere neuer so modest, chaste, cleane mynded, and giuen too good: yit if wee admit wanton talk, it perceth euen too the bottom of the hart, and wee bee atteynted with it before wee perceyue it, insomuch as it marreth vs vtterly. And in very deede if a woman giue eare too the messages that are brought hir, tending too seduce hir: a man may well say shee is a harlot alredie, and the thing it selfis manifest ynough. Then is it certein that all vnchaste and leaud speeches, are baudie tricks: and although the parties that are so giuen too casting foozth of such leaud talk, doo it not alwayes of that mynd: yit of what intent so euer they doo it, Satan is the authoz of it. And (as I sayd afoze) if such vnchaste and looce talk haue full scope, needs must wee bee poysoned out of hand, and the mischeef haue his course. And therfoze not without cause dooth Saint Paul fozewarne vs, that no Vncleane speeche, oz (as I sayd afoze) no filthie speeche proceede out of our mouth. And on the contrarie part he setteth downe, that wee haue sufficient matter too talk of one with another: that is too wit, too edifye, that men may fare somwhat the better by our communication. Accozdingly as euen the heathen men can say, that it dooeth one good too bee in such a mans companie. And why? Foz he shall euer heare some good sentence, and he neuer goes from him without carying away of some good. And it is nature that moueth them to say so. Therfoze let vs learne too abhozre and shun such plaginesse, when a man shall haue his tung so looce too speake woozds that smell of the pump (as men say), and one shall hold the one syde, and another the other, and that in stead of receyuing good, a man shall feele himself too bee stung by Satan. And in deede, of a very truthe when such woozds enter into our harts ere we be aware of them, they be stings that Satã giueth vs in secret & vnespyed. Seing then that they be so, can it be sayd, that such a man is woozthie too bee heard? Should wee not hate him rather as a deadly plague?

1. Cor. 15. d. 33.

Yee see then that the thing which we haue to mark in the first place, is that our Lozd hath giuen vs tungs too make one another pryuy of our myndes, and that is too the intent we should make them serue too

the benefyte of our neyghbours, and therabouts ought wee to imploy them wholy. And the tung which is the meane too vtter our harts and mynds one too another, ought too guyde all the residew, as hauing the superioritie ouer them. On the other syde, not without cause is it termed by the name of glorie, too shewe wherabouts wee ought too imploy it, and too what vse, namely too the honoring of God. Therfore if wee looked well vppon the order of nature, it ought to bee sufficiently printed in our harts, that our woords should bee necessarie, and too the furtherance of our neyghbours welfare and profit. The first poynt therfore which wee haue too beare in mynd, is that our Lord will haue all the partes of vs too serue too dooing good, and specially our tung, so as the drift of all our talk bee too edify. As for example, one hath neede of Counsell, another of warning; another of rebuking, and another too be put in mynd of some thing, or else to be taught, bycause he is vtterly ignorant: and agein, it extendeth too all things in this present lyfe. Trew it is that the principall thing which wee haue too looke vntoo, is too teache the ignorant, and too shewe them the way of saluation. Besyds that, if any man misbehaue him selfe, so as he bee negligent and slothfull, he must bee spurred forward by good exhortations: and if he bee vnruly, hee must bee shamed, (as much as lyeth in vs,) that it may bring him backe tooo the seruis of God. Agein, a man must comfort such as are in heauinesse, and giue counsell too such as are in distresse, too the intent they fall not intoo despayre. Too bee short, wee must indeuer too hold backe the poore soules that should else go too destruction. And of all others that is the principall benefyte. But yit if wee see a poore man that is lyke too bee deceyued, wee must giue him some warning of it. And when we bee once come too that poynt, it is certein that wee shall giue our selues continually to the benefyte and behoof of our neyghbours, yea euen infinite wayes, as well in respect of the bodie as of the soule.

And let vs see nowe whether wee haue not sufficient ground and matter too woorke these things vppon. Wee cannot go one stey, but wee see how one hath neede too bee spurred, another too bee rebuked, the third too bee comforted, and another too bee taught. If wee hold our toungs at all this, and care nother for the bodyes nor for the soules of them that are linked too vs, and with whom wee ought too be vnited as the fingers of a hand: is it not an open dispyzing of God, when wee imbace the naturall vse of our toung in such wyse? And

Psal.16. c.9.& 57.b.9.

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therefore let vs keepe vs from marring of the thing that wee ought too set so much store by, namely the meane which wee haue too glorify God, by making confession of our fayth, and by calling vppon him, and also by seruing our neyghbours turnes after so manye sortes, as I haue shewed alredye. And so the first poynt which wee haue too marke in this streyne, is the lawfull vse whereuntoo God hath ordeyned our toungs, and how they ought too bee applyed wholly thereuntoo.

Now if wee ought too procure the furtherance of our neyghbours saluation, and also their temporall benefyte and welfare: what a thing is it if wee seduce them by our disorder, and vtterly quenche and put away all feare of God in them? When wee serue Satan by our looce talk, when wee labour too deface all honestie, when wee moue men too a beastly lyfe: is not such defyling of our toungs an vtter peruerting of the order of nature? Then let vs learne so too occupy our selues in good and necessarie talke, as wee eschew the defyling of our selues with wicked communicatiõ, which are as baudes trickes of Satan, too corrupt such as were well disposed too serue God. And so wee see that looke how manye looce speeches passe in the worlde, so many spirituall poysonings are there (as I sayde afore) too corrupt good manners. And although wee cannot be made to beleeue it: yit is it certein that it is proued sufficiently ynough, euẽ by experience. Howbeeit let vs not bee as fooles that will not learne but by great harme: but rather let vs yeeld too that which is told vs by the holy Ghost.

And heereuppon wee may gather, that it is not too bee thought straunge, though the world bee now adayes giuen too all leaudnesse. For it seemeth too bee no euill at all too vse iesting and scoffing talke, insomuch that men would make a vertewe of it, and fynd no bones at all in it. Lykewyse wee see a great number of iesters and scoffers, whose drift is too put away all shame, that men myght let themselues at raundon, and become vtterly shameleese. Wee see this too much in vse, and therefore no maruell though wee gather the frutes of that wicked and cursed licentiousnesse, which is too much suffered. And heereby wee see also, what is too bee thought of all wanton (and baudie songs, and of louemakings. If a young mayd vse (as it is vsed too commonly) too sing foolish songs of loue: shee will bee made a whoore, euen before shee knowe what whooredome is. And so is shee

(imboldened and) inhardned too all vnshamefastnesse, and the diuell getteth possession of hir before shee knowe what chastitie meaneth, and how horrible a thing it is to put foorth hirself too such leaudnesse, and too breake hir fayth and troth which shee shall haue plyghted, when shee comes too mariage. Before a mayd can bee able too discerne all this: shee shalbee vtterly mard afforehand, if shee acquaynt hirself with leaude songs. And it is wonder that this mischeef can not bee redressed. Whereby it appeereth, that Satan laboreth in that behalf, and streyneth himself too the vttermust, knowing that he hath vs at a great aduauntage, if he may sowe his cursed cockle, too corrupt our good manners. For surely if the diuell wrought not in it, wee myght more easly deale too dispatch and rid away all those ribawdries and filthinesse out of remembrance, which are as deadly plagues, as I haue sayd afore. But it is impossible. For though there were surer punishment for it than there is: yit both wyues and maydes had leuer go too prison, and too bee taken for harlots, than too correct that vyce, which is the corrupter of the whole world, and too hyde their cursed toungs, which serue for nothing but too infect all things with that filthinesse. Yit notwithstanding, wee shall haue the lesse excuse after such warning, and as for them that stop their eares, and wil needes harden their hartes ageinst the holy Ghost: they shalbee driuen too yeeld an account, not only for offending God so many wayes, but also for poysoning of folkes soules after a sort, which is a thing much more heynous and horrible, than if they had murthered their bodies. They that doo but poyson beastes, shalbee driuen out of the world, and they deserue it well. And what shalbee doone too them which not only slea the bodie with their poysons, but also make assault vppon the soule, and ceasse not too corrupt all goodnesse and all feare of God, yea and all honestie (as I sayd afore) by their leaude talke.

Yee see then that the thing which wee haue too remember in this streyne, is that in asmuch as God hath appoynted our toungs too such vse as wee haue heard, that is too wit, too the seruice of our neyghbours, and too the benefyting of them both in bodie and soule: wee must imploy them diligently thereuntoo. And therefore let vs aboue all things keepe vs from infecting of those that were inclined too serue God, and from thrusting them out of the way by casting foorth such speeches before them as may coole their goodnesse, & prouoke the

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woo euill, yea and make them more licentious and negligent. For euill speech corrupteth good manners many wayes. There are some naughtipackes too bee seene, that are flatte scorners of God. And if they bee warned too haue any remorse of their doings: tush say they, God passeth much for this. Agein, othersome come not too such extremitie, but yit will they lessen their faultes, so as they shalbee but veniall sinnes with them. Othersome woo cloke all things: and all others generally will say, Tush, wee must not bee so carefull, God will not haue vs too line so sadly, for what a thing were that? It should not bee lawfull for vs too laugh within a whyle. And their speaking after that manner, is too burie all feare of God by little and little. Yee see then that manie sortes of such folke, yea many mo than needeth, woo shew themselues too much: and they bee as manie recordes, that leaude woordes are poysons too murther mennes soules withall. And therefore let vs stand vppon our garde in that behalf. And first of all (as I sayd) let euery man beware that he speake chastely, and vse none other than honest speeche. And therewithall let vs shun all them as diuels, which iest out the matter after that fashyon, notwithstanding that for their mirthes sake they bee welcome too vs, and sometymes also fare well of free coste, (O, say wee,) He is a good fellowe, he will make all the companie merrye. Now whereas men are desyrous too haue such folke, too tickle their eares by casting foorth their iestes and daliances, and such other lyke things: let vs learne too shet them out of our doores. For wee would not willingly hold vp our throte too a dagger, when wee sawe it drawen: nother would go seeke one too murther our bodies. And why then woo wee long sore too haue our soules murthered, which is much woorse? Wherefore let vs eschew such folkes as can doo nothing but quenche and put out the feare of God in vs, and make vs shameleslie and hard harted, and bereeue vs of all honestie, and shamefastnesse, for feare least God pay vs the wages that wee deserue, for hauing acquayntance and familiaritie with such people: and therefore let vs doo our indeuer that such plagues may not reigne among vs. Bee not deceyued, (sayeth Saint Paule) speaking of such scoffers, which serue but too prouoke our lustes, too bereeue vs of all remorse of conscience, too abate the feare of God in vs, and too abuse vs in such wyze, as sin may delyght vs. Beware (sayeth he) that none of you bee deceyued by lying woordes, bycause it hath bin a common thing in

1. Cor. 15. d. 33.

all ages. And therefore let vs put Saint Paules counsell in vre, and not onely let euery of vs keepe good watch that he bee not surprysed: but also let vs haue a care too keepe other folkes from beeing corrupted after that fashyon. That is the thing which wee haue too remember heere.

And wee see what he sayeth, namely that wee bee weake ynough, yea and too weake: yea and so sayed in euill, as is horrible too see: and therefore when wee couet too record still some newe lesson (of leaudnesse,) and are quickened and spurred vp by others, is it not as if a drunkard hauing well stuffed and filled himself alredy, euen till he bee redye too burst, should seeke still too prouoke his appetyte, that he myght drinke and lade in wyne newe agein? So then, is not euery man sufficiently giuen too euill of himself, though there were no leaude songs nor vnchristie talke at all? But when the diuell fyndeth any gap open, and can drawe vs further too naughtinesse by his flatteries, so as he can harden vs in it: I pray you doo wee not giue him the vpper hand of vs, so as we be wholy at his pleasure, that he may driue vs and drawe vs whither he listeth?

Now hereuppon S. Paule addeth, that vvee must not greeue the spirit of God, wherwith vvee bee marked and sealed against the day of our Redemption. Heere is yit one declaration more, which ought too touche vs neerer. Trew it is, that the things which haue bin spoken, ought well of good desert too bee throughly mynded. For what a thing is it for vs too peruert the order of nature, by applying our tunges too the cleane contrarie, which God hath appoynted to his honour, and too the benefyte of our neyghbours? And agein, too bee giltie of infecting all men with our filthinesse, of peruerting those that were giuen too the seruing of God, and of prouoking those persons vntoo beastly vnshamefastnesse, that had some shame and honestie in them? Should not this moue vs sufficiently, if wee were not too too blockish? But S. Paule telleth vs of a thing that ought too scare vs yit much more. Greeue not Gods Spirit (sayeth he.) And why? For wee bee marked with it (sayeth he) and it dwelleth in vs, and sealeth the hope of our saluation in our hartes, and it is also the seede of lyfe, which wee haue too warrant vs our euerlasting saluation. Now it is certeine that when wee take such libertie both too doo euill and too speake euill: it is a fyghting against Gods spirit as much as in vs lyeth, and a choking of the lyght which he hath kindled in vs, & a taking

of the bridle in our teeth too doo all naughtinesse. And that cannot bee doone but too his griefe. This is the thing which S. Paule intended too say heere.

Howbeeit let vs marke first of all, that he speaketh heere after the common maner of the holy scripture. For wee knowe there are no passions in God. It is the propertie of men too bee sorie and greeued: God is vnchaungeable. Notwithstanding, bycause wee conceyue not the highnesse which is in him, and that his maiestie is so infinite as wee cannot come neere it: therfore vseth he that similitude, euen for our rudenesse sake. Therfore when as it is sayd, that God is prouoked too wrath, it is not for that there is any moodinesse in him: but too make vs hate the euil, bycause we fyght against God in transgressing his lawe, and that is all one as if wee would prouoke him too anger through our spytefulnesse. The scripture then meaneth not too make God subiect too any chaunge, when it sayth, that he is angrie or sorie: but it leadeth vs too our owne doings, too the intent that our vyces should displease vs so much the more, and that we should euen abhorre them. And heere Saint Paule speaketh not only of Gods anger, but also sayth, that the holy Ghoste is sorie or greeued. And why? Wee bee not Gods children (as he speaketh of it in the Epistle too the Romanes,) except his holy Ghoste dwell in vs. For are wee woorthie by nature, too bee mustered in such aray as too bee fellowes with the Angells: wee (I say) which are but rottennesse, and moreouer cursed in Adam, and children of wrath? Howbeeit, God by his holy spirit calleth vs too this inestimable honour and dignitie of beeing his children, so as wee may call vpon him as our father, and haue familiar resort vntoo him. That therfore is doone by the holy Ghoste: and for the same cause is he called the spirit of adoption: For the inheritance of heauen belongeth not too vs, but in respect that wee bee Gods children. Wee bee not so of our selues and by nature, as I told you: and therfore it followeth that it commeth of Gods freebestowed goodnesse. Now hee sealeth vp all this in our harts by his holy Ghoste: and that is the cause why it is sayd, that wee haue a mortall bodie. The thing that is ment heerby, is not only our feete, hands, skin, bone, and flesh: but that there is a lump of corruption in vs by reason of the dwelling of sin in vs, which bringeth nothing but death. For haue wee liued any tyme? wee go away intoo dust and cinder, and there is not that man which seeth not himself alredye beeseeged with a hundred deaths,

Rom. 8. b. 9.

Rom. 8. c. 15. & Gala. 4. a. 5.

considering

considering the diseases and infirmities whereunto wee bee subiect. Agein, age makes vs to stoope, so as we perceyue a long whyle afore-hand how we be summoned too come too our graue. Seeing then that wee perceyue such a number of deathes all at once toogither in our bodies, and a much greate dungeon in our soules: how should wee hope that God would take vs vp intoo his kingdome? But Saint Paule sayth, that the spirit is lyse. If there bee but one grayne or one spark of the spirit of our Lord Jesus Christ in vs: let vs assure our selues that wee shalbe parttakers of his glorie: for it is sayd, that he is raysed agein from the dead, and hath gotten the vpper hand of it by his holy spirit. After that maner are wee quickened with him, wayting till wee bee deliuered from all the corruptible nature that compasseth vs about. And now S. Paule sayeth, that wee bee sealed by the holy
2. Cor. 1. d. 22. Ghost, as is sayd of it, in the first chapter heertoofore, and in other places beside, as in the second to the Corinthians. And this similitude is very fit. For although Gods promises ought to be of sufficient authority, & to haue ful credit with vs of thēselues: yit notwithstanding, such is our misbeeleef, that wee cannot giue credit too them, nor rest vppon them, till they bee confirmed, and warranted vntoo vs, so as wee may say, behold, it is euen God himself that speaketh. But what for that? On the one syde we be forepossessed with distrust: & on the other syde we be alwayes doubtfull and misgiuing, and cannot rest vpon the things that are told vs in Gods name. By reason wherof his promises are alwayes vnauaylable, vntill he print thē in our harts, which thing he dooeth by his holie Ghost. For as a peece of euidence is made authentical by setting too of the seale: so God warranteth his promises of our saluation in our harts, by signing and sealing of them there with his holy spirit. That then is the cause why it is so often sayd, that Gods spirit sealeth vp the inheritance of our saluation in our harts.
2. Cor. 1. d. 22. And for the same cause also is he named the earnest penny, in another place. For when a bargain is made, although there bee no present payment seene, yit if an earnest penny bee giuen, the bargayne is concluded, and the chapman cannot say afterward, tush, I repent mee of my bargayne, and I will forsake it: nother can the other say, I fynde my selfe deceyued and ouerseene, and therfore I will rather keepe my wares styll: but ethe of them is bound, the one too make the money, and the other too deliuer his wares. Euen so is it sayd, that Gods spirit is the earnest penny of the lyfe of our soules. And why? For

(as

(as I sayd) God byndeth himself vntoo vs in respect of our infirmitie, whertoo wee bee too much inclyned. In deede it is not for that he oweth vs any thing: but wee haue so much the more cause too magnifye his goodnesse, in that he is so free harted as to bynd himselfe willingly vntoo vs, wheras he oweth vs not any thing, and voutsafeth too assure vs of it, bycause he seeth vs so feeble and weake. Lyke as when hee sweareth: it is not for that he on his owne part needeth too adde any thing too his single woord: for he himselfe is the truth, and the thing that commeth of him must not bee doubted of. It myght seeme therefore that the othe which he maketh is superfluous, and that he dooth but abuse his owne name. (No:) but he dooeth it bycause he seeth vs weake, and that wee haue neede too bee holp vp many wayes, and specially bycause he seeth vs giuen too misbeliefe, and therefore that he must bee fayne too remedie it. So then, whensoeuer God sweareth, therin he stoopeth vntoo vs for pitie of our wretchednesse: and the sealing and ratifying of his promyses in vs by his holy spirit, is euen bycause it is impossible that wee of our selues should beleeue him, and wee could not bee sure of the thinges that he promiseth vs, to call vpon him, and too ouercome all the temptations of the world, vnlesse he vsed that meane. And therefore wee haue so much the more neede too beare this text in mynd, where S. Paule sayth, that the holy Ghost sealeth in our hartes.

And hereupon wee may gather a good lesson to humble vs withall: namely, that wee shall neuer yeeld God the chiefe honour that he requyreth at our handes, except he himself drawe vs too it, and giue vs grace too discharge it withall. The thing that he requyreth aboue all other, is, that his woord haue all authoritie ouer vs, and that wee yeeld it such reuerence, as he may no sooner speake, but wee shall by and by answer, Amen: that is too say, as there may bee a ryght (or full) accord betwixt them. That is the obedience of fayth, which is the cheef sacrifyce that God requyreth. But contrariwyse, on our part there is nothing but replying ageinst Gods woord, wee bee full of lustes: and although wee seeme not too make vtter resistance ageinst him, and too play the mad bedlems as many doo: yit are wee giuen to a number of wicked imaginations, as we see, insomuch that some are as it were frantike, specially when a man speakes too them of God, for then will they haue their mouth open too spew out their blasphemies, and too enter into disputation and debate, shewing themselues

selues vtterly vnwilling too receyue any good doctrine. And other-some fall not intoo such furie and outrage, but yit they let slip whatsoeuer is sayd too them, & looke what comes in at the one eare, goes out agein at the other. Howsoeuer the cace stand, nother the one nor the other doo giue glory vntoo God in receyuing his woord with such humilitie as they ought too doo. Therefore let vs acknowledge our owne naughtinesse, and bee sorie for it, seeyng wee prouoke Gods displeasure, in not yeelding him the honour of thinking him too bee sooth-fast and trew. In deede wee will not say in open speeche, that his word is vayne, wee will not accuze him of leasing and deceyt: but yit dooth he protest that wee doo him as much wrong as that commes too, if wee credit not his sayings: How long will this people slaunder mee (sayeth he,) and rob mee of myne honour: It is a complaynt which he maketh there by Moyses, and in many other places of the scripture. And surely if Saint Johns saying bee trew, namely, that when wee beleeue God, we set to our seales that he is trew, that is too say, wee vphold him to be faythfull: then contrariwyse, if we haue not that sure groundwoorke in our fayth, & that Gods word win not so much at our handes as too make vs too betake our selues wholly vntoo it without any gaynsaying: it is all one as if wee counted God a lyer, insomuch that although wee would hate and abhorre too vtter any such blasphemie, yit dooth he complaine that wee haue doone him the like reproch, and not without cause. And therfore wee see what frowardnesse there is in our nature, vntill God remedie it.

Num.14. b.11.

Iohn.3. d.33.

Furthermore wheras he sayeth, that the holy Ghoste sealeth his promises after that fashyon in our harts: let vs vnderstand that that is bycause he hath voutsafed too chooze vs. Wee haue seene alredy heertoofore how he calleth vs too him, and inlyghteneth vs with the truthe of his Gospell, accoyding too his choozing of vs before wee were borne, yea and before the making of the woorld. Therfore let vs vnderstand that Gods spirit is a speciall gift, which is not bestowed vpon all men indifferently, but is reserued as a treasure for his children whom he hath chozen. And for that cause wee ought too beare well in mynd the foretouched tytle, that he is the spirit of adoption. Also the vnbeleef which is throughout the whole woorlde, giueth an euident proof of our Gods goodnesse, in that it hath pleazed him too ingraue his woord in our harts. For it is certeyne that in all such as fyght ageinst God, or which bee as brute beasts, and so careless that his

Rom.8. c.15.

woord dooth no whit moue them: wee see what wee bee of nature, and what wee should bee still, if our Lord for his mercies sake had not touched vs with his holy spirit. And so yee see what wee haue too beare in mynd. Wherfore whensoeuer the doctrine of our saluation is talked of, let vs beeware that wee presume not any thing vppon our owne wit and policie: but let vs bee small and lowely, that our Lord may inlyghten vs by his his holie spirit. And when wee perceyue that wee haue receyued such grace alredy: let vs not burye it, but let vs giue the prayse of it too him that deserueth it. And on the contrarie part, sith wee feele many perplexities, douts, and vnquietnesse, and that sometymes we bee tossed lyke a ship that is redie too topple ouer, and too be sunk in the bottom of the the sea: sith we perceyue our selues too bee so trubbled: let vs consider our owne fraylty, that although wee haue bin trayned vp in Gods woord, yit will there bee no stedfastnesse in our harts, except God woork it there: and theruppon let vs runne too the remedy, and pray God too keepe the seede that he hath sowen in vs from choking, and the assurednesse of our heritage from euer wearing out: that although Satan streyne him self too the vttermoste, too destroy that which God hath put intoo vs, yit it may bee strengthened in vs from day to day, as is needfull for vs. And so yee see what wee haue to beare in mynd in this that Saint Paule sayeth, that wee be sealed and marked by Gods spirit.

And now he warneth vs, that it is too heynous a cryme too greeue him, yea & too intollerable a trecherie. I haue told you alredy, that this similitude intendeth not to impute any excessiue passiõ to Gods spirit: but too put vs too shame, and too make the heare too stand vp vpon our heads. Behold (sayeth Saint Paule), Gods spirit hath chozen his dwelling place in vs, (according as it is sayd in another place, that not only our soules, but also our bodyes are the temples of the holy Ghoste) and he is glad too bee in vs, and too abyde there, and too make it his continuall home: nowe then if wee fall too spyting of him, as though wee mynded too chace him and banish him from vs, is it not too dinelish a dealing? And yit notwithstanding, when wee seeke allurements of vnthriftinesse, when wee take leaue too corrupt our selues by leaud and loose talk, and when wee labour too haue other naughtie meanes too turne vs awaye from the feare of God, and too bring our consciences asleepe: it is all one as if wee indeuered of set purpose too chace away and too banish Gods spirit from vs, and too say, wee will haue

1. Cor. 3. d. 17. & 6. d. 19. & 2. Cor. 6. d. 16.

no

no more acquayntance with him. Must wee not needs be moste miserable and cursed creatures, when wee ouershoote our selues so farre? That then is the thyng that S. Paule had an eye vnto.

Therefore whensoeuer wee bee tempted vntoo euill, and the diuell laboreth to make vs take pleasure in it, that all remorse of conscience maye bee put away: let vs call too mynd the things that are spoken heere, and say: How now? Thou reioycest: And wherin? In the seruing of Satan: and on the other syde thou lettest him go that is thy lyfe, the earnestpenny of thy saluation, and the foundation of the felicitie which hath bin purchaced so deerly for thee by our Lord Iesus Christ. Let vs thinke aduysedly vpon this. And moreouer it is certein, that euery faythfull man ought too feele the thing that is declared heere. For if our Lord haue touched vs, and giuen vs the sealing that is spoken of heere: it will bee a greef vntoo vs when wee bee tempted vntoo euill. And so the thing that holdeth vs in awe, is the spirit which watcheth and wardeth too withstand the enemie. And if wee go aboue too kill this benefyte, that is too say, this inwoorking that God giueth vs, it is al one as if wee greeued the holy Ghost. This then is a most certein experience, and such a one as sheweth vs that the thing which the holy Ghost hath put intoo vs, is vtterly ageinst all euill, and that there must needes bee a battell and stryfe betwixt them, insomnch that none of Gods children can sin, but he shall by and by bee stirred vp too feare, and too say in himself, Alas, where shall I become? In what plyght haue I brought my self? what shall I doo? And that is the sorrow that Saint Paule speaketh of, which wee must not shun. But if wee neuertheless go on still in euill: it is all one as if wee tooke pleasure in dryuing and chacing away of Gods spirit. The Prophet Esay sayeth, wee prouoke Gods spirit too bitternesse, when wee refuze the good doctrine that he setteth afore vs. But S. Paule passeth yit further heere. For in deede it is a kynd of prouoking God too wrath, when wee yeeld not too his doctrine, which is a sure record of the care which he hath of our saluation, and of the loue that he beareth vs. But wee must come too the considering of euery of vs by himself. God hath vouchsafed to ingraue the beleefe of his Gospell in my hart, too the intent I should bee sure of my saluation. And how dooth he that? By vouchsafing to chooze mee for his house, and too dwell in mee by his holy spirit. Now then if I blot out this grace: it is asmuch as if I ment to estraunge my self

2. Cor. 7. c. 10, 11.

Esay. 63 c. 10.

from

from God wilfully, And therefore let vs beware of such extremitie, and let vs hold our selues in awe.

And therewithall let vs marke also how Saint Paule addeth for the last woord, that Gods sealing and marking of vs after that manner by his holy Ghost, is against the day of our redemption. Hereby he sheweth vs, that if wee will well ouercome Satans allurementes, and the lustes of our flesh, and all the temptations of the world: wee must alwayes mynd the heauenly lyfe that is promysed vs, and whereuntoo we ought too trauell. Now then, Gods spirit (sayth S. Paule) is not giuen vs too bee withdrawen from vs again when wee haue once felt his grace and power: but too the intent that the seale and print of him should abyde with vs euen vntoo the day of our redemption: that is too say, tyll wee bee delyuered from this transitorie lyfe, and from all the miseries wherwith wee bee beseeged. Now therfore seeyng that God hath giuen vs his holy spirit, too guyde and gouerne vs both in lyfe and death, and with intent that wee should neuer bee depryued and destitute of him: Let vs looke well too it, that he may alwayes keepe the possession that he hath taken in vs, and wee also inioy that inestimable benefite of his continuing with vs for euer, that he may guide vs, and hold vs alwayes vp by strong hand, duryng all the course of our life. The cause then why Saint Paule doth purposely call vs backe too the last day, is too make vs lyue soberly, knowing that like as wee haue neede too bee guided throughout by the power of Gods spirit, so if wee bee depriued of it, and estraunged from hym, and left destitute of his grace: it is too bee feared, that wee shall fall intoo a reprobate mynd.

As touching the day of our redemption, S. Paule by that woord vnderstoode the happinesse which wee hope for, and which is hidden from vs as yit. It is trew that wee were redeemed in the person of our Lord Iesus Christ: but wee inioy not that benefyte as yit. Wee may well say, Iesus Christ is our Redeemer, that is to say, he hath deliuered vs, and set vs free from the bondage and subiection of death & sinne wherin wee were, by paying our raunsome, and by makyng our attonement. Ye see then, that wee bee redeemed as in respect of the sonne of God: for he hath performed all that was requisite for our deliuerance and saluation, as he hym selfe auoweth with his own mouth. But when wee come too our selues, wee fynde not thys redemption there. And for that cause, as well in thys place, as in the eyght too the Romanes, Iohn. 19. c. 30.

Romanes, Saint Paule sayth, that the last day, wherin Iesus Christ will appeere, is the day of our saluation and deliuerance. And why? Wee see what a number of miseries beset vs round about: yea wee carye them with vs, and they bee inclozed in our bodyes and in our soules. It behoueth vs therfoze too seeke a better state, than that which we see heere. And foz the same cause is it sayd, that our saluation lyeth in hope, and that wee hope not foz the thing that wee see: but that God intendeth too feede our hope. And wheras he sheweth not the things too our eyes which he promiseth, and which it behoueth vs too wayt foz at his hand: it is too the end that although wee bee forlorne wretches in this woꝛld, yit wee should not ceasse too reioyce in him, knowing that wee shal not bee disappoynted in wayting foz the heritage which he hath purchaced foz vs. And so yee see what is ment by the wooꝛd Redemption which is set downe heere. Wherefoze let vs learne too bee so armed and fenced with Gods spirit, too fyght ageinst all Satans temptations, as he may neuer fynde vs vnpꝛouided, noꝛ out of oꝛder. And that that may bee doone, let vs pꝛay God so too ingraue his truth in vs by the same spirit, as wee may get victoꝛie by it, and ouercome all that is ageinst our saluation, and that we continuing in our vocation that God calleth vs too, may take coꝛage and bee pacient vntyll our Lord Iesus Christ (who is our lyfe) doo appeare, that our lyfe and our full happinesse may also bee manifested in him at his comming.

Rom 8. c. 24.

And now let vs fall downe befoze the maiestie of our good God, with acknowledgment of our faults, pꝛaying him too take vs too mercy, and not too impute the great number of our sinnes vntoo vs, whereby wee bee blame wooꝛthy befoze him, but rather too beare with our infirmities, and too clenze vs of them from day too day, that wee may growe and increace in all his gracious gifts, and put farre from vs all euill that may seduce vs and thꝛust vs out of the way, and that by that meane wee may dꝛaw neerer and neerer vntoo him, vntyll wee bee fully knit vntoo him at the comming of our Lord Iesus Christ. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth, &c.

The

The .xxxiii. Sermon, which is the thirteenth vppon the fourth Chapter, and the first vppon the fifth Chapter.

31. Let all bitternesse, and hastinesse, and wrath, and roring, and iniurie bee put from you, with all spytefulnesse.
32. And bee yee gentle one too another, and kynd harted, forgiuing one another, euen as God though Christ forgaue you.

The fifth Chapter.

1. Bee yee therfore folowers of God, as deere children.
2. And vvalke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering and sacrifice vnto God, for a sent of good sauour.

WEe knowe that all Gods children not only should bee peaceable themselues, but also procure peace too the vttermost of their power: and make attonement whereas was disagreement and stryfe, forasmuch as it is the marke that our Lorde Iesus Christ hath giuen vs. Now if we ought too reconcyle those betweene whom there was any secret grudge: much more ought wee too absteyne from all mouing of debate. For what authoritie or meanes shall wee haue too bring them toogither which are greeued one at another, and too set them at brotherly attonement, or too asswage their choler, when they bee moued with some ouer vehement passion: if wee our selues bee full of stryfe and trubble, and giuen to crying, roring and stomming: So then, not without cause dooth Saint Paule declare, that all bitternesse, vvith testinesse, and anger, and cursed speaking, ought too bee put avvay from the faythfull, euen vvith al Spytfulnesse. For he setteth downe spytefulnesse heere, as the roote that yeeldeth the frutes which he speaketh of. And by that woord he meaneth such a Churlishnesse as

as maketh euery man too bee giuen too himselfe, and too drawe alone without regard of others. For it cannot bee but that the man which loueth himselfe ouer much, must needes disdeyne his neyghbours, and so shake them of, as no gentlenesse can bee gotten at his hand. Then if wee intend too auoyde stryfe and quarelling, wee must begin at this poynt of putting away churlishnesse, and considering that God hath linked vs toogither, indeuer euery man too maynteyne peace and freendship, & regard those whom God hath so inhonored as too make them his children, or in least wyze created after his owne image. That is for the first poynt.

Now out of this Spytefulnesse springeth Bitternesse, which is, when wee bee wayward and easye too bee moued, and there reigneth such a scornfulnesse in vs, as we thinke all the world to be our vnderlings, and that other folkes are nothing in respect of vs. When wee bee puffed vp with such pryde, it cannot bee but that wee must needes bee bitter, and by and by bee out of pacience at the stirring of euery strawe, if it bee too our mislyking, and take all things in yll part, and seeke occasions of vnquietnesse. Accoyding as wee see a great number, which are not contented with chafing when any wyong is doone too themselues: but although the matter touch them not, doo seeme too bee set as spyes too marke if there bee any thing too checke at. In deede if a man speake but one woyd that mislykes them, they wil not in any wyse be quyeted, but are still fynding fault with euery thing. And howsoeuer the woyld go, they must needes bee medling where they haue nothing too doo: foy they bee of so froward a nature, that they will bee quarelling foy the furthest straunger in the woyld. But if the matter concerne themselues: though a man labour neuer so much too please them, and too doo the thing that may content them: yit will they euer mislyke of somewhat: and if a man aske them the reason why, there is none other too bee found but their owne cankerde stomacke, bycause they haue conceyued a rancour, and are puffed vp with pryde too esteeme their owne selfwill with disdeyne of others. Wee see then that Saint Paule hath shewed vs heere the trew remedies too hold our selues in awe, that wee may liue peaceably, and keepe our selues from entering intoo quarels and braules. A Phisition will not only bid a man beware of the feuer or any other disease: but he will also consider wheretoo he is inclined, and see what things may bee ageinst him, and thereuppon say vntoo him, beware of such a thing,

a thing, for surely yee cannot but fall into such a sickenesse or such an inconuenience, if you take not heed too your selfe. Now wee would bee heedie ynough too keepe the orders that are prescribed vs for the health of our bodies: but when it comes too the soule, euery of vs is negligent: whereby wee shewe that wee make none account of our saluation: and that is, bycause we consider not that on the one syde the diuell laboreth too seduce vs, and wee on the other syde are so frayle, as wee neuer cease too giue our selues too euill, except our Lord haue armed and fenced vs with his woord. So much the more therefore dooth it stand vs on hand, too marke the order that is set downe heere: which is, that too liue quietly toogither, and too keepe our selues from contention and stryfe: first, we must not bee blynded with excessiue loue of our selues, but rather indeuer too rid away all pryde, that wee may make account of our neyghbours, and liue meekely with them: for that will restreyne vs from being so bitter and testie in taking all things in ill part.

And hereupon S. Paul telleth vs, that when we be so purged within, both of spytefulnesse & of bitternesse: we must absteyne from Hastinesse, & from wrath, and from roring. For here he setteth downe the suddein heats of choler wherthrough men ouershoote themselues ere they bee aware of it, and afterward fall intoo rages that cannot bee stayed. For this cause it behoueth vs too bee mortifyed, for then will it bee easie too alay the heate yea and euen too quenche it. But when wee bee so inflamed with wrath, all must needs bee full of thundering, and there wilbee no measure of our anger. Yee see then that the thing in effect which wee haue too marke here, is that forasmuch as Gods children ought too liue in peace and concord: they must, too the vttermoste of their power bryddle all their passions, yea and consider what commeth of wrath and anger, namely that fyre is kindled, open warre proclaymed, many woords escape which a man would wish in agein, and finally therof springeth incurable mischeef. Now then if wee looke well whertoo all our moodinesse leadeth vs, or rather caryeth vs away: namely that the diuell taketh possession of vs, and holdeth vs in the the stocks, and that wee haue nother reason nor stay of our selues when we be so farre out of pacience: certesse we would stand vpon our gard, & not giue place to the diuel, as hath bin declared afore. Howbeeit, that we may auoyd stryfe & debate, let vs learne too clenze our hartes of bitternesse and testinesse. And too bring that too passe, let vs

learne too esteeme well of those that are linked vntoo vs, and vntoo whom also we be bound. Thus yee see in effect how wee ought too put this text in vre.

And forasmuch as it is a thing as hard to bee kept as any, & a thing that dooth greatly hinder vs: therfore Saint Paule addeth, that it behoueth vs too bee myld, gentle, and courteous one too another. Heere he setteth downe the contraries too the bitternesse and spytefulnesse that he spake of. And he bringeth vs backe too this principle, that in asmuch as wee bee men, God hath created vs after his owne image, and that inasmuch as he hath called vs too the beleef of his Gospell, therby he hath marked vs new agein, and there wee behold his image, which ought too moue vs too the Gentlenesse wherof he speaketh. Therfore let vs mark well that we cannot despyze the least that is, without dishonoring God. For (as I told you afore) all men are made after his image. Now were it tollerable that an earthly woorme shold esteeme it self so much, and exalt it self so farre as too set lyght by his maker? Let vs make no excuse in this behalf, for all that wee can alledge will stand vs in no sted. And (as I sayd) seeing that God hath inhonored men so hyghly as too giue them so excellent a nature: it is good reason that wee should yeeld honour and reuerence too his maiestie, and not tread them vnder foote by whom he representeth him self vntoo vs. Agein, if a man consider him self well, shall he not see his owne nature as it were in a glasse, in all his neyghbours? (Yis:) For the greatest personages in the worlde, cannot say that they bee made of any otheer stuffe, than the rest of Adams children are. Seeing it is so then, what cause haue we too bee so proud as too disdeyne those that are lyke vs, & are alyed too vs by such a kinred as cannot be worne out? Howbeit, there is yit a more peculiar reason as in respect of the faithfull. For in them God hath ingraued his image new agein, which was as good as defaced by Adams sinne. Then sith it is so, let vs learne too bee gentle and courteous one too another, and not too bee so churlish, as no man may haue accesse too vs, nor yit so straunge and scornefull, as too separate our selues from the common aray and company of other men. This is the thing that S. Paule ment by the gentlenesse or courtesie that he spake of.

Now hereuppon he addeth, Mercifulnesse. Let vs (sayeth he) haue compassion one of another. And this compassion stretcheth very farre, and is as it were the welspring that moueth vs too gentlenesse. Wee

will

will alwayes graunt that a myld spirit is a singular vertue, and one without the which wee cannot continew in the world. And how may it bee mainteyned among vs? The onely meane is this compassion, that is too say, (the disposition of mynd which causeth vs too thinke) that when wee see any despyzed person, yit is he our neyghbour, that is too say, our owne flesh and bone. Yea, but yit is he dispyzed, nother hath he any thing too bee esteemed foz. Yit notwithstanding, the myseryes that are in him, may also fal vppon mee. Then if wee consider that: surely our hartes will yirne too see the man that is brought too so great an afterdeale in respect of others: and whether he be weake of body, oz haue some infirmitie of mynd, it will greeue vs and touch vs with pitie too rew his cace. And so there would bee no gentlenesse in vs, if it were not foz this compassion. Now then, put the cace there bee a pooze man that is soze diseased, oz that droopeth and draggeth his winges vppon the ground: should hee bee hild scozne of foz that? (No:) but contrariwyse, if wee were not vtterly mercilesse lyke wyld beastes: surely the very same ought to moue our bowells (as the scripture teacheth vs:) and too inclyne vs vntoo pitie, at leastwyse if wee did our dewtie. Agein, if there bee any impediment of wit oz mynd: (as foz example, some sillie soule hath much adoo too vnderstand one saying among a hundzed, yea he is not able too discerne whyte from blacke:) if I haue not compassion of him, what letteth me to do it, but myne owne crueltie, which maketh mee too forget common kyndnesse wherby God knitteh vs all toogither? Yee see then, that if wee haue any droppe of pitie, too keepe vs from reiecting them that are alyed vntoo vs, and also from disdeyning them in whom there is any cause of compassion and mercie: wee shall not fayle too bee gentle and courteous towardes our neyghbours in all caces and at all tymes. To bee short, lyke as the myseries which God knoweth too bee in vs, do moue him too bee mercifull towardes vs: so the myseries that are in our neyghbours, ought to be as spurres too pzick vs and pzouoke vs to be pitifull vntoo them. Yea and there is yit moze: that euen their vyces which inflame vs too choler and anger, ought too minister occasion vntoo vs too pitie our neyghbours. I see some man that hath doone mee wzong: now it is the diuell that hath dzyuen him therunto, & the wzetched man dooth but vndoo himself, foz he pzouoketh God ageinst him. Now then, if there were no moze in mee but the common nature wheruntoo God hath knit vs all: ought I not too bee sozie at the

Phil.2. a.1.& Colos.3. b.12.

hart, when I see a soule that is beguyled by Satans sutcletie go too destruction: Yis verily. Therefore let none of the wrongs carie vs away which are doone vntoo vs, nother let vs bee so farre prouoked, as not too pitie those that doo amisse, namely, bycause they bee blynded by Satan, and prouoke Gods wrath, and fight ageinst their owne saluation. Behold then, the very remedy which wee haue too hold vs vntoo and too keepe, is, that too bee gentle, wee must bee pittifull and haue compassion, as is shewed in the foresayd textes. For there is none of vs but he would gladly be borne withall: and without that, we could not tell how too lyue one day in the world. The perfectest man that is hath yit some infirmitie, insomuch that if men should deale altoogither rigorously with him, he should bee disdeyned, yea and as good as vtterly disgraced and defaced. Nay further, where is that man too be found which hath not many infirmities in him, and would not fayne bee greatly borne withall, (as neede requireth) and that men should not shake him of, though he haue some vyces that deserue their withdrawing of themselues from him? Now if wee woulde so fayne bee borne withall our selues: ought not wee also too pitie others? And soothly when wee see a man hath some blemishe, ought wee not too thinke, I am subiect too the same: verily when I haue sifted all things throughly, I shall fynde other things in my selfe, that deserue more iustly too bee condemned: and yit would I fayne bee borne withall, though I were neuer so much conuicted. Therfore lyke as wee would that other men should pardon vs: so let vs learne too pitie other men, for they bee no more Angels than wee bee. That then is the thing which S. Paule ment too bring vs too.

Phil.2. a.1.& 1 Colos.3 b.12.

And thereuppon he concludeth, that vvee should forgiue one another. For if compassion go not alwayes afore, surely wee will not let a pinnes poynt go without examination and rigorous sifting of it, and without vnmeasurable displeasure, as experience sheweth in very deede too much. Therfore a body should not stirre a strawe, but wee would bee out of pacience at it. And why? Bycause there is no pitie in vs. But if wee bee touched with mercy, surely wee will easly forgiue, and let many things slip and passe (vnseene): and moreouer wee wil not bee lyghtly moued, but there will bee a hyndle too hold vs backe, and wee will not refuze too admit them alwayes too freendship, which haue so offended. That therefore is the order which Saint Paule keepeth too bring vs too charitie, and too mayntayne vs

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in it: for it is the whole summe of this Lesson. Too bee Gods children (say I), we must loue one another, & be knit toogither in good agreement, that peace may bee maynteyned among vs. And how is that possible too bee? For euery man is too much medded too himselfe. Agein, their myndes are as farre differing as may bee. Their manners and conditions also are differing. Too bee short, wee haue infinite causes too put vs away, and too cut vs of from all company. And surely if euery man let himselfe looce, Charitie shall neuer take place, but bee banished farre from vs. What is too bee doone then? Wee must first rid away all scornfulnesse and pryde (as is sayd afore) and afterward bee clenzed from bitternesse and frowardnesse, so as wee fall not too bee cholerike and testie, but euery man bryddle himselfe and subdew his owne affections. But this cannot bee doone, except wee bee gentle and kynd harted, namely bycause wee bee creatures fashyoned after the image of God, and knit togither with an vnseperable bond. Yit would not all this suffize, vntyll wee haue learned too knowe our owne infirmities, and that euery of vs bee angrie with himself, bycause he seeth that he hath neede too bee quickned vp, and that there bee many vyces in himself of the same sort that are in his neyghbours: and that therefore wee haue neede of this bond too hold vs fast togither: which will then bee doone, when wee bee mercifull and pitifull. Now if common courtesie ought too moue vs too succour such as are in necessitie: it ought also too bee of force too reconcyle vs. For when our Lord Jesus exhorteth vs too bee merciful: Luke.6. c.36.
it is not only too the intent wee should releeue the hungry and thirsty with meat and drinke, or help vp a man agein that is falne in decay, or that wee should succour euery man according too our owne abilitie, and the parties neede: our Lord Jesus intendeth not that alone. Trew it is that all things are comprehended therein: but he will haue vs specially too shewe mercie, in forgiuing the faultes that are committed, and not too bee so extreme as too shake of those vterly which are not altoogither too bee commended, or in whom wee spye many vyces. In deede wee ought not too flatter one another: for trew freendship will not beare that, bycause it would bee but a foading of vs too our owne destruction. If a man bee a freend too another, and suffer him to ouercome himself with meate and drinke, so as in the end he killeth himself: is it too be sayd, that his flattering of him after that manner, and his foading of all his foolish appetytes,

is freendshipp: (No:) So then, if wee see a poore man at the poynt too throw himself headlong intoo destruction, wee doo well shew our selues too bee rather traytors than freendes too him, if wee indeuer not too plucke him backe.

The compassion therefore whereuntoo our Lord Iesus exhorteth vs, is not a rocking of vs asleep in our infirmities through flatterie: but a holding of our selues in measure, and a tempering of our rigour in such wyse, as oyle may alwayes bee mingled with our vineger, as they say. That is in effett the thing whertoo Saint Paule ment too bring vs. For although euery man doo his best too bee pitiful, so as he may shew no ouer greate rigour towards his neyghbours: yit is it as contrarie too our nature as any thing can bee. For (as I haue sayd alredye) this selflove of ours dooth so blynd vs, that wee make the least scapes in the world, too bee heynous sinnes and offences vnpardonable. By meanes wherof if any man anger vs, too our seeming his fault ought not in any wyse too bee forgiuen. So then, mercifulnesse shall neuer bee found in men, vnlesse they fyght it out too the vttermost, (ageinst their owne affections.) As for single teaching, it wil not boote in that behalf. Wee haue this (Churlishnesse) so deeply rooted in our harts, that if wee bee told of our dewtie, it dooth but half moue vs. For this cause Saint Paule setteth Gods example afore vs heere, who hath forgiuen vs in his only sonne. And immediatly therunto he addeth our Lord Iesus Christe, who spared not him self for our redemption and saluation. The thing then that can breake all hardnesse in vs, the thing that can mortifye all our excessiue passions, the thing that can reclayme all our crueltie, pull downe all our pryde and loftinesse, and sweeten all our bitternesse, is to haue an eye too Gods behauing of himselfe towardes vs. Nowe he hath loued the world so well, that he hath giuen his only sonne too death for our sakes. If we compare our selues with God, what a distance is there betwixt vs: So then, the greatest wrongs that wee can possibly imagin (too bee doone vntoo vs:) are nothing in comparison of the least fault that wee commit ageinst God. For a man cannot deuyze to break Gods will neuer so little, but the same is an incountering of his souerein dominion, a violating of his maiestie, and an ouerthrowing of his ryghtuousnesse: which are thinges too precious (too bee abused. What lyke thing is too bee found in man: can it bee sayd, that if one haue misuzed vs, it ought too bee esteemed as if a man had in-

Iohn. 3. b. 16.

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stringed Gods ryghtuousnesse: Now then wee haue iust cause too condemne our selues, vntill wee serue God as wee ought too doo. And who dooeth that: Wee bee enemyes too him afore hand, euen from our moothers womb: and as wee growe in age, so growe wee continually without ceassing in naughtinesse, in all sinfulnesse, and in all vnryghtuousnesse. And yit for all that, God hath not forborne too looke mercifully vppon vs: insomuch that the more wretched we were, the more hath he vttered his infinite mercie, in sending vs his only sonne. Now if wee consider this: ought not all pryde too bee layd downe, all bitternesse asswaged, all rebelliousenesse tamed, all spytefulnesse rid out of our harts, and all vntruthe put away: Yis verily. What is the cause then that wee bee so wayward, and that when heate hath once caryed vs away, wee ceasse not euen too spurre forward our selues, and that wee doo so easly enter into contention and stryfe, that all the house where we bee, must ring of vs: What is the cause hereof: Euen our owne vnthankfulnesse, for that wee think not vppon Gods incomprehensible goodnesse towards vs, in that he hath not spared his only sonne, notwithstanding that wee were his deadlie enemyes, notwithstanding that wee were at warre with him, notwithstanding that wee were curssed alredy of nature, bycause of the corruption that is in vs. But yit notwithstanding all this (as I sayd afore) it is vnpossible that wee should taste of Gods mercie, except wee bee touched with compassion, and haue our harts rid cleane of that curssed affection of reuendge. So then albeeit that Saint Paule haue exhorted vs too things that are very hard, yea and vtterly repugnant too mans nature, and which cannot bee brought too passe except God woork in that behalf: yit notwithstanding the declaration that is shewed vs heere, ought too preuayle so much with vs, as too make vs forget all wrongs. For admit that another man haue offended mee: what then: Can I try my self ryghtuous and giltlesse, when I shall come before God: Alas, there are so many iniquities and transgressions in mee, that I should bee confounded a hundred thousand tymes. Should one fault then which is committed ageinst mee, bee vnpardonable: and shall a hundred, yea a whole Million which I haue committed ageinst God, bee nothing: What am I in comparison of that louerein Maiestie: So then, following this warning of S. Paules, whensoeuer wee bee moued too impaciencie for any displeasure or wrong, so as we haue any desire of reuenge: let vs learne, let vs learne

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I say, too gather our wittes aboute vs, and too consider what wee bee. For first of all, if a man haue committed any fault ageinst vs, wee our selues doo the lyke or farre worse. On the other syde let vs consider how God hath redeemed vs, yea and specially by that most precious pledge of the blud shed of his onely sonne. And haue we deserued that? Agein, what cause hath moued God too bee so mercifull towardes vs? Nothing else but our wretchednesse. Now seeing that he which is so good, and that he beyng not of our nature hath notwithstanding had compassion of our wretchednesse wherin wee were plundged: what shall wee doo? Ought not wee too haue much more compassion one of another, bycause wee fynd the things in our selues which wee pardon in our neyghbours? God can fynd no infirmities in himselfe: & howe then shall he bee moued too forgiue vs? Truely euen bycause he is the welspryng of all goodnesse and mercy. But when I see the thing that greeueth mee in my neyghbour, if I examin well my selfe, I shall fynd the lyke there, or else much more. Should not all these things perswade mee too some compassion, if I forgat not my selfe too much? The way then too make vs easly forgiue many faultes, and too beare with many vyces that may mislyke vs in our neyghbours, is, too cast our eyes vppon the inestimable loue which God hath borne vs in the person of his sonne.

And heereuppon wee may conclude, (as I sayde afore) that if wee were not too vnthankefull, there would bee another manner of mylonesse among vs than there is, and wee would not so soone fall out for euery wrong that is doone vs. For ought wee not too thinke early and late, and day and nyght vppon the fauour that is graunted vs in our Lord Iesus Christ, who is the daysunne too inlyghten vs? Should wee be so brutish, as not too consider that he maketh his spirituall lyght too shyne vppon vs, of purpose too guyde vs too saluation? And how is that doone but by Gods mercy? Agein, when wee behold the fauour that God sheweth vs in mayntenyng vs in this present lyfe: are wee worthie too be be found at his cost? No: but all commeth too vs through our Lord Iesus Christ. Therefore it would become vs, both sleeping and waking, eating and drinking, in rest and in labour, and in all things else, too consider alwayes the mercy that God vseth towardes vs, and too beare it in mynd, and too make it our continewall exercyze. And specially must this grace come alwayes before our eyes, when wee pray vntoo God. For what ac-

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cesse may wee haue too talke familiarly with him, and too discharge all our cares and greefes as it were intoo his lap, yea and too call him our father: if wee bee not called too him through his free bestowed goodnesse in our Lord Iesus Christ, and he forgiue vs our transgressions: If wee bethinke vs not of all these things, wee bee too dulheadded and brutish. And heereby it appeereth full well, that we shall alwayes bee disallowed in bragging our selues too bee Gods children, and his household folke, and faythfull children, (if wee bee not willing and glad too forgiue:) wee may well boast of it afore men, yea and wee may bee had in estimation through a fond opinion: but yit will God disgrade vs. So then, if wee bee loth too forgiue, our vnthankefulnesse bewrayeth it selfe therein, how that wee consider not the infinite goodnesse of our God as he sheweth it in our Lord Iesus Christ. That is the thing in effect, whertoo S. Paule intendeth too bring vs.

Now he addeth, that vvee must bee followvers of God, as vvell beloued children. For a man myght yit reply, it is trew that Gods mercy ought too rauish vs all and too amaze vs, and it is so woonderfull a thing, that all our affections ought too bee fastened vppon it. But what for that? Are wee able too bee lyke vntoo God? No: for he is the fountayne of all goodnesse, and wee bee leand and vntoward: yea, God hath the full perfection of all goodnesse in him, and there is not so much as one drop of it in our nature. No maruell then though we come nothing neere him, ne haue any resemblance or lykenes vnto him. Such reply (say I) myght men haue made, if S. Paule had not added this saying, Bee yee followvers of God: that is too say, follow yee him, let him bee your example or patterne. For although God be the souerein goodnesse it selfe, and that wee haue not any peece of vs which tendeth not too euill: yit is it no sufficient excuse for vs, that wee should therefore bee vtterly against him, for that is a token that wee belong nothing at all too him. Truely as in respect that wee bee but onely men, Adams sinne hath so alienated vs from God: that thereuntof spring malice, spytefulnesse, pryde, excessiue passions, and wicked desyre of reuenging: and it separateth vs from God, in whom is the fulnesse of all goodnesse. Such are wee from our moothers womb through Adams sinne, as I sayd afore. But yit for all that, must wee not needes chaunge our kynd, when it pleaseth God too reache vs his hand, and too gather vs too him, and too knit the things again in one,

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which were scattered asunder? (Yis.) And that is the cause why S. Paule sayeth, as Gods deere beloued children. Heerein he sheweth that wee shall haue our mouthes shet, vnlesse we answer God in goodnesse, by bearing one with another, according also as our Lord Iesus
Math. 5. 8. 45. telleth vs in S. Mathew. Follow your heauenly father (sayeth he,) which maketh his sonne too shyne both vppon good and bad. For too say that wee bee Gods children, too call vppon him, too pretend the name of Christians: and yit in the meane whyle too bee despyzers of God, and too make as though wee would defye him, by shewing that wee drawe aloofe from him: is it not vtterly ageinst kynd? (Yis:) and therefore let no man deceyue himselfe, but let vs consider that wee bee not onely full of hypocrisie, but also vtterly past shame, when wee fashion not our selues lyke vntoo God, and yit will needes bee hild and taken for his children. Trew it is, that too bee so fashyoned lyke vntoo God, and too resemble him so fully, as one man commeth neere vntoo another, is impossible: but yit must wee not bee out of hart for all that. And soothly wee must call too mynd how the scripture sayeth, that if wee go on too Godward, although wee bee farre of from the marke that wee ame at, yit dooth he accept that willingnesse of ours, when wee keepe our way and indeuer continually too go on forwarde styll.

Although wee bee slowe and weake, and although wee trip and stumble, yit God imputeth none of those faultes vntoo vs, when wee bee desyrous too fashyon our selues lyke too him. When wee shoote at that marke, although wee bee farre short or wyde of it, yit dooth God take it in good wooyth, as I sayd. And that ought too giue vs corage: For if wee should bee dryuen too fashyon our selues lyke vntoo God poynt by poynt in all respectes: alas how could it bee doone: For euen the very Angels, notwithstanding that there bee nothing but holinesse in them, and that Gods glorie shyne fooyth in them: are yit farre short from the perfection that is in God. And what are wee then, which bee so corrupted and marred, which haue such abundance of naughtinesse, and which are so plucked back and turned away, by so many dyces and temptations which Satan trumpeth in our way: yit haue wee this too reioyce of, that our Lord beareth with vs, and accepteth all our dooings in good part, so wee keepe on toowardes him. That is the manner of following him, which is commaunded vs heere. Trew it is that wee must not in the meane whyle fall a-

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sleepe, and say, as many doo: I would fayne be lyke vntoo God, and then doo but wring their mouth at it: but wee must consider euery day and euery houre, that wee haue ill profited in the trew rule of fashyoning our selues lyke vntoo God, and theruppon condemne our selues for it, and thinke thus: I had some good will yisterday, how is it increased since? (nothing at all,) but rather to my seeming it is become colder. After that maner must we quickē vp our selues, & fyght ageinst the things that hinder vs, that wee may indeuer too go styll forward, and too come neerer and neerer too our marke from whence wee bee yit so farre of. But howsoeuer wee fare, yit wil not our Lord fayle too esteeme vs alwayes too bee lyke him, and too bee trew followers of him, if wee willingly and without hipocrisy forgiue them that haue offended ageinst vs, at leastwyse after his example, who hath giuen vs a pardon that is farre greater than all the pardons that can bee gotten at our handes, so as wee beare with the vyces and infirmities of our neyghbours, as wee see that he hath borne with vs. For he myght iustly sinke vs downe too the bottom of hell: and yit he forbeareth not too adopt vs for his children. Seeing then that he loueth vs after such a sort, notwithstanding all the vnworthinesse that is in vs: It is good reason that wee should resemble him in so dooing. And although wee had no better prerogatiue than our naturall birth: yit ought wee too knowe that God hath not separated vs asunder. Euen the wretched Paynims had some vnderstanding heereof. For they sayd, that mans lyfe is too tend vnto God, and too bee fashyoned lyke vntoo his image, and that the same is also the full perfection of all happinesse. And agein, they added that wee cannot resemble God better in any thing, than in vsing gentlenesse one towardes another, and in dooing good, and in being pitifull. So then let vs consider, that in asmuch as God hath made vs his welbeloued children, vs (I say) which were his enemyes, and had nothing but filthinesse in vs, and were clogged with so many vyces, that we were worthie too bee lothed of him, and yit he hath not letted too loue vs, it is good reason that wee should winke at manie things that myght offende vs, and hinder our louing of our neyghbours, and our holding with them.

And now Saint Paule hauing spoken of God, addeth also the example of our Lord Iesus Christ. The heauenly father loued the world so well, that he spared not his only sonne, but deliuered him to the death for

Iohn. 3. b. 16.

for vs. And what did Iesus Christ? He forgate himself, he regar-
1.Cor.2. ded not his owne person: he that was the Lord of all glorie, submit-
b.7. ted him self too all reproche: He that was the lyfe from the beginnig,
Iohn. 1. made him self mortall: He that was the power of God the father, made
a.4. him self weake for loue of vs: He that had all things in his hand, be-
2.Cor.8 came poore, to inriche vs: He by whom all things are blissed, became
b.9. subiect too cursing. Seing then that our Lord Iesus Christ abaced
Phil. 2. him self after that fashyon (as Saint Paule also sayeth (in another
a.7. place) where he setteth him foorth as an example for vs) and in sted of
2.Cor.5 his glorie, tooke vppon him al shame, and in sted of his ryghtuousnesse
d.21. became sin, (not that he offended or had any blemishe or spot in him,
Esay.53 but as bearing the punishment of our sinnes, in which respect also the
a.5.& scripture termeth him by the name of sin:) and agein, in sted of lyfe
12. tooke death, and voutsafed too bee cursed of God in this world, that
1.Cor.15 wee myght haue blissednesse by his meanes: when wee think vppon
a.3. al this, ought not all pryde, all presumption, al feercenesse, all scorn-
fulnesse, and all bitternesse, too be layd away, considering the meane wherby our Lord Iesus Christ hath reconcyled vs too God his father: So then, let vs thinke wel vppon all those things.

And furthermore, too pull vs the more downe, and too breake the hard hartednesse whertoo wee bee too much inclyned: Saint Paule sayth, that he offered a sacrifyze of good sauour vntoo God his father. As if he should say, my freends, had you once well weyed the grace and fauour that is purchaced you by our Lord Iesus Christ, you would soone beate backe all the wicked affections which make you to stomack things, and yee would fyght ageinst them vntill yee had ouercome them. And therfore bee kynd harted in bearing one with another: and seeing it hath pleased God too gather vs as it were intoo one flocke, and that our Lord Iesus Christ dooeth the dewtie of a shepherd too leade vs toogither, shewe your selues too bee as a flocke of sheepe, and not as rauening wooles. For somuch then as our Lord Iesus disdeyneth vs not in any thing, insomuch that he hath made an offering and sacrifyze of his owne person vntoo God his father, wherby he hath wyped out all our sinnes: let it moue vs, and rauish all our wyts to glorifie God, and too doo homage too our Lord Iesus Christ, as oft as wee thinke vpon it. And whereas he sayth, that the sacrifize which was offered by Iesus Christ, was of sweet sent or sauor: therby he sheweth, that there is nothyng but stynche in vs. Too what ende

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hath he sanctifyed vs? Too ryd away our infections and filthynesse, which made vs stynkyng and lothly before God: as when Sacrifizes were offered in the materiall Temple, God sayd, they were of good sauour vntoo him: howbeeit, that was in respect of men, who could not come vntoo God by reason of their sinnes, for that they bee infected with them, and therfore God must needs haue shunned them. But all was fulfilled in our Lord Jesus Christ, who is the truthe of the shadowes of the Law. Seeing it is so: let vs vnderstand, that wheras it is sayd, that the sacrifyze which Jesus Christ offered, was of sweete sauour before God: it was too put away the remembraunce of all our infections, too the intent that when wee appeere before the face of our God, (as wee must dayly in our prayers and supplications:) our sinnes may not bee layd too our charge: so that although wee bee disfigured like wretched lepers, so as there is nothing but infection in vs: yit the same may bee no impediment, but that God may imbrace vs as ryghtuous and innocent, too bee companions with the Angels, and fashyoned fully according too his image. And how may that bee doone? Euen bycause our Lord Jesus Christ will haue all our spots wyped away, so as wee may come before him with our heads vpryght, being well assured that he will alwayes make vs fynd the frute of his mercie which he hath once told vs of.

Now let vs kneele down before the maiestie of our good God, with acknowledgment of our faults, praying him to make vs so to feele thē more & more, as it may draw vs vnto trew repentance, and yit notwithstanding wee not dout but that he beareth with vs, too the end that wee should ask him mercie and forgiuenesse, assuring our selues that he will heare vs if wee keepe the way that he sheweth vs by his word, and reforme vs more and more according too his image, so as wee may giue a trew proof, that as wee call vppon him for our father: so wee couet nothing elsse also but too bee his trew children. And so let vs all say, Almyghtie God heauenly father. &c.

The

The.xxxiiii. Sermon, which is the second vppon the fifth Chapter.

3. And as for fornication, and all manner of vncleanneſſe, or couetouſneſſe, let them not once bee named among you, as becommeth Sainctes.
4. Nother ribaudrie, nor foolish talke, nor ieſting, which are not conuenient things: but rather thankſgiuing.
5. For, this yee know, that no vvhoremonger, or vncleane perſon, or couetous body, vvhich is an Idolater, hath any inheritaunce in the kingdome of Christ and of God.



Forasmuch as wee ſee our lyfe is ſubiect too many myſeries, and aſſone as we haue ſcaped one daunger, another comes in the necke of it: wee ought too take the better heede too our ſelues. Then if a man haue a care of his lyfe: hee wyll bethinke him how too fence himſelfe both ageinſt colde and ageinſt heate, and ageinſt all other inconueniences: and agein, he wil take heede that no miſchaunce happen too his houſe by making fyre in it, and as he goeth abrode, he is alwayes thinking vppon the aduerſities that are woont too befall men. But wee ſhould begin at the other ende: namely, that there are a hundred tymes mo daungers within vs, than wee ſee without vs. For the diuell hath many wyles too wynd vs in, and a number of vyces doo make warre ageinſt vs. Therfore it ſtandeth vs on hand too watch, or elſe when we haue ouercome one vyce, it will bee eaſye for another too ſteale vppon vs, and too take vs vnwares. For he that ſhall haue abſteyned from open force, ſhall bee tempted too defraud his neyghbour by couert policie: and he that deſpyzeth the goods of this world, ſhall haue ſome other infirmitie in him. For ſome bee giuen too whoredome, ſome too gluttony and ſuperfluitie, and otherſome too gamyng and play. Too bee ſhort, beſydes that euery of vs is diſpoſed (naturally) too wickednesſe and ſinne: there is not that man which hath not an infynite ſort of enemyes too fyght ageinſt. For (as I ſayd) wee bee not onely inclyned

clyned too some one euill by nature: but too so great a number, that euen they which are most vertuous, shall fynd themselues surpryzed at all handes. And therefore it standeth vs so much the more on hand to marke the exhortations that are conteyned heere. Saint Paule hath told vs of many vyces already, and shewed vs the meane too incounter them and too put them too flyght. Now he addeth whoredome on the one syde, couetousnesse on the other, and foolishe talke that is full of vayne bibblebable. Wee would thinke it were ynough for vs too haue bin warned in one woord, too walke godlily. But (as I haue touched already) let vs consider a little, on which syde the diuell is woont too assault men. For when he hath once layd his battrie, if he cannot compasse his purpose, he beginneth new agein: and when he hath gyuen a skirmish on the ryght syde, he commes agein too the lefte, and one whyle before, and another whyle behind, and alwayes he syndeth some gap open intoo vs. That is one thing which wee haue too marke vpon the exhortations that are made heere.

Now let vs come too S. Paules speaking of fornication and all vncleannesse. Forasmuch as it is a vyce that all men doo ouer easily beare withall in themselues: therefore he warneth vs, that it is not ynough for euery one of vs too abstayne from actuall whoredome: but wee must also consider, that God in commaunding vs too bee chaste and vndefyled, meaneth that wee should bee well fenced ageynst all the intycementes whereby Satan myght beguyle vs. There are then some kyndes of whoredome or whorishnesse, which are not made account of among men: but yit shall they not fayle too bee condemned afore God. For this cause S. Paul thought it not ynough too tell vs, that wee must bee chaste in respect of our bodyes: but he addeth, that all vncleannesse or filthinesse ought too bee farre from vs: and lykewyse he matcheth couetousnesse with it. It is trew that they bee two farre diuerse vices for a whoremonger wyll commonly bee prodigall: and wheras he had bin well and thriftie before, he will forget himselfe, so as he will waste away all. S. Paules intent was not too make articles of difference betweene vyce & vyce, nother was it needefull. Therefore it was ynough for him too shewe after how many sorts the diuel might beguile vs, if we kepe not good watch, & shet the gate ageinst him, & also preuent him, & descry the daungers wherin wee be, to the end that practyze what he can, he may alwayes fynd vs so garded vnder the feare of God, as he may haue no entrance vntoo vs.

Moreouer he addeth afterward, Filthinesse or vncomlinesse. For when men take leaue too bee wanton, surely all rebaudrie will haue full scope. (As for example,) if wantonnesse and other foolish things bee permitted, as dauncing and such other things, men will say at the first, that that may well be borne withal, so there be no worse. But let men once beare and suffer dauncing, masking, mummries, & such other lyke dung: and out of dout the diuell will haue a fling at them, & it cannot by any meanes bee letted, but that all wil be marde. That is the cause why Saint Paule in forbidding whoredome, addeth also all manner of ribaudrie or vnhonestie: And by and by therewithall fond talk. For a bodie would take it too bee no greate harme, if a man should iest and dally with a mayd or a wyfe, and prattle of a number of things. But (as I sayd) they bee all of them allurements of Satan: and if it bee suffered, it cannot bee but the mayd must bee made a harlot, though shee were the honestest woman in the world. That in effect is the thing which wee haue too beare in mynd.

And he thinks it not ynough too say, that Gods children must abstayne from couetousnesse and whoredome, and from the things that come neere vntoo them: but too the intent wee may abhorre them all the more, he sayeth, Let them not bee once named among you. It is not without cause that he sayeth so, for (as I haue sayd alredy, and as shalbe declared more fully hereafter) as touching couetousnesse, it wil bee thought too bee a vertew when a man wooreth and scrapeth toogither on al sydes: O that is a good thriftie fellow: men clap their handes at him, men soothe him: and although they count him but as a theefe, and a robber, and a Cutthrote: yit notwithstanding so he haue goods, euery body will think he dooeth well too maynteine himself with such as bee in credit. Lo how men are flattered in their couetousnesse. And agein, as concerning whoredome, wee see that if Gods woord cryed not out vppon that vyce continually without ceassing, it would bee set at libertie, and euery man would dispence with him self, so as there would bee no more honestie among men. Saint Paule therfore perceyuing it too bee so hard a thing too keepe men from them, sayth, that not so much as the very names of them ought to be suffred to haue their course, but that they ought to be driuen from among vs. And in deede if there be any plague in a towne, euery man will keepe him self close in his house, and bee afrayd too go abrode where any perrill is. Too bee short, men wil bee ware ynough too

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keepe them selues cloce, that the disease catch them not. Yea and generall commaundement also shalbee giuen too keepe the streets cleane, that the aire bee not infected by them, and too take away the things that may feede or increace the mischeef. But in the meane whyle, these deadly plagues assayle vs: and yit notwithstanding euery man holds on his way still, and it should seeme that wee would fayne bee poysoned with them. Howbeeit this warning ought not too bee vnprofitable for vs, where Saint Paule forbiddeth vs too name whoredome. Trew it is that that word must needs be in vse still: for Saint Paule standeth not vppon that Ceremonie. And in deede God sayeth expressly in his Lawe, thou shalt not commit aduoutrie. He thinketh it not ynough too forbid whoredome: but too the intent wee should abhorre it the more, hee sheweth vs what an enormitie the breaking of the fayth betweene man and wyfe is. God then nameth whoredome in that text, and so dooth Saint Paule name it heere also: and that is not to contrarie one another: but to do vs to vnderstand, that we should not talk of it in iest or sport, as men are woont too doo: for that is but a further inbrewing of men with that vyce, so as they myght not mislyke it any more. Wee see that when there is talking of all vngodlinesse, and leaue is giuen too vse looce speeche, euery man will giue him self too it, so as custome will go for lawe, and men will take whoredome too bee lawfull. Finally wee haue too mark that Saint Paules intent was not too speake of the bare names of Whoredome and Couetousesse: for if a man say too a whoremonger, What? Thou playest the whoremaister: he will deny it, and say, I did but dally, and play the wanton. As much will these naughtipacks doo which giue ouer them selues vntoo it. But there is nother whoremonger nor harlot, which abhorreth not the name of whoredome. And why? For they see it is a filthie thing, and that it is as much as if a man should set them vppon a scaffold too bee a shame too all the world. Saint Paule therfore spake not of the bare name of Whoredome. As much is too bee sayd of the name of Couetousnesse. What talke yee of Couetousnesse? It soundes ilfauoredly, and no man will be acknowen that he is atteynted with couetousnesse.

Exod. 20. b. 14. Deut. 5. b. 18.

They will rather make such excuses as these: I haue a charge of wyfe and children, and why is it not lawfull for mee too seeke sustenance for them? Agein, should I not haue a care for heereafter, that I may set them in some good stay? Couetousnesse hath such store of

excuses, that it is colored and vernished with them, and the terme hath such visors put vppon it, that it is taken welneere for a vertew. But Saint Paule ment not that men should onely forbeare the bare names, which myght make the vyces themselues abhorred and hated: but hee woulde rather that whoredome shoulde bee named as a villanous thing, and that men should vnderstande that a whorehunter cutteth himself of from the bodye of our Lord Iesus Christ, banisheth himself from the kingdome of heauen, and is cursed before God and his Angels. Those are things that must be knowen. And agein, that a Couetous person is an Idolater and forsaketh God, that he is as a damned soule and a confounder of all ryght and equitie, that he is possessed of the diuell, and a tormentour too himself. Those are the things which it standeth vs on hand too knowe, and wherof wee cannot speake too much. But wee knowe what the manner of them is, which are desyrous too take all libertie: for all their delyght is too sharpen their wittes too tell merrie tales, (saying:) I remember mee of such a thing and such a thing that was doone in my tyme. Yea and they will not sticke to report what they haue heard of their graundfathers, before they themselues were borne intoo the world. And if there were any ribaudrie or vnchristinesse in their dooings, that will they lay open. And too what end? To the end that euery body should bee desyrous too inquire of such filthinesse. Thus are snares layd too chatch vs withall, whensoeuer the diuell shal haue wonne so much at our handes. Yee see then that the things which Saint Paule ment, are the pleasant tales that are told too make the men merry, too the intent not only that euery man should delyght in whoredome, and bee no more ashamed too giue themselues ouer too all leaudnesse: but also take it as a lawfull thing, so as there may be common speeches of it, and it may bee made a table talke at all feastes, and an ordinarie communication in the streetes and euery where elsse. Yea and we see that such as haue any iorney or trauell, I meane euen the poore people, cannot solace themselues in their labour without offending God, by intermingling alwayes of some fond tales. And too what end serue they? Euen too harden mens hartes, that they may thinke with themselues, Euery man is at the same poynt: no maruell though lecherye bee made so heynous a matter: behold how such a man behaueth himself, and such a one also. And when vyces can once bee made common, then too their seeming the goale is wonne on their syde. Now

for

for that cause Saint Paule sayth, that they must not once bee named among vs. And lykewyse dooth he say of Couetousnesse. For euery man takes it for a vertewe, if he can pill and poll all his lyfe long, and neuer leaue raking of other mens goods too him by fraude and extorsion. Yea and men haue a delyght too followe them, and too say, O, such a man of myne acquayntance could well skyll too vse such a practyze and such a tricke. Trew it is that couetous folkes will not speake so of them whom they malice. For they will say, that villein: he dooth nothing else but catch and scrape on all sydes, there is no trust in him, he is cruel and churlish: and too bee short, euery of them spyteth at his fellow. And so ye see how the couetous sort do rayle one vppon another. But when a couetous person intendeth too confirme himself in his naughtinesse, and too harden himself in it, and too couer his faultes: he will say, It is meete that a man should bee forecasting: I knewe such a one and such a one that came forward by that meane: he was a poore fellowe, and had nothing: but he hath behaued himself in such wyse, that he hath hoorded vp well. And how? Marrie he had good policie, and if any man fell intoo his hands, he left his heare behind him, if he left not skin and all. Thus doo couetous folkes shroud themselues in spoyling men, vnder pretence of good thriftinesse, as they terme it, that is too say, vnder pilling and polling, and such other lyke things. Therfore wee see how needfull this exhortation of S. Paules is, where he sayth, that all vyces must bee shet out of the doores, and that if any man speake of them we must abhore him, & not make a iesting matter of them among vs, for feare least wee bee atteynted with them.

And wee must marke also that which he addeth of al vvantonnesse and folish (or fond) talke. For (as I sayd afore) it is certein that whoredome must needes growe lawfull among men, when they sufer such prouocations and occasions of naughtinesse: for it is all one as if a man would wilfully giue ouer himselfe too Satan. Therefore let vs take heede too our selues, and driue the enemie farre from vs, and let vs bee sure that where such lyghtnesse and leaudnesse haue full scope, by and by there must needes bee a Brothelrie, or stewes set vp, not in some one corner of a Citie or towne, but ouer all, so as no place shall bee cleane, as experience sheweth too much. But yit would not men bee willing too see it so. Euery man complaynes now adayes, that there is no more chastitie in the world. And is it any wonder? For

the tyme hath bin that there was some honestie and soberneſſe too bee seene in maryed women: but now they count it a vertew too bee more than mannish, and too be brazenfaste and vtterly shameleſſe. And why? will men say that a woman is chaste, if shee bee not well tryed? Ho, no, no. Come who will (sayes shee:) if these roysters fall too dallying with mee, tush, I can tell well ynough how too send them away, they shall well fynd to whom they speake, for I wote how to answer them. Thus will a harlot play the chaste wyfe, as though shee were a mirror of all honestie: and yit in the meane whyle shee wyll stand at the barryers lyke a man of armes, ageinst all commers that will holde talke with hir of leaudneſſe and ribauldrie. Now therfore let vs marke well what S. Paule telleth vs heere. For women haue bin suffered a long tyme too bee so vnmeasurable bold: and beſydes wanton talke, there are also very garish attyres, that it is very hard too discerne whether they bee men or women: they must haue euery day new deckings and trimmings, and euery day some new disguyzed fashyon or other. They make thē great cart wheeles lyke Peacockes tayles, that a man cannot passe within three foote of them, but hee shall feele as it were a wynd myll sayle flasking by him. Agein, they haue their ribauldry songes myngled with it. Now what chastitie can there bee where it is so driuen away and banished by force, and on the contrary part, the trumpets sound on all sydes, that euery body should giue ouer themselues too superfluitie and garishneſſe, and seeke nothing elſe but too plundge themselues ouer head and eares in it? So then, let vs marke well, that when there is such disorder both in iestures, and in countenances, and in talke, and in dauncing, and in all lyke fondneſſe, and in all vanities and looceneſſe: it is all one as if man should cut trenches from a riuer too conuey the water too him. For wheras a riuer runneth his ordinarie course, if a man cut the streame of, and drawe it on the other syde, must it not needes haue his course that way? Then if men fall too corrupting of the world after that fashyon, (as in deede it is one of the cunning trickes that the diuell hath vsed a long tyme:) must not all needes go too hauock, and bee vtterly past recouery? Yis: and therfore let vs marke well what is sayd vntoo vs heere. For when wee heare these iesters say, What a Gods name: men shall shortly bee at the poynt that they may not laugh and bee merrie: dauncyng is forbydden: it shall not bee lawfull for folke too talke toogither: a good fellowe may not bee so bold as to come in company with a mans

daughter

daughter, too talke vntoo hir of loue matters: if a man doo but speake too a wyfe, though it bee but in sport, by and by it shall bee turned to a cryme: and in the ende what will come of it, when there shall bee such stowrenesse and sternnesse in the world? when men speake after that maner, it is all one as if they proclaymed themselues too bee the Diuels proctors and aduocates, too infect and poyson the whole worlde, that there might be nothing but loosenesse, and that whoredome and ribaudrie myght reigne in such libertie, as men myght no more thinke it too be sin. That in effect is the thing that we haue to beare in mynd.

Heerwithall Saint Paule sayeth, that it becommeth well the Saincts: and that is too shewe, that there ought to be no disputing nor replying: but that vyces should bee condemned sharply. For wherun-too dooth God call vs? Too that poynt must wee come. Truely if any man say, men are frayle, and alas if they myght not bee so bold as too cast their eye aslyde too giue a pleasant looke, but they should bee condemned for it: I say if mans frayltie myght bee construed so, truely that vyce would eyther bee vtterly lessened, or else made half excusable. But let vs come to our owne state. God knoweth our infirmities: but he wil not haue vs to welter in them: for he hath voutsafed to dedicate vs too his seruis. Now let vs see if wee can make these loose behauyours and all these folies, which are but Satans allurements (as I sayd afore), too agree with the woord Holinesse. What is ment by holinesse? It is as much too say, as wee must bee sholed out too offer our selues vntoo God, that he may inioy vs and weeld vs, so as wee may bee wholly his, and (too bee short) bee no more atteynted and sullyed with the filthinesse of the worlde. If Holynesse impoort all this, and that it must bee in vs or else wee shal not bee Gods children: it is not for vs too pleade any more in defence of ribaudrie, that it myght bee taken but for a lyght fault. Saint Paule therfore bringeth vs backe too the honour that God dooeth vs: as if he should say, that if it seeme ouer straunge and hard vntoo vs too refreyne from the vanities wherin the worlde delyghteth so much, and wherin men think euen their lyfe too consist, insomuch that the vnbeleeuers thinke not themselues too bee alyue, vnlesse they may delyght themselues with foolish and wanton dalliance, but that they doo but linger and pyne away: when wee bee prouoked too the lyke things: wee must consider what honour God hath done vs in voutsafing too dedicate vs too his obedience. For what are wee by nature? what is there in vs? Euen from

our moothers womb wee bring nothing but disorder, wee bee cursed, we bee saped in sin, and too bee short, from top too toe there is not any peece in vs which is not giuen too euill: all our members are instruments of sin: nother eyes nor eares, nother mouth, feete, nor hands are exempted. Forasmuch then as wee bee full of all vncleannesse through sin, and yit for all that, God hath now plucked vs backe from it: is it not reason that wee should be dedicated vnto him, seing he calleth vs too holinesse? And ought not this honorable tytle too restreyne vs, from taking such vnbrydled libertie as euery of vs could fynd in his hart too take in folowing his owne lusts? Too bee short, Saint Paule ment too shewe vs heere, how wee may fyght ageinst our wicked lusts. For if we follow our own nature, surely though some man be not inclyned too lecherie, yit shall he haue other vyces: yea & we haue all vyces in vs, but that we be restreyned by Gods brydle: and yit doth euery man beguyle him self on his owne behalf. Now what is too bee doone? Wee must not spare our selues, but rather fight ageinst our selues. Let vs not bee dismayd though the Diuell bee so suttle, and wee so tender and so easie too bee soone shaken downe: but let vs consider how God calleth vs too the contrarie. And what is that? Too be holy in him. The thing therfore that Saint Paule ment too say in the first place, is that he armeth vs by setting before vs the state whereuntoo God hath voutsafed too call vs through his goodnesse, too the intent that euery man should gather strength, and not giue any way too Satan: but that although wee bee sore layd at, yit wee should not yeeld him the victorie, bycause God hath chozen vs vntoo all clennesse. And after he hath drawen vs so by gentlenesse, he dooth also set downe an horrible manace, and which ought too make the heares too stand vp vppon our heads: and therby wee see how God indeuereth too win vs too him by all meanes. When he sayeth, You bee Saynts or Holy ones: therin God vseth sweetnes and gentlenesse, as if he should say, my children, bethink your selues, for I haue not created you too liue at alauenture in this worlde, but I haue therwithall adopted you, too the intent too call you too the heauenly heritage. Now then, seeing I haue redeemed you with the blud of my sonne, and giuen you my spirit too dwell in you, tōo the end you should bee my temples, and I bee woorshipped there: will you now go and giue your selues too all leawdnesse ageine, and in sted of being my temples, become styes for swyne, and suffer your affections too bee as dirt and dung too defyle you with-

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all, and fall too wallowing agein in the myre, after yee haue bin washed and made cleane: If yee will be my children, hold yee in the plyght that I haue set you. After this maner dooth God proceede with vs, too drawe vs too him, as though he did (as yee would say) half flatter vs. And on the other syde, bycause he sees vs cold, and that wee abuze his pacience, and are not touched too the quicke with his grace when he vttereth it, but followe still our owne lusts: he threateneth vs lyke a father who perceyuing his chyld too bee vnruly, and not of so free disposition as too bee wonne at the first: (sayeth thus vntoo him:) Wotest thou what: Though I haue cockered thee and suffered much at thy hand, yit must thou behaue thy self otherwyse, and play the good chyld towards mee, or else go too the diuell. If thou wilt needs continew still in thy naughtinesse, get thee too the gallows: for I am not a father that will suffer my self too bee so mocked without redressing of it. After this maner will a father indeuer too keepe his chyld in his good fauour if it bee possible: but if he see that it boote not, he falleth too threatening and chyding of him, and all too breake that stubborne hart of his, if he can. Euen so dealeth God with vs: and therin wee see what care he hath of our welfare, as I sayd afore.

Saint Paule therefore, after he hath told vs that wee bee Saintes: addeth, that no couetous person, no lechour, nor no vncleane man shall enter into the kingdome of God, nor haue any part of the heritage that is purchaced for vs. This threatning (as I sayd) ought too scare vs all, or else wee bee too blockishe. What a thing is it that wee should bee bereste of Gods kingdome: And by the way wee must marke well the woordes that he vseth: for he sayth, that vvee shal not possesse the kingdome of God and of Christ. Not that they be twoo dyuers kingdomes: but too expresse the better how that inheritance belongeth vntoo vs, namely not by birthryght, nor yit by our owne purchace, but by free gift. The kingdome of God then is the heauenly lyfe, and al our whole happinesse. For out of God what can wee haue but all vnhappynesse: Therefore if wee bee banished out of Gods kingdome, we must needs be plunged in all miserie. But it is expressly sayd, too bee the kingdome of Christ: and why: Bycause it was purchaced vs by his blud, and also bycause wee bee now restored agein too the state from whence wee were falne in our father Adam. Agein, wee knowe that the inheritance is giuen vs in our Lord Iesus Christ, to the intent that we being his members, and

adopted

adopted of God by his meanes, should also bee partakers of that which is peculiar too him. In the first too the Hebrewes he is called the heire of all things: and is that too shell vs vtterly out? No: but bycause wee cannot otherwyse bee taken for Gods children, but by being incorporated intoo the bodie of our Lord Jesus Christ, to whom all belongeth. Now then, if wee should bee reiected of God, if wee should bee cut of from all the benefytes which haue bin purchaced for vs by our Lord Jesus Christ, & that this should come to passe through our owne vnthankfulnesse. Alas, should wee not bee too too blockish? Yea, and for the better expressing thereof Saint Paule vseth the word Heritage or Inheritance. As if he should say, if yee were heires of Gods kingdome from your moothers wombe, consider how great a greef it ought too be vntoo you too bee set beside it. But now vnderstand you, that the kingdome of God is communicated vntoo you by our Lord Jesus Christ, bycause he hath purchaced it for you, and made you his brethren and fellowes. And vnderstand yee besides, that it is bycause God hath adopted you freely: and yit you haue it not by birthright, nother can yee say that it is your owne, otherwyze than by free gift. Now then, seeing it is a state of inheritance: will yee bee so leaud as to looze such a benefite when it is offered you? Shall God inuyte you so graciously too his glory, shall he offer you all the ioy and happynes of the kingdome of heauen, shall he match you with his owne sonne, and by that meane make you too possesse all the good things that you can wishe: and shall all this be nothing wooyth to you, but that you will needes hold scorne of it and refuze it? How can Satan so farre ouermayster you? Wee see then how Saint Paule ment too waken vs heere earnestly by all meanes, too the intent that if wee cannot bee drawen wholly vntoo God by loue, at leastwyze yit threatening may doo vs some good, and moue vs too yeeld, that our desyres may by that meane be bridled, and our lusts not ouerflow so outrageously, but that sith God sheweth himself our Iudge, wee may at leastwyze refrayne too resist him: for that is all one as if wee would openly runne rushing ageinst him. Seeing that he with his owne holy mouth hath auowed vs too bee banished from the kingdome of heauen: if wee notwithstanding doo make none account of the thinges that he telleth vs: what a dealing is that?

Furthermore whereas Saint Paule sayeth, that nother whoremoongers, nor cuetous men, nor vncleane persons shall enter intoo the

kingdome

kingdome of God: he meaneth not that all such as haue offended and doone amisse, are reiected of God. For who is he that can say, he is cleere of all the vyces that are reherced heere? But he meaneth the whoremoongers, couetous persons, and loose liuers that take pleasure in their lustes, and are hardened in them, and are so settled in the filthinesse of them, as there is not any more feare of God in them too hold them backe. Wee heare what he sayeth too the Corinthians, 1.Cor.6. b.8.9. 10.11. where hauing made a greater beadroll of the same and other vyces, and hauing first vttered the lyke sentence, telling them that all such as are giuen too those vyces shall neuer come in the kingdome of God: he sayeth, and such haue you bin. He sheweth that the faythfull also had bin steyned with the lyke corruptions. But yee bee washed and made cleane, (sayeth he) yee bee sanctifyed by Gods holy spirit, and through the blud of our Lord Jesus Christ. As if he should say, by nature yee were miserable, and folke giuen too all leaudnesse. The willingnesse and desyre that you haue now too serue God, came not of your selues, but of Gods drawing of you vntoo him, that wheras you were erst as wyld beastes, he hath brought you vntoo his obedience: wheras yee were foule and vncleane, he hath washed you with the blud of our Lord Jesus Christ: and wheras you were vnholy, he hath made you holy by his holy Ghost. And therfore fall not too wallowing and plundging of your selues agein intoo vncleannesse. Thus the trew meaning of those woordes is in effect, that the wicked and such as lead an awlesse and lawlesse lyfe, that is too say, such as fyght not ageinst their lustes, but delyght in naughtinesse, shall neuer come in the kingdome of God. For first of all, if the faythfull bee not renewed at their birth by the spirit of God: they bee steyned with the sinnes wheruntoo mankynd is subiect, yea and wee see some that are wholy giuen vntoo them. And albeit that our Lord haue wrought in vs by his holy spirit: it dooth not therfore followe that wee bee so well reformed at the first day, as there is no more euill in vs. For wee must bee fayne too keepe continuall battell through repentance, all our lyfe long. And repentance should take no place, if wee felt not sinne dwelling styll within vs. Therfore it suffyzeth that it reigne not in vs, as S. Paule exhorteth vs in the sixth too the Romanes. There S. Paule telleth them too whom he speaketh, that if they looke vppon their former life, they must needes be ashamed, bycause they were so strayed away, that they had forgotten God and all vertew and honestie. Yee cannot (sayth

he)

he) remember what yee were before yee were conuerted too the beleefe of the Gospell, but yee must needes cast downe your eyes with great shame. And yit notwithstanding he telleth them, that sinne must not now reigne in our mortall bodyes, although it dwell there still. In deede it were too bee wished that there were no sinne dwelling in vs, and that wee were all lyke the Angels of heauen. But Saint Paule knowing well that wee cannot atteyne too that so long as wee dwell in this world, and vntyll wee haue put off our corruption, and bee dispatched of this transitorie lyfe: wylleth vs yit at leastwize, that sinne should not reigne in vs. So then, although wee bee steyned with many vyces, yit let vs so fyght ageinst them, that they may not become heynous crymes, as though wee rebelled ageinst God, but continew onely as infirmities, so as wee beseeche God too forgiue vs them quite and cleane, acknowledging that wee haue neede too obteyne mercy dayly, accordingly as it is not without cause that he teacheth vs too aske forgiuenesse of our sinnes. And so yee see how that saying is too bee vnderstoode.

Gala.5. d.20. Colos.3 a.5. Now furthermore S. Paul addeth (as wee haue seen alredy to the Galathians) that couetous folkes are Idolaters. Truely this matter were well worthy too bee discoursed more at length, and there is nothing spoken of it which may not bee spoken agein. Howbeeit forasmuch as in handling the Epistle tod the Galathians, I declared there why S. Paule calleth Couetous folkes Idolaters: it shall suffyze too touche the pith of the matter in fewe woordes. For as touching other vyces, they doo in deede make vs too forget God. What are the inordinate lustes of our flesh euerychone of them, but Idols? for euery man is haryed away after the things that he desyreth, so as he setteth all his hart and mynd vppon them, and forgetteth God. Therefore it may well bee sayd, that all wicked lustes are Idols that impeache the maiestie of God, and prouoke vs too stryue ageinst him, yea and too shake of his yoke, and too betake our selues vntoo Satan. Neuertheless, Couetousnesse is iustly called Idolatry, bycause it is certeyne that when a man dooth once giue himselfe therintoo, he setteth his whole felicitie therin. He is not lyke a Glutton, who hath some remorse and shame of his naughtinesse: nor lyke a drunkard, a whoremoonger, or a blasphemer. For there is yit some shamefastenesse in them. And why? Bycause they cannot so blynd men, but that they wyll speake shame of them for it. And although the whole world clap-

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yed their handes at them, and knew no whit of their leaudnesse: yit shall they themselues bee inforced too haue some hartbyting. Yee see then that all such as offend God any other way whatsoeuer it bee, shall yit bee hild in awe by some feare, and haue some remnant of discretion left in them too say, I doo amisse, and how much so euer they soothe themselues, and fall a sleepe, yea and euen vtterly harden themselues: yit shall they bee compelled too feele some pricking within. But the couetous man dooth so reioyce in his doyngs, that he thinkes not himself faultie, nother before God, nor before man: but (which more is) gloryeth in his wickednesse. For when he hath fleeced one, and robbed another of his goods, and decepued one, and snared or intrapped another: theruppon when he casteth vp his account, he will say, Blissed bee God that hath prospered mee so well. Insomuch that yee shal heare the greatest Coulsners in the world, say, thanked be God, I haue made a good hand too day, I haue sped well this moneth, I haue gone well forward this yeere. And yit for all that, if they enter intoo their owne hartes and sift them throughly: they shall fynd there that al was but theeuerie, extortion, craft, and decept. Howbeeit the diuell hath so stopped their eyes, that they haue no more discretion nor conscience to say, this is euill done. Forsomuch then as couetous folke are at that poynt, that they haue no more feare of God too stay them and holde them backe: therefore are they termed Idolaters. But this is not all the mischiefe, there is yit a woorse poynt: which is, that they set all their felicitie in their riches, and doo so forget themselues, as they thinke there can no harme happen too them, wherthrough they bee puffed vp with such pryde, that they thrust God a hundred leagues of from them, as the prouerb sayeth.

And therfore it is not for nought that Saint Paule exhorteth the riche men of this world, not too trust too their goods, nor too exalt themselues for them. He sayeth that purposely, bycause they haue so greate opinion of their riches, that they feare not God, but rather vterly forget him. Yee see then that the Couetous folk abuze their riches, by setting their whole hart vppon them, (which notwithstanding is forbidden them, by the prophet in the Psalme) and by weltring in such wyse in them, that too their owne seeming they haue their Paradyse heere alreadye. And therefore this cursed disposition and insaciable luste of Couetousnesse, which maketh all men both drunken and blynd, is iustly named Idolatrie, and lykewyse all the roote of all

1. Tim. 6. d. 17.

Psal. 61. c. 11.

1. Tim. 6. b. 10.

all euill, bycause the couetous man seekes alwayes his owne auayles, and whether it bee by hooke or by crooke, by murther or by treason, by periurie or by poysoning, or by whatsoeuer meane else, all is one too him, so he may compasse his desyre. Thence spring so many trubbles and contentions, and so much bludshed through the world: that some are poysoned, and othersome haue their throts cut, there is none other cause but this insatiable grippleneſſe of couetousneſſe. Trew it is that Ambition, and whoredome, and such other lyke vyces drawe a sort of foule inconueniences after them: but yit dooth not that discharge the couetous sort from being atteynted with the same. So then let vs mark well, that. S Paule speaking of Couetousneſſe, doth iustly say, that it doth so subdew vs too Satan, as it maketh vs too forget God, and make vs so brutish, as wee stand no more in feare of God, ne haue any remorse of conscience, and so puffe vs vp with pryde, as God seemeth to be nothing with vs, but wee yeeld the honor of the liuing God vnto our gold, siluer, & riches. And that is so rank treason, that there is good cause why we bee made too abhorre it here, as wee see by that which the holy Ghost speaketh of it by the mouth of the Apostle.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faults, praying him too make vs feele them with trew repentance, that being greeued and hartily sorie for them, wee may so sorrow for our offending of him, and for our straying from the way of saluation, as wee may seeke nothing but too dedicate our selues wholly vntoo him, that he may dayly cut of whatsoeuer corruption is in vs, and make vs forsake the world, as the end whertoo wee were redeemed and clenzed by the blud of our Lord Iesus Christ, and in the meane whyle voutsafe too beare with our infirmities, and too rid vs of them continually more and more, vntill hee haue taken vs out of this world, to ioyne vs to himself in all ryghtuousneſſe and holineſſe. That it may please him too graunt this grace, not only too vs, but also too all people and nations of the earth, &c.

The.xxxv. Sermon, which is the third vppon the fifth Chapter.

8. For yee vvere sometyme darkneſſe: but novv are yee lyght in the Lord: walke yee as children of the lyght:

9. For

9. (For the fruite of the spirit consisteth in all goodnesse, and righteousnesse, and truth.)
10. Trying what is acceptable too the Lord.
11. And haue not too doo with the fruitlesse woorks of darknesse, but rather euen rebuke them.



WE knowe how hard a matter it is too reclayme men from euill customs, when they bee once inhardened vntoo it. For the mischeefe dooth easily take roote in vs, bycause wee bee inclyned and almost wholly giuen too it of nature. But yit wee bee not so soone chaunged, when wee haue continewed along tyme in dooing euill. For it happeneth vntoo vs as vnto sicke folkes, whose diseases hauing once gathered strength, doo so sticke too their bones, as they can by no meanes bee purged away. Now a great number of folke are giuen to naughtinesse, and beare with themselues in many vyces, before they bee called of God, and touched too the quicke with repentance. Therefore wee haue neede too practyze the doctrine that Saint Paule teacheth vs heere: that is too wit, too knowe that when wee haue hild aloofe from God, and strayed from the way of saluation, wee must not flatter our selues in it, nor make a buckler and excuce of it, bycause it is become an ordinarie thing with vs. For wee must not pardon our selues a whit the more for all that, but rather consider that God hath pitied vs, and that his drawing of vs from the euill wherein we were, was too the end too chaunge vs, and too make his power and grace the better knowen by our lyfe, in that it beareth witnesse that wee bee no more the men that wee were before. That is the cause why Saint Paul sayth in this text, Yee vvere once darkenesse, but novv hath God inlyghtened you. As if he should say, that wee must not respect eyther what others doo, or what hath befalne in our selues, too hope too bee iustifyed, and acquit of our faultes by that meanes. For when it hath once pleazed God too reache vs his hand, and too shewe vs such mercie as too adopt vs for his children, and to make vs heires of the heauenly lyfe, in sted that wee were forlorne, cursed, and damned afore: that grace ought too preuayle greatly in vs, too make vs become

come new creatures. And as for them among whom wee liue, if God giue them the bridle and let them alone as men forsaken: let vs vnderstand, that it was his will too shoue vs out from so miserable taking. And therefore let them bee as looking glasses vntoo vs, too behold what a wretchednesse it is for men to followe their owne lustes. So little then ought the offending and sinning of a multitude, too couer our faultes: that wee ought rather too take warning by them to withdrawe our selues, and too hold our selues as it were fettered vp vnder the feare and obedience of our God, seeing he sheweth so speciall fauour vntoo vs, wherof the residew which abyde still ignorant and vnbeleeuing, are depryued.

Howbeeit for the better vnderstanding of the whole, let vs marke first, that Saint Paule hath shewed vs heere what the state of all men in generall is, vntill God haue drawen them too him. And he telleth vs there is not any cause at all why wee should sooth our selues in our vertewes, insomuch that this only speeche of his, where he sayeth, that wee be darknesse, (that is too say, that there is nother lyght, reason, nor any gouernement in vs, but rather that wee bee become stark beasts) ought well too make vs all too cast downe our eyes and too submit our selues with humilitie. In deede many shall haue some shewe of wisdome, and bee commended of the world as well aduyzed men, and as able not only too guyde themselues in their whole lyfe, but also too counsell (and direct) others. Yit notwithstanding, God auoweth that in stead of hauing ryght wisdome and reason, wee bee but brute beastes as in respect of him. Now lyke as this saying warneth vs to sygh and grone before God: so also doth it prouoke vs too seeke the remedie that is necessarie for the well ruling of our lyfe, that is, too suffer God too bee our maister and teacher by his word, (as shalbee declared more at length anon) and also too pray him that his holy spirit may so worck in vs, and that wee may not bee led with such ouerweening, as too count our selues wyse in our owne conceyt and fancie. And so yee see in effect what wee haue too remember vpon this streyne, where Saint Paul intytuleth men by a reprochefull name, saying that they bee darknesse, and that there is nothing but vtter brutishnesse in them. And hereof I haue treated alredy in the last chapter, where Saint Paule shewed, that men discerne nothing, ne go but too their destructions, vntill such tyme as they bee reformed.

Now on the contrarie part he sayeth, Lyght in the Lord, too shewe

that

that all the wisedome which wee haue, commeth of a supernaturall grace, as they terme it, that is too say, wee haue it not by inheritance, nother can wee father it vppon our selues, but it is altogither of Gods woorking, and wee must bee linked too our Lord Jesus Christ too bee parttakers of such a benefyte. For it is not for naught that the scripture sayth, that Gods spirit was giuen vntoo him too rest vppon him with full perfection. Esay. 11. 2. 3. Therefore let vs learne too distrust our selues, & to know that all that euer wee can bring of our owne, will stand vs in no stead, but to turne vs from the way of saluation, and that we haue no wisedome, except it bee giuen vs of Gods free goodnesse, too the intent too gather vs vntoo him, and too make vs members of our Lord Jesus Christ his sonne, who is our trew lyght, as wee shall see anone.

Too bee short, it is all one as if S. Paule should saye, that by nature wee bee but onely darknesse in Adam, and that wee bee inlyghtened agein in our Lord Jesus Christ. Now (as I sayd afore) it is too the intent wee should seeke none excuce, by alledging that wee cannot put off our olde skin, nor vtterly forsake the thinges that are so printed in vs: (for those shiftes are but tryfling, and they will not passe in account before God:) but contrariwyse too the intent wee should learne, too examine well what wee bee, and what our state is, tyll God haue redressed it, and too consider what wee haue of our owne, namely that wee bring nothing but cursednesse with vs from our moothers womb: and therwithall make the grace effectuall which God hath giuen vs, that it bee not (as yee would say) choked through our vnthankfulnesse and malice, but that wee consider well to what end our Lord hath reached vs his hand, and shewed himselfe so pitifull towardes vs: namely that wheras wee were plundged in darknesse, it was his will to bring vs agein too lyght.

And wee bee called lyght in the Lord, not onely bycause wee haue the woord of his Gospell, which is as a burning Creffet too guyde vs by: but also bycause that he himselfe is as the spirituall Daysome, and dooth therewithall inlyghten vs inwardly by Gods spirit. For wee see by experience, that men fare neuer a whit the better by hauing their eares beaten with the doctrine of truth: for one may take payne too teache them, and yit it shalbee but labour lost. Therfore our Lord must bee fayne too make his sonne shyne, that is too saye, lyke as he hath commaunded and ordeyned his woord too bee preached vntoo vs:

so also must he giue vs eyes too inioy the same lyght. For though the sunne shyne neuer so bright in the skye, yit should wee fynd nother frute nor profit by it, vnlesse wee haue eyes which are as instruments to receyue the lyght that comnes from aboue. So must God bee fayne too giue vs spirituall eyelyght, to conceyue the things that are taught vs by his woord. Yee see then that the meane how wee become lyght in the Lord, is, that on the one syde God sheweth vs the way of saluation by the preaching of his woord vntoo vs: and therwithall giueth vs a new spirit, or mind, too the intent wee should not abyde in the ignorance wherin all of vs are by nature.

And Saint Paule vttereth his meaning yit better, when he addeth that vvee should vvalke as children of lyght. Nowe wee see that heere he not onely prayzeth and commendeth Gods grace, too stirre vs vp too glorifye him for it, as wee bee bound too doo: but also therewithall sheweth the vse of it. As if he should say, beware in any wyse that yee thrust not Gods grace vnder foote, ne make it vnauaylable vntoo you. For his calling of you too the knowledge of our Lord Iesus Christ, was too the intent yee should bee wholly chaunged, tod bee brought vntoo this lyght. For if wee would haue the sunne but onely too stande ydly gazing vppon it lyke folke out of their wittes, what a thing were that: Wee were better too haue continuall nyght. But the Sunne must serue vs to apply our selues too the buzinesse which wee haue too doo, and too labour in getting of our liuing, euery man according too his charge, office, and calling. Yee see then that wee should abuze the sunne, which bringeth vs so great benefyte, if we should not euery of vs occupie our selues in the things that wee knowe too bee our dewtie. Now Saint Paule applyeth this similitude too the spirituall daysonne: that is too wit, too the doctrine of the Gospell, saying that it shyneth, how beeit not for vs too giue our selues too ydle speculations, but too the end wee should set our hand too the plough, and euery of vs looke wherwith he can and ought too doo seruice, and theruppon make the lyght auaylable that is offered him.

Furthermore Saint Paule in one place calleth vs Lyght, and by and by he addeth, Chyldren of lyght. Both of them come too one end. But yit is it not for nought that he termeth vs Lyght. For it serueth too expresse the better, that Gods grace is not only offered vs, but also imprinted in vs, so as wee bee after a sort new shaped by it.

And

And it is not only heere that he dooth it, but also in the Epistle too the Philippians. Now wee haue too marke first of all, that that tytle belongeth properly too none but too our Lord Jesus Christ, according as he himself sayeth, I am the lyght of the world, he that walketh in mee, shall neuer stray. Yee see then that our Lorde Jesus Christ is sufficient of himself alone too giue vs lyght, and that if wee keepe our selues aloofe from him, we shall fynd nothing but darknesse nother in heauen, nor in earth, nor in any creature else. For if wee speake of Gods maiestie, it is aboue all the heauens: yea and the very Angels haue no lyght but that which they borrowe of our Lord Jesus Christ. And that is the cause why Saint John Baptist is excluded from that honour, when he sayth, that he was not the lyght, but that that dignitie belongeth peculiarly to the sonne of God, who inlyghteneth all men that come into the world. Agein, the Apostles, and all such as preache Gods truthe are also termed lyght in their degree, when as it is sayd, yee bee the lyght of the world. Not that that belongeth properly vnto them: but bycause God seruеth his own turne by them, when he deliuereth them his word to guyde others by, and to shew them the way of saluation. Now if he that beareth the Candle too lyght other men, doo reele and stumble, and stray heere and there, what a thing is it? Therefore in asmuch as God hath giuen vs the charge too preache his word, wee bee warned too walke in such wyse as euery man may bee edifyed by our lyfe. And yit in the meane whyle, this is no derogation at all too the honour of our Lord Jesus Christ: for they that are inlyghtened by him, must not thrust forth themselues to be fellow and fellow lyke with him: but he alone must continewe the lyght still, and wee inlyghten one another, according too Saint Paules saying in the text that I alledged afore, where he sayeth thus too all the faythfull: You bee as Lampes burning in this world, euen by hauing the word of God. The lyght then which the Scripture allotteth, as well too the teachers, as too them that are taught, is, that all of vs must haue Gods word, which must bee as a candle set vp aloft, and our lyues must so ruled thereby, as the vnbeeleeuers may bee drawen too the fayth and reformed, or else confounded and put too shame, when they see that our Lordes calling of vs too profit in his scoole is not in vayne. And so yee see in what sense S. Paule sayeth, that wee bee lyght in the Lord, namely bycause Gods word ought too bee as a burning Lampe vntoo vs, not

Phil. 2. b. 15.

Iohn. 8. b. 12.

Iohn. 1. a. 8.

Math. 5. b. 14.

Phil. 2. b. 15.

only too guyde our selues by, but also too shewe the way too all such as otherwyse should go astray.

Hereunto he addeth, that vvee bee children of lyght, to doo vs to vnderstand, that our lyght commeth from elsewhere than of our selues, and that wee borrowe it of him that is the lyght of the world, as I haue alledged before. Accoording whereuntoo it is sayd, that God is the father of lyght, and so also dooth the Scripture name him. Agein, our Lord Iesus Chryst is the trew lyght, wherby God appeered vntoo vs, and whereby it is his wyll too inlyghten vs. Therefore are wee the children of lyght: that is too say, wee bee so inlyghtened, that Gods lyght is in vs: namely bycause wee bee members of our Lord Iesus Chryst (as I sayde afore) and communicate with him, and he guydeth vs by the lyght of his Gospell, and inlyghteneth vs also by his holy spirit. And forasmuch as our Lord wooreketh in vs by fayth, he dreepeth it intoo vs by measure, as he himselfe thinketh good, as we haue seene in the fourth Chapter. Howsoeuer the cace stand, let vs esteeme Gods grace as it is woorthy, and as it deserueth, and therupon turne it too our owne benefyte, that it be not disappoynted through our rechlesnesse, but that wee may walke, that is too saye, consider whertoo God hath called vs, and euery of vs imploy and inforce himselfe therintoo.

Iohn.8. b.12. Iames.1 c.17.

Now hereuppon Saint Paule giues a warning, that the frute of this lyght is, Goodnesse, Ryghtuousnesse, and Truthe. As if he should say, that he speakes not here after the common fashyon of men, but intendeth too bring vs vntoo God, and too shewe vs too what purpose it serueth vs to be Chrystians, & which is the trew vse of the learning that wee haue by the Gospell, and also how the power of the holy Ghoste ought too shewe it self in vs, that is too wit, in the well ordering of our lyfe. For by these three woords, Goodnesse, Ryghtuousnesse, and Holinesse, he meaneth that wee should not doo any body wrong, but indeuer too liue vpryghtly and faythfully with our neyghbours, and also bee kynd harted in hauing compassion one of another, too beare paciently one with another, and too succour one another as neede shall requyre. Trew it is that there are other things requisyte in a Chrysten mans lyfe: but heere Saint Paule comprehendeth all vnder one kynd. As if he should say, my freends, God is singularly gracious vntoo vs, in gathering vs vntoo him, wheras wee were strayed away intoo destruction: and that wheras wee were hild

in thraldome vnder the tyrannie of the prince of the world, which is the diuell: he hath set vs free, and made vs members of his only sonne our Lord Iesus Christ. Lo heere an inestimable benefyte. And now must wee shewe too what end our Lord hath vsed so greate mercie towards vs. That (sayeth he) must bee knowen by our lyfe, euen by walking one with another in all goodnesse: that is too say, that wee be not cruell as dogges and Cattes, nor giuen too guyle, craft, and malice, too deceyue and wynd one about another, but go on soundly and roundly in all things, & deale so vpryghtly as euery of vs indeuer to yeeld his neyghbour that which is his dew, so as no man be wedded to his owne profit to greeue others. Whē our life is once ordered after this maner, then shall men perceyne that we beare frute in the lyght, & that the light also beareth fruit in vs, that is to say, that the light which God hath giuen vs is not vole, but that lyke as God hath inlyghtened vs, so wee apply our selues too doo the things that he commaundeth and appoynteth. That is the cause why Saint Paule speaketh of the frute of Ryghtuousnesse, according too my former saying, where I told you that the sunne giueth not lyght to the world, too the intent that euery man should sit still with his armes folded one within another, or too the intent wee should bee as the foules that flye in the ayre: but too serue our turne, by guyding vs in all our dooings. That is the frute and vse of the Sunne. Therfore the Gospell is not a fruteless thing, the woorking of it must shewe it self in our lyfe, that is too wit, by being ryghtuous, kynd harted, and faythfull. Now vnder those woords Saint Paule hath comprysed all things belonging too the twoo tables of the Law. For (as I told you afore) Charitie serues not too make vs forget what belongs too Gods seruis, as though that were a thing of small weyght: but it is the maner of the scripture too send vs backe too our neyghbours when it speaketh of the seruing of God. For it is certein that if wee loue our neyghbours as wee ought too doo, and liue with them according too Gods law, God shall alwayes haue his cheef ryght. For vntill wee bee ruled vnder his awe, euery of vs will loue himselfe too much, and desire too drawe too himselfe, and too glorie in himselfe: and too bee short, there will bee nothing in vs but Pryde, Vaynglory, Couetousnesse, Crueltie, and al maner of Deceyt, vntyll our Lord hath brought vs vnder his yoke, and wee bowed our selues vntoo his obeysance, too honour him and serue him, and to blisse his holy name. And this shal bee doone when we yeeld men their dew-

Iohn.12. e.31.& 14. d.30.& .16. b.11.

tie: for that is a trew tryall and record that wee feare God.

And now too shewe vs how wee should liue in the world, S. Paule setteth downe these three things: namely Goodnesse, that is too say, kynd hartednesse in hauing pitie and compassion vppon such as are in distresse, too releeue their neede, and too beare paciently with their infirmities. Thus much concerning the woord Goodnesse: Next that, is Ryghtuousnesse, which signifyeth vpright dealing, so as wee take away no mans goods, nor go about too aduauntage our selues by the hinderance of our neyghbours, nor bee giuen too pilling and polling, but (too bee short) be contented with whatsoeuer God giueth vs, without raking of other mens goods or possessions vntoo vs. Last of all is added Truth, which is contrary too all craftie packing, and too all leaud practyzes, whereby wee labour too draw other mens goods too vs. Then haue wee once these three things, it is certein that Charitie reigneth fully and perfectly in vs. These are the things that we haue too remember vppon this streyne. Wyll wee then shewe that our trayning vp in the Gospell hath not bin in vayne, and that wee haue not forsaken the grace of our Lord Iesus Christ: Let vs liue vprightly and euenly among men: and agein, let vs be kynd harted both in bearing one with anothers infirmities, and also in succoring them at their neede: and (finally) let vs bee faythfull, that is too say, let vs vse no craft nor suttletie, but let vs bee soothfast, and wherin so euer we haue too deale with others, let them not fynd vs dubble.

The thing therfore in effect which wee haue too beare in mynd, is that Gods inlightening of vs, is to the end we should no more plundge our selues in darknesse, but that when wee haue once taken lyght of him, wee also should indeuer too giue light too wretched vnbeleeuers; which wander and reele, and stumble, and are lyke too breake their neckes, bycause they bee as silly beasts: and no maruell at all, for they haue no lyght too guyde themselues by. Trew it is that that shall not excuze them, but that they shall alwayes bee giltie before God: for their ignorance is matched with malice. But what shall wee on our syde haue too lay for our selues when wee stray so away, seeyng that God hath inlyghtened vs by his woord and holy spirit, and knit vs too our Lord Iesus Christ, who is the daysumme of ryghtuousnesse, as I haue declared alredie:

Now hereupon S. Paule telleth vs, that we must trye and examin what things please God. And this reacheth further than that which he

hath

hath sayd: for it sheweth vs which is the trew rule, which if wee followe, wee cannot doo amisse: namely too frame our selues according too Gods will. And truely we know that the feare of him is not without cause called the trew wisedome. For wherof commeth it that men ouershoote themselues intoo all euill, but bycause they forget God, and bury the remembrance of his name and maiestie? For they that haue God in their myndes, shall euer bee restreyned as it were with a bridle. Although their flesh tempt them too euill: yit will they resist, and consider that as long as they lyue in this worlde, they must spend their lyfe in his seruice that gaue it them. Then if our myndes bee vppon God, surely it will arme vs and giue vs strength ageinst all temptations. And S. Paule sayeth heere, that we must examin well what things please him: wherin he wakeneth vp our rechlesnesse. For in the foresayde despysing of God which I spake of, there are twoo things. The one is that men fall asleepe in soothing themselues, and thinke not that euer they shall come too account, and theruppon doo rest so soundly, as if it were in vs to make good or euill. And afterward they fall outrageously too flinging themselues at aduenture ageinst God. Therefore it is not ynough for vs not too fyght wilfully ageinst God, nor too play the wyld beastes, or the (mad) Bulles, which push euery way with their hornes: that is not ynough: but wee must bee watchfull in inquyring throughly what is lawfull for vs, that wee may discerne betweene the things that God permitteth, and the thinges that he disalloweth. Too bee short, the first thing that Saint Paule sheweth vs heere, is, hat our lyfe shall neuer be well ordered, vntill it bee wholly conformable too Gods will. Marke that for one poynt.

Psal.119. b.10. Prou.1. a.7.& 9. c.10.

Secondly (as I haue told you) wee must not thinke that God forgiueth our carelesnesse, when wee doo (as it were) wilfully shet our eyes, and are contented too go astray without taking any great heede: but that it behoueth vs too stand vppon our gard, and too seeke diligently what God alloweth. Those are the twoo poyntes which wee haue too marke. As touching the first poynt, wee see how men haue alwayes taken leaue in all ages too followe their owne inuentions, as they terme them. And soothly it hath euer bin a common prouerb, that the intent iudgeth men: and it is very trew in part, but men haue misexpounded it and misconstrewed it. For vnder that presence, euery man hath imagined that he should bee cleered before God, and bee taken for ryghtuous, so he had no intent too offend. After that

maner do the Hipocrites weene themselues to do well: and when they haue inuented a sort of follies & superstitions, they beare themselues on hand, that God ought too take all in good wooꝛth, bycause they weened them to be good. But God deales not accoꝛding to our imagination. Wee see then, that men did foully beguyle themselues, in imagining that it was ynough foꝛ them too haue a good intent oꝛ meaning, as they terme it. And euen therefoꝛe is there nothing but hellish confuzion in poperie, bycause they haue foꝛsaken Gods wooꝛd, and regarded not what he bade oꝛ foꝛbade, but tooke leaue too doo some this thing, and some that, as it came in euery mans fancie, and al vnder colour that men are too bee iudged by their intent. Trew it is (as I sayd afoꝛe) that the intent iudgeth men (in some respect.) Foꝛ although wee doo the moꝛst commendable wooꝛke that can be deuyzed: yit shall wee not fayle too bee condemned at Gods hand, if it bee not doone too the ryght end. If our honest dealing bee but in outward apparance, too get repoꝛt that wee bee the honestest men in the woꝛld, and in the meane whyle all our vertuousnesse is but dung and filth within: it is but a showe of honestie. And why? Bycause our intent is leaude and crooked. But yit foꝛ all this, (as I sayde afoꝛe) wee must not take head too doo whatsoeuer our owne bꝛayne teacheth vs: foꝛ our cheefe wisedome is to seeke what Gods will is, accoꝛding wheruntoo Saint Paule sayeth, it is our reasonable seruice which God commaundeth vs, and wherin our obedience shalbee well allowed. But if wee will needes doo all vppon our owne head, God will reiect it all: foꝛ that is not reasonable, it is but trash and trumperie of Satan. Wherefoꝛe let vs marke well what is told vs heere, that is too wit, that wee must not seeke any other difference betweene good and euill, than by weying it in Gods balance, and not in our owne, too say, It seemeth too mee, and I thinke it too bee good, and I will take some taste of it. Let vs beware (I saye) of bꝛinging such rashnesse with vs, and let vs bee as little childꝛen that are newlye weaned from the teate. Let vs learne of God, and suffer our selues too bee guyded and gouerned wholly by him. Wee see then that humilitie is the begimning too serue God well, when as wee bee not puffed vp and caryed away with ouerweening, noꝛ so rash as too say, I weene so, I thinke so: (but contrariwyse, too thinke thus:) is this of God? hath he spoken it by this wooꝛd? Although it seemed too bee the best and excellentest thing in the woꝛld: yit notwithstanding, I

Rom.12. 2.1.2.

would

would not fayle too refuze it, if it bee forbidden of God. And that is the cause why it is expressly sayd, thou shalt not doo the thing that seemeth good in thyne owne eyes. And for the same cause are wee forbidden too bee wyse in our owne conceytes. Only let vs assure our selues, that too be taught of God, is the infallible wisedome. But as soone as wee step aslyde from that which he sheweth vs, wee bee but wanderers though wee were the wyzest too outward showe, and the best esteemed in the world. Too bee short, wee see how all that euer men can bring of their owne, will stand them in no sted, but onely too condemne them. And why? There is nothing that can guyde vs but only Gods will: it is the only rule whereby wee may say, this is noughtwoorth, or this is good. Now seeing that the diuell hath gone about too bereeue vs of such a benefyte: it behoueth vs so much the moze too stand vppon our gard, that is too say, too be heedfull, and too apply all our wits throughly too the seeking out of Gods will. Wee be carefull ynough for our temporall profit, for men neuer (lyghtly) take thing in hand without forecasting wel what may insew. O (say they) behold, I shall cast my selfe intoo such a daunger: agein, this will serue my turne that way, or else this may hinder mee, or hurt mee. Now then we be heedfull ynough in seeking the things that belong too this slyghtfull lyfe: but in the meane whyle wee step forth at aladuenture in seruing God. And although we pretend great zele in seeking the heauenly lyfe: yit we shew therby that wee make none account of it, and that all that euer wee doo is but for fashyons sake, and as it were taskwoorke. Therefore let vs marke well that men shall not bee so sore condemned, when their rebelling ageinst God is not wilfully and of set purpose, as when they harden themselues in their frowardnesse. Trew it is that men shall doo some things without looking neerly too them: but yit must they looke whether God lyke of them or no. The thing wherin wee must bee wyzest and best aduyzed, is not too make our owne profit after the manner of the world, which counteth the wylyest folke wyzest, but too get vs spirituall discretion, too know what things God alloweth, and too followe the same. Deut. 12. a. 8.

Now heeruppon he addeth also, that wee must not haue too doo with the fruiteless woorks of darknesse, but rather rebuke them. This is not added without greate reason. For although we bee well dispozed too frame our lyfe accozding too Gods woozd: yit shall wee

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bee shouldered from it, if wee learne not too resist all temptations. Truely although wee sawe no vyces about vs too withdrawe our obedience from God: yit haue we such stoze of vyces alredie in vs, that we must needs haue profited very well in Gods schoole, beefoze wee can bee disposed too submit our selues in true obedience, and to say, Lozd reigne thou ouer vs, and let thyne only will bee our rule. But yit let vs put the cace, that wee were come so farre foozth, as too feele no resistence noz geynsaying in our selues, but that wee could so subdew all our affections, that they myght after a sozt bee ruly: yit notwithstanding, the diuell neuer ceasseth too assayle vs on all syds, one whyle by lyght bickerings, another by vndermyning, and another whyle by giuing alaruns & open assaults, so as he wil soone ouerwhelm vs, except we be well fozтifyed, & God haue giuen vs inuincible power to withstand all his pollicies. That is the cause why Saint Paule addeth, that wee should not haue too doo with the vnfruteful woorks of darknesse. As if he should say, my freends, I knowe well that the vneazinesse of going vntoo God in this wozld, wil be as a blocke too keepe you backe from dooing of your dewtie. And although yee knowe that God ought too haue the maystrie, and that wee ought too bee vnder his subiection: yit notwithstanding when yee bee conuersant with the despyzers of God, and with vnholie persons, it is very hard foz you too walk vncozruptly. Foz looke how many vyces reigne, so many infections are there too atteynt you, and it is very hard foz you too scape vnperuerted, lyke as it cannot bee but that wee must feele some pzickings whē we walk among thoznes. Foz asmuch thē as there is such abundance of cozruptions thzough the whole wozld, as a man can scarsly remoue one foote but he shall stumble vppon some euill oz other: It standeth vs on hand too haue greate strength too mayntayne vs vnimpeached in the seruing of God: oz else we must be vtterly turned away fron his obedience. But what foz that: There is no excuce foz vs, sayeth Saint Paule. It wil not boote vs too alledge, Alas, what shall I doo, I that am a pooze fraple creature: If God had set mee alone by my self, I could serue him the better: but I am heere among so many vyces, that I must needs doo as other men doo: foz some pill, and some poll, some are whozemongers, some are drunkards, and some swearers: and finally I see so much wickednesse, that it maketh my hart too quake: and seeing I am hemmed in with all these things, what can I doo in such extremitie: Wee will alledge

all

all this geere (say I): but it is in vayne. Wherfore let vs learne too prepare our selues in such wyse too the seruing of God, as wee may stand obediently in battell ray too resist all temptations. It is trew that wee shall haue much adoo too bring it too passe: but yit will God bee strongest, so wee pray him too goueme vs with his holy spirit. And that gouernment serueth not only to subdew vs too his dominion: but also too giue vs victorie ageinst all the things that Satan practizeth too ouerthrowe vs. Yee see then that if wee call vppon God and put our selues to his guyding: it is certein that wee shall haue ynough too make vs keepe on our way, notwithstanding that this world be ful of wicked stoppes, too thrust vs out of the way. The thing then which we haue too remẽber vpon this streyne, is, that besyds the good mynd which wee must haue too submit our selues vntoo God, and besyds the lowlinesse too accept and receyue whatsoeuer God commaundeth vs, & too frame our whole lyfe therafter: wee must also be armed to fyght ageinst all the assaults that Satan maketh ageinst vs, and though we see the whole world set vppon naughtinesse, wee must not think that that may serue too diminish our fault before God, but consider that it is his will too exercyze vs after that fashyon. Yit notwithstanding if wee call vppon him, and put our whole trust in the working of his holy spirit: surely wee shall obteyne victorie ageinst all that euer Satan can trump in our wayes. And so yee see how wee may ouercome all things that hinder our seruing of God.

Finally, S. Paule following still the similitude which he brought in afore, telleth vs that wee must not haue too doo with the workes of darknesse. As if he should say, that wee must bee separted from the vnbeleeuers, and that when wee liue at aladuenture, as though God had not wrought in vs, & as though his word had done vs no good at al, it is as much as if we trãpled Iesus Christ vnder our feete, abolished the frute of his death & passiõ, & defyled his blud, which is the fountaine of all holinesse. Sith it is so, let vs looke too retyre out of darkenesse, and not too haue too doo with it in any wyse. And his calling of them by the name of fruteles workes, is too shewe vs, that when wee bee so mingled with the vnbeleeuers, worldlinges, and despyzers of God: wee shall receyue but a poore reward, which shall yeeld vs no fruite at all. What gayne wee then by taking leaue too doo euill, vnder colour that the most part of the world is giuen too wickednesse (nothing) for all of them must reape the reward of euerlasting death, for follow

one

one another after that fashyon. Now then let vs looke neerlyer too our selues: for when men pardon them selues so lyghtly, that they seeke nothing elle but too keepe themselues fast fettered vnder the subiection their father Satan, and too cast themselues as it were intoo the bottom of hell: Alas is it not a wretched libertie? Saint Paule therfore telleth vs expressly, that wee ought so little too intermeddle our selues with the corruptions of the world, that wee should rather indeuer too amend those which take such libertie too doo euill, that they vtterly ouerthrowe themselues: and that both wee and they ought too bee so hild in obedience to our God, as his woord and holy spirit may serue vs as an inuincible power too fyght ageinst all assaults, and that wee may bee so armed and furnished therwith, as it may bee vntoo vs bothe a helmet, and a brestplate, and a harnesse, and a swoord, as wee shall
Ephe. 6. c. 14. see heerafter. And let vs beware too walk so in this world, as wee may serue our God with trew constancie, and not bee turned from him for any trubbles, impediments, lettes or stoppes that can bee layd in our way.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too touche vs with such repentance, as wee may bee sorie for them, and rid them away more and more, too the strengthening of vs in his feare, and in the keeping of his holy commaundementes: and the meane season he beare wyth our infyrmities, vntill wee bee quyte and cleane rid of them: and make vs too profit from day too day in the doctrine, that is too wit, in the remission of our sinnes, vntyll wee come too the perfection of his righteousnesse and glory. And so let vs all say, Almightie God heauenly father.

The.xxxvi. Sermon, which is the fourth vppon the fifth Chapter.

11. Haue not too doo vvith the fruitlesse vvoorkes of darkenesse, but rather rebuke them.
12. For (as for) the things vvhich they doo in secret, it is a shame euen too name them.

13. But

13. But all thinges are layd open vvhen they bee rebuked by the lyght: for the lyght is it that layes all things open.
14. VVherfore he sayth, awake thou that sleepest, and arise from the dead, and Christ vvill inlyghten thee.

WE haue seene this morning, that although there bee many things in the world too turne vs away from the seruing of God: yit must we not therfore swarue as though that myght serue vs for an excuse. For there haue bin stumbling blockes in the world at all tymes: but the remedie for them is this doctrine, that is too wit, that Gods children must stande vppon their gard, that they corrupt not themselues by companying with the vnbeleeuers, bycause God hath sholed them assunder. And it is not ynough for vs not too bee drunkardes, whoremongers, theeues, or murtherers: but wee must also shun all manner of euill whereseuer it bee. Indeede wee ought too begin alwayes at our selues: for hipocrites will alwayes spye a mote in their neyghbours eye, and yit beare a great stone in their owne, without feeling it. But if wee will bee ryght and sound Judges, let euery man examine himself, and begin there in condemning vyces. Let vs consider well whether wee our selues bee faultie or no, that wee may first and formest make our owne indytement before God, by hating the euyll that is in our selues. Howbeeit wee must also shewe therwithall, that wee loue God better than the world, and not maynteyne our selues in fauour and freendship of the wicked, by foading them in their faultes, and by flattering them. And for that cause S. Paule addeth, that wee must rather euen rebuke the woorkes which can bring nothing but vtter cursednesse. And this serueth, not onely too shewe the zeale which wee haue that God should bee honored: but also too withdrawe sillie soules that are in the way too destruction, and too bring them backe agein into the way of saluation. Loheere twoo causes which ought too moue vs too reproue euill. The one is, that it must irke vs too see God offended, and men prouoke his wrath by ouerthowing the order that he hath set. Seeyng then that God is by that meane despyzed, and his woord troden vnder foote: it ought too greeue vs, according

Luke. 6. f. 41. 42.

too

Psal.69. 10. too the Psalme, where it is sayd, that wee ought too receyue too our selues the reyroches that are offered too God. Also we ought of dewtie too haue a care of those that are redeemed with the blud of our Loyd Jesus Chyist. If wee see the soules go too damnation which did cost God so deere, and make no reckening of it: it is a scoyning of the blud of our Loyd Jesus Chyist. And euen foy that cause also dooth S. Paule tell vs, that inasmuch as wee bee separated from euill, too the intent wee should not be companions of such as despyze God, noy in any wise bee lyke them: wee must too the vttermost of our power shew, that we hate them, to the end that they beyng by that meanes ashamed of their leaudnesse, may bee touched with repentance. If wee haue once pyofited so farre: it shall bee a great gayne too haue mawen backe a wyetched soule that was in the way too destruction. And after the same maner speaketh Saint James of it, exhoyting vs too doo it, saying: The Iam.5. d.20. thing that you shall gayne by it, is, that you shall saue a soule from loozing. And although men bee hardened in their sinnes: yit is it too great purpose foy vs too shew the zeale that we haue of honoying God, and that his wooyd should not bee so impeached, noy the oyder broken which he hath set, without declaring that the same displeazeth vs. Foy if a man will bee knowen too bee a good and faythfull subiect, he will not suffer any man too speake euill of his Pyince, without setting of himselfe ageinst him. (Lykewise,) that chylde shall bee taken foy vnkynd and vnhonest, which heareth his father wyongfully blamed and defaced, and maynteyneth not his honour oy honestie.

Now, is not God our souerein pyince? Yis: and although wee bee but wyetched wooymes of the earth, and byle caryons: yit dooeth he the honour vnto vs too adopt vs foy his childyen. Now then, if wicked and heathenish folk deface his maiestie, and darken his ryghtuousnesse, yea and indeuer too plucke his dominion from him, and wee dissemble at it: is it not too excessiue and intollerable a leaudnesse? Therfoye let vs mark well what is told vs heere. Foy it standeth vs so much the moye on hand too mark this text, byeause this byce hath reigned in the wyld in all ages: namely that accoyding as euery man is moye oy lesse desyyous too be flatttered, so dothe he the easyer beare with other men, not after the maner which wee haue seene heertofoye, which is that wee ought too haue compassion of such as are weake, and too vse pacience towards them: but cleane contrariwyse, that is too wit, that wee bee contented too feede the euill, and too enter conti-

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mally into a willing confederacie toogither: and too the intent that other men should not sift vs too narrowly in our vyces, but let vs alone too doo what wee lik, wee giue euery man leaue too take lyke libertie too him self. And that is the cause why all things are out of order now adayes in the world. Agein, wee bee loth too prouoke any mans displeazure ageinst vs, insomuch that we had leuer betray God, and too betray our neyghbours bothe bodie and soule, than too vse the libertie that Gods spirit commaundeth vs. Wee see a wretched man play the naughtipacke: let him follow his owne swindge, (say wee:) it maks no matter too vs. And why? for wee wil not discontent him. Agein, we see othersome peruert all order of Justice, and infect the whole people and countrie. And wee passe it ouer easly without speaking ageinst it. And why? O I will not bring my self in displeasure with a man of authoritie. Let some other bodie leade the daunce, and I will willingly say, Amen too it. And if he were hanged on a Jebet a whyle, he had but his desert. But no God hamercie too mee in the meane whyle. For why? I will not go put myself in any hazard (for the matter.) Thus are vyces passed ouer nowadayes. But yit will not God giue ouer his ryght for all that. For the sayd sentence shall stand inuiolable on his behalf, and accoyding too the same shall wee be condemned as full of treason, that is too wit, wee shalbee hild for companions of the wicked, if wee play the blynd and deaf (beasts) when wee should restreyne naughtinesse by setting of our selues ageinst it, and (as much as in vs lyeth) doo suffer Gods honour too bee so abased, as all honestie is ouerthrowen, and wee say nothing too it. Therfore ought wee too bee the more attentyue too this warning too rebuke euill, and (as I sayd afore) by shewing (too the vttermost of our power) that wee mislyke of it, and also by being diligent too let it, if it lye in our power too doo it. If euery man imployed him self after this sort, surely wee should see another maner of soundnesse in the world. For what is the cause that Gods name is so much blasphemed? It is for that the blasphemies are cloked, and euery man had leuer too defyle him self with other mens leaudnesse, than too purchace any disfauour or mislyking, as they say. In lyke cace is it with dyunkennesse, lecherie, robberie, and all extorsions and wanton dooings that are committed. But had wee the zele that is commaunded vs heere by Saint Paule: surely wee should be much more corageous and stout in rebuking such as doo amisse. On the other syde also wee shewe our selues

too

too haue no loue nor kyndnesse among vs, when wee suffer good men too bee trampled vnder foote and misuzed, for wee ought too reache them our hand. Agein, mens soules go too destruction, and wee remedie it not, though God haue doone vs the grace, too place vs in histed, in that office of sauing the things, that were in the way too bee lost and damned.

Now S. Paule hauing spoken so, addeth to confirme the same doctrine, and too quicken vp the slothfulnesse that is in vs, that the cause vvhy the vnbeleeuers take libertie too doo such euill, euen as they bee ashamed too speake of, is for that they can hyde themselues (from men.) And why? For they haue no feare of God: and therefore they take themselues too bee well hydden. When a theefe perceyues no body neere him, he risleth cubboordes, he breakes open doores, he filcheth, and he catcheth and caryeth away. Very well, bycause he cannot yit bee conuicted afore a iudge, he beares himselfe on hand, that he is scaped quyte and cleane. If a Robber or a murtherer get intoo some blynd nooke, he thinkes himselfe well hidden, and if he finde a man astray, hee pulles him too hym, and strippes him, and woundeth him, yea and cuttes his throte too, if he cannot otherwise mayster hym, and hee thinkes himselfe well escaped, bycause no man sees him. In lyke cace is it with all other deeds: for wee bee more ashamed of men, than afrayd of God. The scripture cryes out, that all our thoughts must come to account, and that not only our wicked deeds shalbe punished, but also euen the things that wee thought too haue bin buryed. For at the last day the books shalbee layd open, that is too say, nothing shall bee forgotten, except wee haue obteyned this grace that is promised in the Psalme, namely that God forgyueth our sinnes. And that is not doone without repentance. But they that are inhardened too all euill, doo but make a mocke of it: so they be not put too shame for it before men, let God doo what he will. For they bee growne so brutishe, that they cannot wake, too consider what it is too harden their hartes ageinst the souereine Maiestie of God. Therefore when the vnbeleeuers and despyzers of God, get couert and lurking holes after that sort, there is so vyle lycentiousnesse among them, as a man would bee ashamed too thinke what they doo and say.

Psal. 32 a.1.

But Saint Paul addeth, that vvhen they bee rebuked, the mischeef is discouered, and their libertie cut of, bycause it is a hyndle

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too them. Not only bycause they bee blamed afore men, but also bycause they feele themselues too haue too doo with the heauenly Iudge, and that it is a dreadfull thing too fall intoo his handes. Too bee short, Saint Paule ment too shewe too what purpose rebuking may serue, when wee vse it ryghtly and with good zele of charitie. Now I haue told you alredie, that wee must not vse any hipocrisie, nor iustifye our selues by condemning other men. But when euery of vs hath well examined his owne lyfe, and hateth the vyces whereto wee bee subiect, and wherein wee bee wrapped: let vs indeuer too bring our selues home vntoo God, praying him too strengthen vs so by the power of his holy spirit, as wee may stryue too frame our selues accoyding too his will and ryghtuousnesse. And that doone, let vs not flatter such as doo amisse, but let vs tell them freely the thing that may doo them good. The profyt that will come thereof (sayeth Saint Paule) is that God shall not bee so greeuously offended as wee see he is: and moreouer whereas men were past shame afore, they may by that meane bee brought too some honestie, and whereas it seemed too them that they had leaue too doo all manner of euill: they shal repent themselues, and drawe others too repentance with them. But much more ought this (that followeth) too moue vs. For too say, that wee should line in this world, and inioy the infinite benefytes that God bestowed vppon vs, and in the meane whyle suffer his authoritie too bee defaced, euen when it may seeme that men would plucke him out of his seate by blaspheming his holy name: when men shall prouoke him too anger, and wee let all slip: must wee not needes bee arrant villeins and traytors? If wee were found at some mans cost, and one should rayle vppon him in his owne house, or practize too murther him, or robbe him of his goods, or defyle his wyfe, or intyce his chyld too naughtinesse: and wee in the meane whyle should sit cramming of our selues, and eate of his bread and drinke of his wyne, and (too bee short) bee fed and maynteyned at his charges, (and yit let all alone, and say nothing too it:) should wee not deserue too bee stoned, and too haue all men too spit in our faces? Yis certeynly: for the vyce of vnthankfulnesse shall alwayes bee condemned, euen among men. Now if wee bee so much bound vntoo a mortall man, as too mayntayne his honour and honestie, when wee bee found of his free cost: what ought wee too doo for our God? Are wee not in his house as long as wee liue in this world? Haue wee so much as one droppe of water

but only of his goodnesse and liberalitie: Behold, God hath a fatherly care of vs: and yit notwithstanding wee suffer his name too bee blasphemed, his maiestie to be bereft and spoyled of al reuerence, his woord too bee torne in peeces, all order (that he hath commaunded) too bee broken, the Church (which is his wyfe) too bee corrupted and misused, and his children too bee intyced too naughtinesse: and in the meane whyle wee play mum bowget. I would fayne knowe of you, whether such silence doo not sufficiently shew, that wee bee not woorthie too eate one bit of bread, nor too bee counted in the number of earthwoormes, Lyce, Cimies, and other of the vylest and filthyest things of the woorld: Therefore let vs thinke well vppon it, that wee shalbee found giltie of the despyzing of Gods maiestie, (as wee see) bycause wee rebuke not mens vyces. That is a cause why the wicked and heathenish sort waxe the bolder, and thinke the woorld to runne on wheeles on their syde, and tryumph in their despyzing of God after that fashyon: it commeth partly of our silence. And that is the thing which S. Paule ment too shewe vs heere.

It followeth moreouer, that the wretched soules whom our Lord Iesus Christ hath bought so deerly, that he spared not himselfe to haue saued them, doo perish, and are giuen intoo Satans possession through our sufferance: and in the meane whyle wee make none account at all of it: Now then, doo wee not therein bewray that wee haue not so much as one drop of charitie in vs: Yis: and that is the cause why I sayde, that (in so dooing) wee bee traytours too God and too our neyghbours. For when wee haue no better zeale towards Gods name, nor better care of our neyghbours welfare, doth not the woorld see euery way that wee bee full of crueltie and vnkyndnesse: Of crueltie I meane towardes men, in that wee suffer them too perish, euen knowing it, and looking vppon it: and of vnkyndnesse towardes God, bycause wee yeeld him not such honour as he deserueth, when wee haue not the corage too shewe, that at leastwyse wee mislyke that men should so derogate Gods authoritie, and the reuerence which they owe too him. Therefore whensoeuer wee bee afrayd too prouoke mens displeasure, or too purchace their ill will, let vs thinke vppon the thing that is told vs heere: namely that wee ought at leastwyse too feare the Lord, whose wee bee, and that seeyng wee bee fed at his cost, wee must not abyde too see such leaudnesse committed ageinst him, without shewing (as much as is possible, and too the vttermost of our

power

power and abilitie) that wee doo vtterly abhorre such things: I say, as farre as wee can: for some tymes our mouthes shall bee so shet, as wee shall bee able too doo no more but sigh and lament at such vtter disorder, when men become lyke diuels that are let loose, in flinging out into too furiousnesse against God, and they that beare the swoord seeke nothing but too make a confused medly, too the intent that all goodnesse may be forgotten. For then (as I sayd) we haue none other remedie, but too bee sorie for it, according as it is sayd of Loth, that it greeued his hart too bee in Sodome. Therefore let vs not forbeare, but let euery of vs prouoke himselfe too griefe and sorowe, when wee see thnigs so out of order, and let vs gyue recorde of it, as farre as it may doo good. 2. Pet. 2. b. 8.

Agein, if there be any hope for vs to win those that are so vnruly: let vs continually assay too draw them too repentance, yea, let vs streyne our selues too it. For many men alledge this prouerbe too lyghtly, that a man must not cast perles among swyne. And they beare them selues on hand, that men are swyne, before they haue tryed what they bee. Though they haue bin of lyght behauiour, yea, or euen loose and lawlesse, so as the diuell hath after a sort caryed them away: yit must wee labour too win them agein, and haue good hope of it, according too Saint Paules saying, that Charitie hopeth well of all things. So then, vntill such tyme as men shewe themselues vtterly wilfull in euil, and that their diseases appeere too bee vtterly vncurable, let vs indeuer too bee good Philitions too them, by the aduyzements that God shall put into our mouth. And so yee see what S. Paule intended, in saying, that the vnbeleeuers thinke themselues too bee hidden, when they bee not perceyued nor rebuked, and that when they bee let go at rouers, they bee as it were in the darke, and theruppon conceyue the more boldnesse too doo wickedly. 1. Cor. 13. c. 7.

But wee bee partly the cause of it, and we cannot wash our handes of it: for God setteth vs in his roome in that behalfe, and giueth vs his woord, which hath authoritie too condemne euyll, and yit notwithstanding all is suppressed and thrust vnder foote. Marke that for one poynt. But on the contrarie part, when the wickeddest men in the world bee rebuked, then perceyue they their shame, whereas before, they discerned not whyte from blacke. And why? For if a man bee in the darke, he seeth nothing at all, but staggereth and stumbleth: and though he bee neuer so much berayed, yit he perceyueth it not. Ther-

fore when Gods woord is set afore men, and we shewe offenders their faultes with such libertie as is requisite: it is as much as if wee shewed them a glasse, (and sayd too them.) See what thou art, thou art as fowle and filthie as may bee: art thou not ashamed too see thy selfe: go washe thy muzzle. So then, warnings will alwayes win thus much, howbeeit not alyke with all men: for (as I sayde afore) many are hardened, so as Satan possesseth them, and God hath giuen them vp too such a wilfull stubborne mynd, that they bee past all shame. Neuertheless whensoeuer any faythfull man dooth his dewtie, it wyll alwayes doo good, and some profit will come of it, insomuch that they which were erst as wood beastes, or as wyld bullockes, will returne, and a man shall see some honestie in them. Therefore let vs win that poynt, if it bee possible for vs, or at leastwyse let vs streyne our selues too win it. And so yee see what we haue too gather vpon those woordes of Saint Paule.

Now as touching the woord Rebuke: it signifyeth properly too discouer the thing that was hyd. And he allotteth this office vntoo preaching, according whereuntoo he taunteth the vayngloryе that reigned in the Churche of Corinth, for their speaking with straunge tungs too the intent too bee commended, and that men myght say of him, This man is a greate Clerk, this man can speake all languages: and yit in the meane whyle there was no edifying at all. Lykewyse in these dayes, in the popedome the Organes are pyping at one syde, and there is chaunting of fower parts on the other syde, and there is such store of gewgawes, that the simple people are rauished, but neuer a whit edifyed. But Saint Paule sayeth, that when wee bee come togither in the name of God, wee must indeuer too fare the better by it. And how may that bee? It is (sayeth he) when good men, and such as are alredy inured too feare & serue God, are edifyed by his woord. And not only that, but also if an vnbeleeuer comes in, which was erst a mocker, and neuer had any remorse of conscience, and heare what is vttered in the name of God, (that is too wit, that wee cannot scape (Gods hand,) but must needs come before the iudgment seate of our Lord Iesus Christ, and how deerly Iesus Christ hath payed for vs, and what a trayterousnesse it is for vs too make the sacrifyce of his death and passion vnauaylable:) I say, when an vnbeleeuer heares all this, and that wee bee exhorted too feare God, and stirred vp too loue him for the infinite grace which he vttereth towards vs: Although he were

1.Cor.14. 2.2.

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erst as a brute beast (sayth S. Paul) yt shal he enter into himself & bee rebuked. For he vseth there the same woord which he vseth heere, the meaning wherof is, that wheras his cõscience was as good as dead afore, and he in maner brutish: he was inforced too enter into examination of him self, and too bee ashamed, so as he could not but giue glorie vntoo God. Not that this befalleth too all indifferently: but wee see that a number of folk which were gone astray, and had forgotten God, and had no regard at all of their owne soule helth, shalbee so touched at one sermon, that they appeere too bee chaunged all their lyfe after. Now looke what is doone in common assembly: the same ought euery man too practyze by him self. For we bee not heere too the intent that euery man should profit him self only: but too the intent wee should also teache one another with mutuall instruction. After that maner must wee rebuke offenders, too the end they may take no more libertie too mocke God after that fashyon, nor to shake of his yoke, and to wander into all naughtinesse. And that is in effect the thing that Saint Paule intended too shewe vs heere. 1. Cor. 14. d. 24.

Now too confirme this doctrine the better, he addeth yt one other reason: It is the lyght (sayeth he) that layeth all things open. Heretoofore he tolde vs, that when wee bee once inlyghtened by Gods spirit and Gospell, wee must bee as lampes too giue lyght intoo the world. For wee haue the woord of lyfe, which serueth, not only too guyde vs, but also too drawe them intoo the ryght way, which haue gone astray. Going forward herewithall, he sayth, that it is the nature and propertie of lyght too discouer. And therfore when wee suffer naughtinesse to nestle and to grow still deeper and deeper in huthermuthther: we shew well that we be nother lyght, nor children of the lyght, that is too̅ say, that wee belong not awhit nother too God, nor too Jesus Christ. Too be short, Saint Paule meaneth that wee cannot giue any proof of our christianitie nor of our fayth, but by hating and abhorring of euill, as much as is possible, that it may not haue his full course and sway. But now let vs think vppon our selues agein. For (as I sayd) there is none of vs all which is not faultie in fearing men more than God, and in winking at others, to the end that they shoulde wink at vs, and not bee inquisityue of our doings. Lo how wee betray one another by our silence. But there is yt another vyce that is woorse and further out of square: namely that besyds our dissembling, wee doo also help too feede the euill. And so by that Ephe. 5. c. 8.

meanes whoredome hath his full scope, bycause euery man and woman playes the baude. Wheras I say, euery one, I meane, that most men & women now adayes doo wink at al maner of leaudnesse and misorder, and stoppe their eares at the things which they myght well heare, and euery man seeks too conceale his fellowes leaudnesse, men of mens, and women of womens. They myght remedie a greate sort of enormities that are committed: but they will rather go and berap their Gownes and Cotes with other folkes dung and filthinesse, than discouer their vyces. Too bee short, euery body playes the bawd in effect, by concealing his neyghbours vyce, too the end that the other shoulde doo as much for him. In lyke case is it with all other sinnes. Yit notwithstanding (as I sayd afore) God hath not spoken this in vaine, but wee shall one day feele the execution of the sentence which he speaketh heere by his Apostle, and then will it bee too late too forethinke vs of that which wee will not knowe now. But let such as feare God learne and remember how it is sayd heere, that Gods inlyghtening of vs, is too the end that euery of vs should examine himselfe, and not bee as blynd wretches, groping in the dark, which stūble on the one syde, & runne ageinst things on the other, but that we should know the way of saluation: and moreouer teache other men also, by discouering the euyll that lay hidden, too the end that such as haue turned their backes vppon God, and were well appayd too haue bin in darkenesse styll, may vnderstand that they must bee fayne too come too the lyght, whatsoeuer come of it. The very way therefore for vs too shewe in deede and in good earnest, that wee belong too God, and are inlyghtened by his holy spirit and by his woord, is too discouer thinges which should else as it were lye lurking a long tyme, if wee drew them not forth intoo the lyght. Trew it is that Charitie couereth a multitude of sinnes (as sayeth Salomon) and that it behoueth vs too bee pacient, and too beare with many infirmities. For it is not meete that wee should diffame one another, as diuerse do, who in stead of warning those whom they see too offend, fall too sowing abrode of newes, so as the streetes and the market places are all full of them, yea, and they do so inhaunce the matter, that of small scapes they make deadly crymes.

Prou. 10. b. 12.
1. Pet. 4. b. 8.

Therefore when Saint Paule biddeth vs discouer men, it is not ment that wee should defame one another after that manner: but that the wretched man which had his eyes blyndfolded by Satan, should bee made too perceyue his owne miserie and naughtinesse, that he myght

myght bee ashamed of it: and that the woman which had giuen ouer hir selfe too all vnchastitie, myght bee made too recouer some honestie, and too returne agein intoo the ryght way, by being put too shame in hauing hir faultes and vyces layd afore hir. The manner then of discouering, is not too backebyte one another, or too taunt and vpbrayd one another by this and that, and too play the hipocrytes, who will streyne at a gnat, and swallowe vp and Oxe or a Sheepe at a moysell: that is too say, which will make conscience in very small and lyght matters, and not see a number of great enormities, which they suffer too passe hard by their nozes, without beeing any whit offended at them. Wee must not doo so: but when wee see the mischeef fed and increaced by our vnfaythfulnesse, let vs prouyde for it, and let euery man bee compelled too thinke better vppon himselfe and vppon his vyces, that he may amend them. This in effect is the carefullnesse which Saint Paule inioyneth vs heere: and it is the very meane to rid away the plagues that Satan would haue maynteyned still by silence and dissimulation. Therefore whensoeuer wee perceiue any impostume lying hid, let vs beware that the matter settle not so long within, till the disease become vncurable: but let vs purge it out of hand, and let admonitions serue as it were for launcers, and letting of blud, and for such other meanes and helpes too take away the rotten matter that myght marre and infect the whole bodye. And so yee see in effect how wee ought too put this doctrine in vze. Math. 23. c. 24.

Now heerupon Saint Paule inferreth, that Therfore our Lord Iesus Christ, in all the doctrine of the Gospell, speaketh too them that are falne aslepe in their sinnes, & to such as are as good as dead, too the intent they should vvake and ryze vp: and so shall wee beee inlyghtened by him. Now wee haue heere too remember first of all, that Iesus Christ dooth then rayse vs from the deade, when he calleth vs too the fayth, and bringeth vs intoo the hope of saluation. And that is too the intent wee should perceyue our state the better. For wee see how men sooth and glorifye themselues. Although there bee nothing in them but vtter confuzion: yit notwithstanding they will needes put out their hornes lyke Snayles too vaunt themselues, as it were in despyte of God and nature. Now the Scripture sayeth wee bee dead. Wee may well haue some resemblance of lyfe, before wee bee conuerted too the fayth of Iesus Christ: howbeit, that

lyfe is but death before God. And that is the cause why it is sayd in
Iohn.5. c.25. Saint John, The houre is come that all they which heare the voyce of the sonne of man, shall liue though they bee dead, and shall passe from death too lyfe. Iesus Christ speakes not there of the visible death, nor of the resurrection which we hope for at the latter day. But he sheweth vs how wee haue alredy a preparatyue of the second rising agein, when God reneweth vs, and giueth vs a spirituall lyfe. For wee can doo nothing but euill, as hath bin declared heertoofore. And Saint Paule also vseth the same phraze of speeche, namely that wee bee dead too Godward. Following the same matter heere, he sheweth vs that the whole mist of the Gospell is, that we should ryze from the dead. For as long as wee bee straungers too God, who is the wellspring of lyfe: where are wee but in such a dungeon, as it had bin better for vs neuer too haue bin borne? But wee must wake: for one part of our death is this blockishnesse wherin wee bee, according as I declared heeretoofore, that wee bee so corrupted afore hand euen from our moothers womb, as wee can fynd no sauour in well dooing, and that wee bee starke blynded in our wicked lustes, & the diuell dryueth vs and thrusteth vs forward in such wyze, that as long as God giueth vs the brydle, wee can doo nothing but grub downe too the bottom of hell, too sinke our selues the deeper in it. Now bee wee once come too that poynt, there is no moze sorinesse (as S. Paule sayd
Ephe.4. c.19. afore,) there is nothing but such stubbornesse, as God is nothing with vs, nother haue wee any moze feeling or perceyuerance of our sinnes. That is the cause why he sayeth heere, that wee must wake, bycause wee be in a deadly sleepe, vntyll God stirre vs vp, and make vs perceyue what wee bee, that wee may abhorre our sinnes and returne vntoo him. So then, the enterance of lyfe and saluation, is, that God visiteth vs with his grace, wheras wee were as dead wretches, and had nothing in vs but vtter corruption. Mark that for one poynt.

Secondly let vs marke, that beesydes the naughtinesse which is in vs, there is also so great a hardnesse and wilfulnesse, as God must bee fayne too wake vs as it were by force, that wee may haue some feeling of our vyces too mislyke them. Trew it is that this is doone chiefely when God calleth vs, and pulleth vs out of the confuzion wherin wee were. But yit must euery Christian continew therin all the tyme of his lyfe. For wee shall neuer bee so throughly awake, but that wee shall haue neede of Gods stirring vp of vs still: according as yee shall

see some folke so heauie asleepe, that euen when their clothes are on, and when they bee vp vppon their feete, they go reeling styll, and bee as it were halfe in a slumber, vntyll they stretch foorth themselues and set their handes too some buzinesse, and they bee so heauie and dumpishe, that they still slumber euen waking. Euen so is it with vs: for although our Lord Jesus Christ haue doone vs the grace too drawe vs backe from death, and too quicken vs by his holy spirit and by his woord: yit shall wee still feele our selues slothfull and sluggish, so as he must bee fayne too waken vs styll. And therefore wee haue neede too bee exhorted euery day, yea and too haue our eares beaten early and late, as though Jesus Christ cryed out shrill and loud vntoo vs, what doo yee yee wretched soules? Wherat looke yee? Though wee heard such warnings without ceassing: yit should wee not bee so throughly awake as were needefull. Now then wee see what S. Paule ment to declare in this streyne: namely that looke what wee feele through Gods goodnesse in our selues, wee should put the same in vre towards our neyghbours. Now, our Lord Jesus Christ hath rayzed vs from the dead, and he waketh vs dayly from the dead sleepe wherthrough wee bee so drowzie: and that is too the end that wee should afterward wake vp others that are asleepe, and indeuer too drawe those too lyfe, which are as poore dead men.

Furthermore wheras he sayeth, And Iesus Christ will inlyghten thee: It is not ment that wee can ryze vp and awake of our owne power, & that our Lord Jesus Christ dooth afterward adde his grace. Hee meaneth nothing so. But the effect of his intent is, that wee shal bee inlyghtened by Jesus Christ. And after what maner? Not only as though we were but in some dark place (sayth S. Paul) & had neede of a Candle as in the nyght time: For though a mã see not very cleere, yit if he haue but some glimring of lyght, whether it bee of moone, or of starres, or of any thing else: he will haue an ame too say, heere is such a dooze or gate, and heere is such a path or way: And a mans eyes are not vtterly vnprofitable when he goes by nyght, how dark so euer it bee:) But our Lorde Jesus Christe inlyghteneth vs after a muche more wonderous maner. For wee bee not only in the dark, but also stark blynd. The remedie therfore which the sonne of God bringeth vs by teaching vs the doctrine of the Gospell, is that hee giueth vs our syght agein. For our eyes are pikt out by the sin of our first father Adam, who would needs see too cleere. Vayngloriousnesse did so carry

him

him away, that he would needs discerne betweene good and euill, more than was lawfull for him. But in sted of hauing greater lyght, he became brutish, and wee with him, insomuch that all of vs continewe blynd. Now therfore wee had neede too haue our eyes restored vs again, and too haue Gods spirit too serue vs in sted of eyes. Mark that for one poynt.

Again, in this worlde there is nothing but dull darknesse, yea and that so thicke, as wee wote not how too step one pace without stumbling, or without straying out of our way. Therfore it standeth vs on hande too bee guyded, and that our Lord Iesus Christ shewe vs the way. This is it that Saint Paule declareth too vs heere, and how our Lord Iesus inlyghteneth vs: namely, not only that wee bee lyghted, and that he helpeth vs, and supplyeth the want that is in vs: but also that wee bee stark blynd, yea and dead, and finally euen in the pit of hell, lyke as when a Coarse is layd in the graue, men may well bring Candels and Torches too it, but it seeth neuer the more for all that. So then our Lord Iesus imparteth his lyght vntoo vs, not too make vs see more cleerly than wee did afore: but too giue vs our whole eyesyght new again, bycause we bee stark blynd. Now then seeing that Iesus Christ speaketh after this maner, and continueth day by day in wakening vs, and in making vs too see cleerer and cleerer: ought wee not too followe his example, and too hold backe our neyghbours as much as wee can, when wee see them straying too their destruction? This is the pith of the things that he shewed vs heere.

Now seeing that our Lord Iesus setteth, and set it forth for an example and patterne: needs must we be too barbarous and sauage, if we be not touched with it. And how? The sonne of God hath not only bouchsafed too doo his office in inlyghtening vs, and too shewe vs the way of saluation, and too waken vs from the deadly sleepe wherwith wee were ouerwhelmed: but also, when he hath inlyghtened vs, he will haue vs too serue as Lampes for others too followe, that wee may shewe them the way, so as he will haue vs (after a sort) too execute the one half of his office. Seeing then that the sonne of God hath doone vs such honour: if wee for all this, doo thrust this lyght vnder foote, and nother doo good too our selues nor too other men with it: is it not too heynous a treacherie? Again, if wee imagin our selues too bee discharged of our dewtie, when euery of vs dooth for his owne part refreyne from dooyng euill, and in the meane tyme let others go too destruction, as

as wee haue nother care nor willingnesse to remedie the matter, when wee see the Diuell hale them after him too euerlasting death: must we not needes perceyue therin that wee doo God great wrong and iniurie, in holding his lyght choked after that fashion, and in betraying our neyghbours, by suppressing so the benefyte which should serue too the euerlasting saluation of their soules? Yee see then that wee shall bee alwayes blame woorthie both before God and man, vnlesse wee followe the thing that is shewed vs heere by our Lord Jesus Christ, and beare this doctrine alwayes in our hartes too put it in vre: namely that they which call themselues Christians, and will bee so taken, must therwithall bee as trumpetters too waken such as are asleepe, and as guydes too direct such as go astray, and too bring them into the ryght way, which were wandered out afore. After that manner (say I) must wee all deale, and continew in so dooyng, vntyll wee bee come too the happie meeting, when our Lord Jesus Christ shall call vs all too him, too put vs in possession of the heritance which he hath purchased for vs.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs perceyue them more and more, and in any wise not too suffer vs too fall asleepe lyke wretched infidels, but that forasmuch as it is his will that our lyfe should bee as one continuall day, wherein he gyueth vs not the Sunne too inlyghten vs onely for a tyme, so as nyght shoulde afterward come vppon vs, but guydeth and gouerneth vs himselfe both nyght and day: wee may take such profit thereby, as he suffer vs not too returne too darknesse agein, after he hath so inlyghtened vs, but keepe vs styll waking, too go through in the holy calling whereto he hath called vs, and too follow the way which he sheweth vs, so as wee may call others too vs, too runne all toogither vntoo him, as he calleth vs, vntill wee bee fully come thither. That it may please him too graunt this grace, not onely too vs, but also to all people and Nations of the earth. &c.

The

The. xxxvii. Sermon, which is the fifth vppon the fifth Chapter.

15. Take heede therefore that yee vvalke circumspectly, not as fooles, but as vvyse:
16. Recouering the tyme: for the dayes are euill.
17. VVherfore bee not vnvvyse, but vnderstanding what is the vvill of the Lord.
18. And bee not drunken vvith vvyne, vvherin is looceneſſe.



The care that wee haue of our temporall profit, will suffyce too condemne vs before God, of the negligence that is seene in vs, when wee come too the well ordering of our lyfe. For wee thinke too escape by this excuse, that wee thought not of it. But is it a tollerable fault, that when God calleth vs too him, and setteth the heauenly lyfe afore vs, specially telling vs how deerly it was purchaced, and requireth nothing but that wee should yeeld him his ryght, that is too say, that we should glorify him in trew obedience: all this should bee nothing with vs? Must it not needes bee that wee bee tootoo grosse headed, too stande buzzing about a straw, as yee would say, and about a sort of thinges that vanish away, and in the meane whyle too despyze the kingdome of heauen after such a sort, as too make no account of Gods seruice, and too esteeme the saluation of our soules as a thing of nothing? Yis: And therfore S. Paule exhorteth vs now too bee more waker, than we haue bin woont: and first he sayeth, that in this race we must stand vppon our gard, and not imagin that God must acquit vs for our blockishnesse sake, when wee bee intangled in this worlde, and by that meanes thinke not vppon the kingdome of heauen. Take heede (sayth he) that yee vvalke circumspectly. It is trew that although we looke neuer so neerly too our selues, yit shall wee not misse too bee caryed away by our infirmities, if wee commit many faultes, not only through ignorance, but also euen wittingly, and oftentymes we bee not strong ynough too withstand temptations so manfully as were requisite. Neuertheleſſe

nertheleſſe if yee ſearch narrowly why men pardon themſelues many offences ſo eaſily, and why they beare themſelues on hand that God thinkes not on them: yee ſhall fynde that it proceedeth of negligence. For if wee conſidered that wee walke in the preſence of God and his Angels: ſurely it would hold vs in another manner of awe than wee bee. That therefore is the cauſe why he dooth expreſſely requyre heere a great care and circumſpectneſſe in vs, too the intent that no man ſhould gyue himſelf ouer vntoo euyll for want of taking heede.

And too prouoke vs the more theruntoo, he addeth, that vvee haue neede too redeeme the tyme, bycauſe the dayes are euill. Wherin he ſheweth that wee cannot deuyze too abuze Gods grace ſo little, but it is a willfull lozing of the tyme, which wee cannot recouer afterward. Now then, let vs gather a breef ſumme of the things that are conteyned heere, and let vs begin at this poynt, that the dayes are euill, wherby Saint Paule dooth vs too wit, that wee ſhall fynd many lettes too keepe vs from comming vntoo God. For wee knowe wee bee hemmed in with ſo many corruptions, that euen they which are beſt mynded, ſhall ſtumble on the one ſyde, bee pulled backe on the other, and dyuers tymes ſtray quyte away. Now wee had neede of a ſingular inwoorking, too fyght in ſuch wyſe as wee may get the vpper hand of all the impedimentes that Satan caſtes afore vs, to plucke vs from our God, and to thruſt vs quyte and cleane out of the way of ſaluation. And therefore this hath bin true in all ages, that foraſmuch as men are alwayes froward of nature, and we be borne in ſin: Satan holdeth vs as his priſoners. Agein, there is not that man among vs, which drawеth not other men too naughtineſſe. Moreouer, wee wote not ſcarſly how to open our eyes, but we ſhall ſee ſome one thing or other, that may vtterly ouerthowe vs, and the diuell through his wylyneſſe applyeth all too his owne woorking, that vnleſſe wee take good heede too his dooings, he marreth vs out of hand. But the more that the world rageth, and the more that iniquitie ouerflowеth: the more ought wee too marke well this text, and the counſell that is giuen vs heere by the holy Ghoſt. For ſurely now adayes men are come too the full meaſure of all enormite, and there is no part of the world where a man may fynd ſingle and ſound dealing. In old tyme yit a man myght haue found ſome Nations, where the folke were not ſo craftie and malicious, nor ſo exceſſiue in pomp and all kyndes of pleazures, nor ſo farre ouer the ſhooes in robberie,

berie, crueltie, and extorsion. But now adayes let a man go about euerywhere, and he shall fynd that there is nothing but as a horrible water flud and confuzed turmoyle of all wickednesse. And therefore if Saint Paul haue sayd, that the dayes were euil, when there was a hundred tymes more soundnesse than there is now adayes: we ought too bee the more vigilant in keeping good watch, according too the increasing of the euilnesse of the tyme. If there be any feare of warre, euery of vs will abate his countenance, and consider that it is not for him too hazard all at one chop, but that he must reserue some little sparcling for a pinch, as well of vittelles as of other things. Also if wee haue any other trubbles, euery of vs will bee forecasting ynough in that behalf.

Let vs bethinke our selues (will wee say) for necessitie will driue vs too it. But now wee see well the euilnesse of the dayes, that is to say, that all is against vs, and although wee were the diligentest and circumspectest in the world, yit shall wee not fayle too bee taken tardie with many things, and too fynd our selues hindered when wee should serue God: and yit notwithstanding, all this passeth and slipeth away, and wee mynd it not at all. Therefore let vs bethinke our selues, and learne too redeeme the tyme, that is too say, the mo occasions there bee too prouoke vs too naughtinesse, and too pull vs away from God, the more let euery of vs inforce and streyne himselfe too doo good. For wee be woont too take the corruptnesse of the time for a cloke too couer our sloth and vnlustinesse withal, and so wee beare our selues alwayes on hand, that it is lawfull for vs too play the vnthriftes among vnthriftes, as the prouerb sayeth. If a man tell vs that wee must liue indifferently and vpryghtly: how shall I doo then, will euery man say? A man cannot buy a pennyworth of apples without some deceyt: and how then may I deale in wares or marchaundyze? Agein, if a man tell vs that wee must liue soberly and stayedly, yea, (say wee) but who dooth it? If a man speake too vs of pacience and mylonesse, and such other things: Is it not apparant (say wee) that euery man behaueth himselfe cleane contrariwyze? Shall I bee al alone in the world? Lo how wee make vpce our buckler against God, & against all the warnings that are giuen vs, as who should say, that bycause it is common, therfore it ought too serue vs for an acquittance or discharge. But contrariwyse it is sayd heere, that wee must take so much the more peyne too redeeme the tyme, and the

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more that the diuel laboreth to hinder vs, & the more meanes and wyles that he hath too doo it withall, the more must euery of vs implop himself manfully, and waken vp all his wits and vnderstanding, praying God too strengthen vs, and too giue power too risist him. Thus yee see that our redeeming of the tyme must not bee by making of temporall (and worldly) gayne, for in that behalf wee neede nother counsell nor incoragement, euery man is too much inclyned that way of his owne nature, and our lustes are so fyrye, as they will not suffer vs too bee slothfull in that cace. But sith wee see the deuill goes about to trubble vs, that we should not spend our lyues in the seruing of God: let vs redeeme the tyme in that respect. And after what manner? In that he speaketh of redeeming, (raunsoming, or buying agein) he presupposeth that we must forgo & looze the thing that we were desyrous too haue kept. For when wee bee too redeeme a thing that was gone out of our handes, or (too buy) a thing that wee neede, or too (compound for) a thing that another man withholdeth from vs: in those cases wee forgo some peece of our profit. If another man haue layd hold of a thing that were for my commoditie: I must giue him a peece of mony too get it out of his hand agein. Euen so is it sayd, that wee must redeeme the tyme. And after what manner? Not alwayes with gold and siluer: but by forsaking our owne lustes. It is true that some tyme gold and siluer must bee spent about it. For if worldly riches turne vs away, or plucke vs backe from following whithersoeuer God calleth vs, wee must redeeme the tyme, that is too say, all that euer wee perceyue too bee noysome and offensyue after that sort, must be thrust vnder foote. Howbeeit there are many other meanes besydes. For some are so snarled in their ambitiousnesse, as this world hath altogither rauished them, and they take no tast of the euerlasting lyfe, for any thing that can be preached vntoo them. Othersome bee giuen too decepuing, and others too extorsion. According then as euery man sees the Diuell able too win of him, and too make him to looze his tyme, by consuming it in wicked things: so let him redeeme it, that is too say, let him reforme himselfe, and forsake both himselfe and all the temptations wherwith he myght bee intangled. Yee see then, that the thing which wee haue too marke vppon this streyne, is, that considering the corruptnesse which is now adayes throughout the world, and the great number of outrageous vyces, and how all things are quite out of order, and (too bee short) that euen the perfectest men

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are somwhat infected with the vyces, and disorders that are euery-where: in stead of seeking vayne excuse, by alledging that wee bee weake, and vnable to ouercome the great number of impediments that are offered vs, wee must redeeme the tyme.

Now the only meane too doo it, is too vnderstand that Satans thrusting of vs downe after that sort, is no sufficient discharge for vs before God: for if wee resort vntoo him, he will giue vs armour and weapon too hold out the battell withall, vntill wee haue gotten the victorie. But howsoeuer the cace stand, let it not greeue vs too lay away the things that wee lyked of, and too hold our wicked affections as it were imprizoned, and then will it bee easy for vs too followe the thing that Saint Paule sayeth heere, that is too wit, too bee watchfull and heedfull that wee walk aduysedly, euen as VVyze folk, and not as fooles. Wee haue seene alredy heretoofore, that if wee profit in Gods schoole as wee ought too doo, wee shall haue a sure rule, and cannot bee deceyued nor seduced. For God knew what wee haue neede of, and he hath not forgotten too shewe vs any thing. And therfore Saint Paul presupposeth that although we be blynd wretches, although we be ouerwhelmed with the darknesse of this world, although the diuell haue manie suttleties & wyles to wynd about vs: yit if wee bee good schollers too Godward, and suffer our selues too bee ruled by him and his woord: wee shall haue sufficient wisdome, and wee shall not bee able too say, that we offended vnwares: for God is forecasting ynough too rule our whole lyfe, at leastwyse if wee herken too all that he sayth, and yeeld our selues easy and willing too bee taught. If it bee so: then may wee surely bee wyse, as Saint Paule requyreth.

And in deede he expoundeth him self by and by after in saying, that we must not be vnwyze, but wel aduyzed, & vnderstanding what is the wil of God. He sheweth here what maner of wisdome he meaneth. It is not as the woorld speaketh of it. For the woorld sayth, a mã is very wyse whẽ he is suttleheaded to deceyue, & can skill to keepe him self frõ his enemyes, & maynteyn himself by his shifting & pollicie. Or else, the wisdome of the woorld is also to lay wel aforehand for a mans own profit, whether it be by hooke or by crooke. For there is no talk of the feare of God, there is no talk of equitie, & much lesse of single & playne dealing: bycause that he which wil bee wyze to the woorldward, must beare two faces in one hood, he must bee malicious, he must be ful of lying. As for him that walketh in truth, he shalbe counted as a dotterell, for

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he makes him self a bayt for euery man too pray vpon. He that will not turne nother too the ryght hand nor too the left, shall lykewyse bee called an idiot. Yee see then that the wisdome of the world cannot bee without leaudnesse & euill conscience. But S. Paul following the sayings of the scripture, namely that the beginning of wisdom is the feare of God, and that the feare of God is the perfection of it also: telleth vs that when wee bee skilfull in Gods will, then are wee wyze. His intent then is vnder these woords too condemne all the crafts, cautells, and subtleties that men vse, and wherin they welter themselues, and wherof they boast, and too shewe that all such stuffe is but lothsomnesse before God. What manner of wisedome then shall there bee in vs? (ynough) if wee knowe what the will of God is. Yea, but in the meane whyle how shall wee behaue our selues towards the world? God will so blisse our simplicitie, as wee shal not fall into the snares of the wicked. For we heare our Lord Iesus willeth his disciples too bee simple as doues, (which are sillie birds, and soone scared away) and yit neuertheless too bee wyze as serpents. God therfore will not suffer vs too bee fleeced and eaten vp by the the wicked, though wee liue simply and playnly, and haue none of all the worldly shifts too resist them. Let vs but only betake our selues to the keeping of our God, and hee will giue vs wisdome ynough. Howbeit the cheef matter is not too haue skill too mayntayne our selues in this world, and too disappoynt men of dooing vs wrong and iniurie. Wee must begin hygher: that is too wit, at the ruling of our lyfe in such wyse as God may allow of it, and wee shewe our selues too knowe with what condition he hath set vs in this world, and too what end he hath created and redeemed vs, namely that wee should come too the inheritance of heauen. That is the way for vs too bee ryghtly wyze.

Psal. 111. b. 10. Prou. 1. a. 7. & 9. c. 10.

Math. 10. b. 16.

Again, although this doctrine seeme straunge too such as are plunged in the world, and vterly heathenish without knowing whertoo they bee called: yit notwithstanding if wee looke throughly into it, wee shall see it is not vniustly sayd, that there is no wisdome but the feare of God. For what doo all they which will needs auaunce themselues by their couetousnesse, ambition, and other trads of theirs? It is certein that they do manifestly prouoke Gods wrath against themselues: and oftentymes they receyue the reward which they deserue, for they spin halters, both for themselues and for their children: insomuch that whereas they hoped too inriche themselues, or too mayntayne

Psal. 111. b. 10. & Prou. 1. a. 7. & 9. c. 10.

themselues in great credit, and too leaue an euerlasting remembrance of themselues in their houses heere: God dooth so curse all their attempts, that the moze they hoord vp, and the hygher that they clyme, the moze horrible is their fall and confuzion, so as the goods which they had heaped vp, are turned too their vndooing, at leastwyse too the woorldward. But put the case that their prosperitie hild alwayes at one stay: yit doo wee knowe that our happinesse consisteth not in this transitozie lyfe which is of no continuance, but is as a shadowe that vanisheth out of hand. What shall we then thinke of the man, which being created after Gods image, redeemed by the blud of our Lord Iesus Christ, and adopted too bee companion with the Angels, dooth notwithstanding play the beast wilfully, by forgetting what he himself is, yea and euen the pzyce of his saluation? If a man which is created too inherit euerlasting lyfe, bee contented with the hauing of a thzee oz foure dayes pleasure heere beneath, and neuer passeth foz all the rest: must it not needs be that Satan hath bewitched him, and bereft him of all vnderstanding and reason, and finally made him lyke a bzute beast? Foz if a mans sonne forsake his fathers house, and the sustenance that is pzepared foz him there, and runne so roging abzode too haue a twoo oz thzee dayes pleasure, whether it bee in whozedome oz in any other laudnesse, and within a whyle after becomes a begger, and hath not a mozsell of bzeade too eate: wil not the woorld say, that such a chyld is starck blynd, & woorse than mad? Now let vs compare this too the heritage that is pzepared foz vs in heauen, and was purchaced so deerly foz vs: Let vs see wherin it excelleth our wicked and cursed lusts: Let vs see whither those men doo cast themselues which shrink away from God, and what their end is lyke to bee, when they bee so gone away from the welspzing of lyfe, and of all welfare and ioy. So then, had wee any setled vnderstanding, surely wee would no moze think it straunge, that the trew wisdome of men is too liue in the feare of God. Foz that is the thing wherin all our welfare consisteth, as it is sayd in the Psalme. So much the moze therfoze dooth it stand vs on hand, too mark well this lesson, where S. Paule telleth vs, that wee shall euer bee as straungers from all welfare, so long as wee seeke not too obey God.

Psal. 1. 5. 6.

Beesyds the things afoze sayd, wee haue also too mark, that (as I sayd afoze) there is not any other rule, than the framing of our lyfe according too Gods commaundement. Would we then that God should allow

allow of vs, and lyke well of vs: Let vs not rest vppon our owne intents, nother let euery of vs bee giuen too much too stand in his owne conceyt, and too say, this seemes good too mee, it must needes be so, for I lyke well of it. Let vs beware of such ouer boldnesse, and let vs offer our selues too our God, assuring our selues that wee cannot doo amisse in obeying him, inasmuch as it is our wholle wisdome too inquyre of his will. Now, can wee say that our Lord hath hidden any thing from vs that was for our behoof too knowe? No: for he protesteth that hee will shew vs the way of lyfe, so wee be not stubborne, but bow downe our heads with one accord too bee subiect too his word. The same was protested long afore of the Lawe, which notwithstanding was but dark in comparison of the Gospel: for there wee haue the full and perfect lyght. Now therefore let vs not alledge that wee bee rude and grosse, nother the veryest idots in the worlde thinke too scape at that starting hole, by saying, I am no diuine, I neuer went too schoole. For God hath stooped in such wyse, that all of vs from the moste too the least may bee taught familiarly by his word, so there be no replying nor geynsaying in vs, but that we suffer our selues to bee guyded and gouerned by his will. And his will is manifest vntoo vs, as he protesteth by his prophet Esay, I haue not spoken vntoo you in secret (sayeth he), I haue not sayd in vayne, seeke mee, whosoeuer seeketh mee, I will bee at hand with him, and shewe him familiarly whatsoeuer is for his welfare. To be short, S. Paule presupposeth heere (as he sayeth too the Colossians,) that when the Gospell is preached vntoo vs, there wee shall fynde a faultlesse wisdome, by meanes whereof wee shall haue a very certein way: and therfore let vs beware that wee swarue not from it one way nor other.

John. 14. a. 6.

Deut. 30.

Esai. 4. c. 19.

Coloss. 2. d. 28.

It is trew that all men shall not be so wel inlyghtened as were requisite: but whereupon is that to be wyted, but vpon our owne fault and negligence? And agein, although many simple soules attayne not too such knowledge, as myght leade them and direct them perfectly too the seruing of God, according too their hartes desyre: yit notwithstanding, all they that submit themselues humbly too Gods worde, and receyue it, and giue themselues too it, and beare such reuerence towardes it as they ought too doo: shall surely haue a good loadsterre to leade them too the heritage of heauen, although they drag their legges after them, and bee not so well aduyzed as were too bee wished. For this cause Saint Paule rebuketh al them of vnthankfulnesse and stubbornesse, too whom the Gospell is preached, if they bee not sure what

Gods will is, for that shewes them as much as is for their behoofe. It is trew that God will not make vs too flye aboue the cloudes, nor feede our curiositie, as a number delyre, who would haue speculations, and are fond too heare some newe things, and would haue euery day chaunge of speeche too tickle their eares withall. But God will not followe our fancies so farre. He will teache vs the things that are behooffull for the bringing of vs vnto him. And what would we more? That therfore is the thing which wee haue too remember vppon this saying of S. Paules.

Now then let no man thinke it straunge that the wretched world is so runne astray, that euery man peakes away alone by himself, and there is nothing but confuzion euerywhere, as wee see (for example) among the poore Papistes, who martir themselues out of all measure, and yit fayle so much of comming vnto God, that they go from him through their miſaduyzed and brutish zele. And why? For they passe not a whit for Gods will: but euery man followes his owne fancie, and all of them excuse themselues vnder pretence of good intent. By that meane hath the world bin peruerted, by that meane haue all things bin put out of order, and by that meane hath all certeintie bin taken away: euen bycause that in lieu of Gods will, which ought too bee so apparant as euery man myght bow downe his necke too it, too receyue the yoke that is layed vppon him, men haue taken leaue and libertie too doo what they thought good of themselues. Forasmuch then as Gods will hath bin so delyyzed, and men haue bin so diuelishly bold and ouerweening, as too behaue themselues after their owne fwindge: it did put all things to confuzion, and the disorder of it is so great yit stil, that it ought to make vs shudder too thinke vppon it. So much the more therefore dooth it stand vs on hand, too hold our selues very soberly in awe, by submitting our selues too God and his pure woord, and not too wander one way nor other, seeing that all our wisedome consisteth therin. That is the thing which wee had too remember further, in Saint Paules setting downe of Gods only will for the full rule of all things. But wee cannot frame our selues therafter, vnlesse wee take our leaue of all our tickliſh lusts, and of al that seemeth good in our owne eyes, & suffer God too reigne ouer vs, and too haue such mayſterſhip among vs, that wee nother adde any thing too his pure woord, nor take any thing from it.

Saint Paule could well haue sayd singly, that wee muſt walke as follie

folke well aduyzed. But he addeth also on the contrary parte, that wee should not bee fooles and vnwyzes, to the end to shew that it is but a mockerie when men say, I am letted by other folkes; I haue not the meanes too followe my booke, that I myght doo good at it, or I am a poore simple soule, or a husbandman, or a handicrftes man. Therfore too cut of this geere, S. Paule telleth vs that although they which weene themselues too bee wyzest, are but fooles: yit notwithstanding God will remedie such as suffer themselues too bee gouerned by his woord. Howbeeit let vs marke (as I sayd afore) that it is not for men too aduaunce themselues, or too bee so proud as too thinke that they can gouerne themselues as they ought too dod: for the beginning of our wisedome is too be fooles in our selues, as hath him shewed in the first too the Corinthians. But on the one syde there is presumptuousnesse, so that very fewe can humble themselues in such wyse, as not too be styll plucked backe and hindered by their owne opinions: and (on the other syde) othersome are so reckelesse, that although they haue their eares dayly beaten with Gods woord, yit they continue dull styll for all that can bee doone. So much the more behoueth it vs too marke well the warning that is giuen vs heere: which is, that too bee well taught in Gods scoole, wee must not bring any whit of our owne reason, nother must wee thinke our owne deuyces good, but wee must bee fooles in our selues, that is too say, voyde of our owne reason, and wee must giue place and open way too Gods woord, so as wee accept without any geynsaying whatsoeuer is uttered by his mouth. 1. Cor. 3. d. 18.

Heereuppon Saint Paule comes backe agein too certeine particular and speciall exhortations, as he had begonne too doo before, and first he sayth, that the faythfull ought too keepe themselues vvell from beeing drunken vvith vvyne, vvherein there is disorder. As if he should say, that wee must haue such stay of our selues in our eating and drinking, and so vse the good thinges that God hath ordeyned for our sustenance, as too take measurable repast of them, and not make our selues lyke brute beastes. Now, that wee may profit our selues well by this doctrine, wee haue too marke first of all, too what end our Lord hath appoynted foode and all other things that are for our sustenance. What then is the lawfull vse of wyne, of water, of bread, and of all other bittelles? Uerily too feede our selues with them, according too the neede of our infirmitie, and too sustayne

vs so in lyfe, as wee may not lyue idly, but that first of all wee may doo homage too him of whom wee hold our lyfe, and by whom it is mayntayned, yeelding him thankes for his fatherly liberalitie: and secondly keepe our selues occupied euery man according too his degree, and according too the abilitie that is giuen him. Thus yee see that the lawfull vse of meate and drinke, is too sustayne vs: not that wee myght bee as blockes of timber, but that euery of vs myght occuppy himselfe in doing the thinges that God hath ordeyned, too the behoofe of his neyghbour, and too the earning of his owne liuing honestly: and specially aboue all things, acknowledge the benefytes that God of his infinite goodnesse bestoweth vppon vs, that he may bee glorifyed in all things, as it is sayd in another place. Now then wee see that meate and drinke ought too serue too leade vs too God. For is it reason that when God shall haue reached out his hand too powre vppon vs the benefytes that wee receyue of him, he should notwithstanding go vnknowen, and wee still cram our selues heere at his cost, and yit forget him? Were not that too leaud and detestable a beastlinesse? Therefore although meate and drinke bee helpes too our feeblenesse, yit ought wee too referre all vntoo God. In deede it seemeth at the first syght, that wee bee letted and hindered too doo good, as well by eating and drinking, as also by sleeping. It is very trew: and therby God sheweth what wee bee. But on the other syde wee must come also too the recompence of it, that forasmuch as the tyme is after a sort lost whyle wee take our repaste, bycause wee cannot apply our selues too the seruing of our neyghbours (during that tyme:) our forslowing in that behalfe may as it were spurre vs too resort vntoo God, by considering what his goodnesse is towardes vs, according to the proof that he setteth before our eyes. Thus yee see (as I sayd) that although our eating and drinking doo hinder vs too the woorldward: yit ought they on the other syde too gyue vs occasion too bee more cheerefull in seeking God. Coloss. 3. c. 17.

But now let vs see what excesse woorketh. If a man cram himself so full, that he becommeth vnweeldie, there is a chaunge in his nature, and it is all one as if he were at defyance with God and with nature, and with all order. For (as I haue sayd already) meate and drinke are ordeyned too strengthen vs, that wee may apply our selues to the things which God commaundeth, and our vocation requyreth. Now therfore, when a man is so pampered as he can no more, first he hath

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vehyled the sustenaunce that God gaue him: and secondly he chaungeth himselfe intoo a beast, and (as much as he can) defaceth the image of God. Moreouer God is forgotten. Is not this vnkyndnesse monstruous, as though a man would mingle heauen and earth togither? But this is not yit all: Saint Paule addeth heere the vpshot of all enormitie when he sayeth, that in drunkennesse and in all royot there is looceniesse, that is too say, men ouershoote themselues, putting away all shame, forgetting all honestie, and becomming wyld beastes. Wee see that one of the properties of drunkennesse is too driue men eyther intoo whoredome, or intoo some other leaudnesse, and too cast them into so sound a sleepe, that they perceyue nothing at all: let a man mocke at them, let him spit in their faces, they feele nothing of it. Agein, whatsoeuer commes at their toungs ende, out it goes, bee it ryght or wrong, and they will as soone blaspheme God, as speake vniustly of men: for there is no discretion at all in them. Now when men are thus caryed away, and wheras God had printed his image in them, too make them reasonable creatures, and giuen them an excellent state aboue all other lyuing wyghtes: they fall too playing of the beastes after that fashyon, & become lyke Asses and dogges: must it not needs be vnderstoode, that drunkennesse is one of the detestablest things that can bee? So then, Saint Paule ment too shewe vs heere in one word, that although there were no trew feare of God in vs too restreyne vs, nor wee so well aduyzed and discrete as too consider the trew and lawfull vse of the benefytes that God hath graunted vs: yit wee should refrayne for shame of the world, forasmuch as wee see that a drunken man is as a confuzion too peruert all order, and there is nothing too be seen in him but a lump of all leaudnesse, insomuch that Gods image is defaced, all reason quenched, and all things put out of order in him. Therfore sith wee see that drunkennesse is matched with such extremities: ought we not too abhorre it? And although S. Paul haue giuen heere but a short glaimce at the enormities that happen through drunkennesse: yit wee must consider, that in the same he hath also in generall comprehended all the rest. The thing then which wee haue too remember vppon this streyne, is, that wee must bee sober, and haue a stay of our selues in our eating and drinking, and that although there bee abundance before vs, yit wee must bee so discrete in taking of our repaste, as our meates and drinkes doo not comber vs. The very heathen men sawe that: and no marueil: for it is a knowledge that can-

not bee wyped out, that wee must eate and drinke too live, and not live to eate and drinke: and ageín, that we must take our repaste to strengthen vs, and too make vs able too doo our duties: and not too make vs unweldie. For it is certein, that bread and wyne and meates are not ordeyned too cast men downe: but forasmuch as men should else decaye for famine, our Lord reneweth them, and giueth them their strength, according too this saying of the Psalme, that wyne gladdeth mans hart, and bread strengtheneth it. And so yee see, what wee haue too remember in the first place.

Psal. 104. b. 15.

And secondly let vs consider, that when God suffereth men to ouershoote thẽselues into al leudnesse, so as they be vtterly without stay of thẽselues, without honestie, without shame, & euery man sees them to be as brute beasts, and they themselues perceyue nothing, but are as it were cast vp at randon to al shamefulnesse: it is a ryghtfull punishment layd vppon them by God for abuzing of his liberalitie, and for gluteting of themselues without any measure. Lo heere the payment which this unhallowing of Gods benefyts deserueth, when wee cannot vse them according too his ordinance, and according too the rule that he hath set by his woord, and imprinted in our harts. For though wee had neuer heard one woord, neither of the Lawe nor of the Gospell: yit are wee sufficiently conuicted euen by beholding the order of nature, which the very heathen men considered. And heere wee haue too remember, that the mischeef is dubbled when men slep alyde, and giue ouer themselues (from euill too euill) by degrees: and therfore much lesse ought it too serue too lessen their fault as wee see (a number would haue it too doo), who when they cannot deny but that they haue done amisse,, fall too this shift for their last refuge, saying, O, yee may see, I was ouertaken with the wyne, my wits were intoxicate after I had once drunk. Behold (I pray yee) howe they that cannot start alyde one way nor other, would fayne haue their drunkennesse too serue too acquit them before God. But so little can that stand vs in any stead, that contrariwyse wee shalbee so much the more giltie. And in very deede, if Lawes were well ordeyned, a drunken man should haue dubble punishment, when he had committed any offence through his vnsobernesse. And why so? For he was worthy of punishment alredy for vnhalowing of the benefyts which God had dedicated to our vse, that they myght move vs too resort vnto him. Whereas he gaue them in witnesse of his fatherly goodnesse, the partie abu-

ged them after that fashion, and what a crafterowlinesse is that? drunkards then deserue one punishment for that. Agein, forasmuch as they bee drawen too euill dooing a farre of, as though they had confederated themselues with Satan: they ought too bee punished agein, for that they will needs excuze and cloke themselues. For although the lawes of men haue not alwayes that consideration, or that men obserue not that which ought too bee obserued: yit notwithstanding, they that giue ouer themselues after that sort, and let themselues loose into all leaudnesse through their vnsoberuesse, shall bee driuen too answer afore God, for defyling of the things which God had sanctifyed too his seruis, and wherin he had put a mark of his goodnesse, too the intent too drawe vs vntoo him by the same. Then if all bee peruerted in our eating and drinking: must wee not yeeld an account before God, for our abuzing of the benefyts that he had bestowed vppon vs, contrarie too his intent, as though wee were mynded too prouoke him wilfully too anger? Seeing then that drunkennesse makes men so beastly, as too forget themselues in such wyse, that Gods image is defaced in them, and they become lyke doggs and Swyne, and Asses: sith wee see our selues so disfigured (say I), yea and (woorthie) too bee reiected of God as horrible monsters: and that wee doo also lay open our owne shame and dishonestie before men: ought not euery of vs at leastwyse too bethink himself aduyzedly, and too hyde our lusts in such sort when God giueth vs meate and drink, as wee fall not into excesse? Yis: and so yee see in effect what wee haue too remember vppon this streyne. And if wee cannot be so perfect as were requisyte, let vs sygh for our faults, and in any wyse beware that wee play not the beasts in eating and drinking, that God may bee so honored of vs as he ought too bee, not only by our dooing of homage too him for our lyfe, but also by taking continuall occasion by our meates too bee prouoked too resort vntoo him. And let vs vnderstand, that he giueth vs euen now some taste of his loue, too the end that in wayting for the full inioyment therof, wee may learne too forsake the world, and serue him with the willinger mynd, knowing that he is not only our mayster, and hath al superioritie and dominion ouer vs, but also our father, and is desyrous too win vs by his godnesse.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faults, praying him too make vs so too feele them, as wee may truly repent vs of them, and alwayes resort vntoo

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him too ask him forgiuenesse of them in the name of our Lord Iesus Christ, and he beare with vs vntil he haue drawen vs quyte and cleane away from all the corruptions of the world and of our flesh, and that wee bee so reformed as wee may seeke nothing, but by all meanes too come too the perfect ryghtuousnesse whereuntoo he exhorteth vs. And let vs all say, Almyghtie God heauenly father.

The.xxxviii. Sermon, which is the sixth vppon the fifth Chapter.

18, And bee not drunken vvith vvine, wherin is loosenesse: but bee yee filled with the Spirit.

19. Talking among you in Psalmes, Prayinges, and spirituall songs, singing and making melodie in your hart too the Lord.

20. Giuing thankes alvvayes too our God and father, for all things in the name of our Lord Iesus Christ.

21. Beyng subiect one too another in the feare of God.

WEe haue seene this morning how God is offended when men abuze the benefytes which he would haue to be applyed to such end as he sheweth by his word: wherfore that all excelle and drunkennesse ought too bee shunned of the faythfull, bycause they knowe that God sheweth himself a father toowardes them, by nurrishing them in this world: howbeeit not as when they shal bee come too the heauenly heritage, but by hauing at leastwyse some tast of his goodnesse: for they be continualy confirmed in the hope which is giuen them by our Lord Iesus Christ. Now if in sted of beeing drawen vpward, men become so brutish, as to looze all reason and mahood: it is an vtter peruerting of the order of nature, it is as a defying of God for his owne benefytes. But yit when drunkennesse draweth a long tayle after it, and men

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such sooth into all leawdnesse, so as they bee past all shame, and yit their shamefulnesse may make folke too loth and abhorre it: the mischefe is increased so much the more. And therefore too the intent too kepe vs in sobrietie and orderly conuersation: Saint Paul sayth, wee must keepe our selues from being so ouercome and vanquished of wyne.

And now on the contrarie part he addeth, that vvee must rather be filled vvith the Spirit. For they that burst themselues so with eating and drinking, and keepe no measure, tyll they can no more, doo well shewe that they haue no feeling of the kingdome of God, ne neuer tasted what the heauenly lyfe is. This remedie therefore is ryght conuenient too correct all the excesses and superfluities that reigne among heathenish men, and such as neuer conceyued any incling of Gods grace and spirituall benefytes. Lyke as if a man that were emptie, should deuoure & swallow vp al without chawing, it were rather an ouerlaying of his stomack, than a taking of sustenance and repast: and therefore if another man sawe that vyce in him, he would restreyne him: euen so is it with all such as haue inordinate lustes: it is a token that they bee too emptie. And wherof? Of fayth, of the feare of God, and of the ioy which is in the holy Ghost: and that they know not a whit of Gods goodnesse and fauour toowardes them, nor of the grace which he sheweth vs in our Lord Iesus Christ. For had we once our bellyes full of such vittelles, surely we would not play the Wolues in rauening, but wee would keepe measure. That then is the cause why Saint Paule sayth, that wee must bee filled with the holy Ghost. As if he should say, that the delyyzers of God, and such as haue none other religion but too lyue at ease heere, and too haue all their delyghtes and pleasures, are excessiuely full, beyond all reason and measure. And that is a defyling of Gods benefytes, and a despizing of the order of nature, as I sayd afore. Now then if yee bee so sharpe set too knowe what God is, and what it is too profit in his woord: come your wayes to deuoure it, as they doo which haue eaten no meate a twoo dayes afore: bee not afrayd of eating too much of that foode, for it will neuer burst our soules. Therefore let vs hardily cram our selues with the giftes of Gods spirit, and with his Ghostly benefytes, wherby he feedeth vs in the hope of the heauenly lyfe: for in so dooing wee cannot doo amisse: but wee cannot giue head too our lustes, in taking foode for the bodie, but there will by and by follow

lowe some euill and offence. The matter which wee haue in effect too remember vppon this streyne, is, that all they which glut themselues after that fashyon, and cannot satisfie themselues but by playing the beastes: shewe well that they haue not so much as one drop of fayth, nor of the feare of God, nor of religion in them: but that their bellye ouerruleth them, and that they bee so subiect thereuntoo, as too their peculiar & principall Idoll. Now seeing it is so, let vs learne to long after the foode of our soules. And forasmuch as it is liberally offered vs from day too day, insomuch that it is Gods whole desyre that wee should haue all that suffyseth for our saluation: let vs sharpen our appetytes too take such repast, and then shall wee bee sure that (our other) meates shall not allure vs too such gluttonie, that wee shall become as vnsatiable gulfes, but wee shalbee contented with the hauing of that which is meete for vs, and sufficient for our necessitie, at leastwyse too our behoof.

Furthermore this similitude which Saint Paule vseth, must not bee thought straunge, when he sayth, that wee must drinke our fill of Gods spirit. For wee knowe that the Prophet Esay sayeth, that Gods spirit is lykened too Water, and too Milke, and too Wyne, wherby wee bee inuyted too come vntoo God, to take our repaste, and too haue whatsoeuer is behooffull for vs. Come on (sayeth he) and take at your pleasures both Milke, Wyne, and Water, without money, or monyes worth. Hereby therfore God declareth vntoo vs, that wee shall haue abundance of all spirituall benefites, and sufficient too content vs too the full, if so bee that wee will but open our mouthes (as it is sayd in the Psalme) and not bee so forepossessed of our owne inordinate lustes, as wee cannot fynd in our hartes too seeke the principall. That is the further meaning of the similitude that S. Paule vseth heere.

Esai.55. 2.1.

Psal.81. b.11.

Now forasmuch as this doctrine is so yll put in vre euerywhere, we ought to thinke the better of it. If a mā consider how great emptinesse there is in them that professe Christianitie: (he shall fynde that) they can scarsly say three woordes too yeeld confession of their fayth, for had they any in their hartes, surely their mouthes would vtter it, according too this saying, that wee beleeue with the hart vntoo ryghteousnesse, and confesse with the mouth vntoo saluation. Howbeeit, if wee bee desyrous too bee filled: wee neede not too bee counselled too go seeke the things that wee neede: wee neede but onely too receyue

Rom.10. b.10.

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the loode that is profered vs and set afore vs. Yea, and this serueth well too vphrayd vs with our leaudnesse, in that wee voutsafe not too go vntoo God though he call vs, nor too make account of that which he offereth vs. Wee will not forget too eate and too drinke for refreshing of our bodyes: and yit that will not content vs nother: for wee could fynd in our hartes too cobble vp (as yee would say) the whole world. Yit notwithstanding euen the soberest are willing too haue their ordinarie repaste. The other sort doo cram in meate and drinke a foure or fyue tymes a day, and in the meane whyle the wretched soules of them are hungrie still. Therefore wee must beare in mynd that the warning which Saint Paule gyueth vs heere, telleth vs, that too bee sober and well ruled, and too vse measurably the benefites that God bestoweth vppon vs: the soule must not bee forgotten, but wee must feede vppon the spirituall giftes, too leade vs too the heauenly lyfe, and too maynteyne vs in the hope therof, vntyll the full possession and fruition thereof bee gyuen vs at the comming of our Lord Iesus Christ.

And hereuppon Saint Paule addeth, that vvee should talke toogither in songs and hymnes, and also that the same should be done vvith the hart: bycaule the toung would but vnhalowe Gods woord, if the mynd match not with the speeche. Now wheras he sayeth, that wee must talke toogither in hymnes, praysings, and songs: it is too correct all fond talke, wheruntoo wee bee too much giuen. For wee see that all of vs haue as it were itching eares: there is none of vs which is not well apayd too heare tryflyng bibblebabble: he that hath receyued in on the one syde, is ready too delyuer out on the other syde: and so the day passeth away in things of nothing: or else our talk shall bee wanton and loose, meete too infect good manners, and God shall bee offended with it. Yee see then, that the thing whertoo men are too much inclyned, is, that too please one another, they banish all talk that may edifye, and common of pelting tryfles too moue laughter, as they say. Now Saint Paule perceyuing this vyce to be ouer common in the world, sheweth vs heere the remedie of it, that is too wit, that wee should talke one too another in songs and hymnes, that is too say, that men myght heare the prayses of God at our mouthes. And he pursueth styll the similitude that he had vsed heretoofore. For drunkards are not contented too become beastes themselues: but they doo also drawe others. And ryot hath alwayes this inconuenience with it, that

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Esai. 2.d. 13.& 56. d.12.& VVisd.2. b.6.& 2.Cor.15. d.32.

men incorage one another too drinking, saying: come on, let vs eate and drinke, after the same maner that the Prophet Esay speaketh of. Forasmuch then as Rotters, after they haue well stuffed themselues, would that the same vyce should raunge abrode euerywhere: Saint Paule sayeth on the contrarie part, that when wee haue taken our repaste of the giftes of Gods spirit, the same must not serue for our selues onely, but also too giue refection and foode too others that haue neede. The trew feasting therfore which wee ought too make one too another too cheere our selues well, is that he which hath profited in Gods woorde, indeuer too deale some part and portion of it too his neyghbours, according too his owne measure. Nowe he vppeneth heere Songs, Psalmes, and Hymnes, which differ nothing at all one from another: and therefore I neede not too buzie my selfe in setting foorth any curious distinction of them. For all commeth too this end, that all our myrth should euer tend too the glorifying of God. And surely we should take pleasure ynough in the mynding of Gods grace, if wee were not withheld by our owne malicioulneſſe.

And it is a woonder too see how desyrous euery man is, that God should shewe him self liberall and louing towards him. Wee would fayne inioy his benefytes, and yit in the meane whyle we put the remembraunce of them vnder foote, and labour (as much as in vs is) euen too burie them: and too our seeming, the tyme is lost that is spent in acknowledging how many wayes wee bee bound vntoo God: and yit notwithstanding it is the thing wherin wee ought too occupie our selues, it is the thing wherin our lyfe ought too bee cheeflyest imployed. And soothly if men were well aduysed, there is no mirth comparable too this, nor meete too bee matched with it, namely with the acknowledging of how many wayes God hath witnessed his goodnesse and loue towards vs. For (as I sayd) it serueth too further vs in the hope of the heauenly lyfe. And vndoutedly, none of the things that wee receyue at Gods hand haue any trew sauerinesse, vnlesse we come too put our trust in him, and can call vppon his name, and flee too him for refuge, and yeeld him his dew and deserued prayze. And therfore let vs marke well what is sayd heere, namely that when wee talk one with another wee must alwayes magnify Gods name. Trew it is, that wee cannot atteyne too such perfectnesse in this lyfe, but that wee must bee fayne too haue much communication of the needs wheruntoo wee bee subiect, and of the dooings and dealings which wee haue one with

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another, and of dyuers things belyde. But yit for all that, the principall poynt must not therfore bee let alone, and cast behynd our backs: that is too wit, wee must not forestowe too acknowledge the benefyts wherby wee bee bound vntoo God, and therby bee prouoked too prayse him, so as euery of vs not only doo his dewtie in secret, but also drawe one another too it by mutuall example. That therfore is the pith of the things which wee haue too remember in this streyne.

Now by the way Saint Paule dooeth vs too vnderstand, that wee must sing vntoo God in spirit, too the intent wee imagin not too discharge our selues as a number of hipocryts doo, which magnifye God alonly with their tung, hauing their harts full of coldnesse still within. Heere therfore he setteth downe twoo things which ought not too bee put asunder. The one is, that wee should sing vntoo God, and the other is, that wee should talk with our neyghbours. The whole ground then of our matter is, that the benefyts which God hath bestowed vpon vs, should bee commended, and that the remembrance of them should prouoke vs too loue him and serue him, and too giue our selues wholly too him, too seeke him, and too knowe that too cleaue vntoo him, is our full happinesse. That is the ground of the matter that S. Paule setteth vs downe heere. Now first of all wee must (sayeth hee) sing vntoo God: and that cannot bee doone but with the hart. For we knowe that God accepteth not any thing which is not agreable to his owne nature. Then if wee will so sing as he may alow of it, and as hee may accept our songs: wee must goo too it with a hartie affection. For if there bee any counterfetting in our dooings, so as wee make a greate shewe before men, and in the meane whyle bee nigardly in our harts, and haue no zele at all, so as all is doone but for fashyons sake: surely wee vnhallowe Gods name in so dooing. And euen for the same did he say by his Prophet Esay, that such as came neere him only with their lippes, were farre of from him in their harts. Therfore let vs mark well how it is sayd heere, that too sing Gods prayses, the hart must go before, and (as yee would say) make a thundering within. For it is the cheef melodie that can bee, and therin wee agree with the Angels of heauen. For if the mouth speake alone, surely it is but flat mockerie. And although men allow of vs for it: yit dooth God refuze our paying of him with such coyne, that is too say, with follies and things of nothing.

Esay. 29. d. 13. Matth. 15. a. 8. Mark. 7. a. 6.

Notwithstanding, when wee shall haue bin zelous in the praysing

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of God, and he can well bee our iudge and witnesse, that wee lay open our harts before him: then must wee also doo our dewtie towards our neyghbours, that euery man may be incoraged and tolled forward by our example. And heere wee see first of all, how little account is made of God now adayes. For all the countenance that men make of singing his prayses, is but a howling and yelling. It is one of the grossest abuses in papistrie, that they think that God ought too hold him self well apayd, when they haue barked at their parchment, as they say. But in so dooing the holy scripture is wnhalowed, torne in peeces, yea and vtterly falsifyed. Howsoeuer the cace stand, there is nother aduyzednesse, wit, nor vnderstanding in their dooings: for it is ynough with them that the throte hath yelled it out aloud. Yea and euen among vs too, it is certein that such as pretend to set foorth Gods prayses, doo commonly seeke nothing but too glorifye themselues by it, and keepe backe the principall in making countenance too pay God some peece of their arreerages. Agein, let vs consider how cold and slender this exercyze of talking one too another in songs, hymnes, and prayses of God, is among vs. For hardly can one woord bee wroong out of vs that may edify. Leaud talk can by no meanes bee banished frō vs: all the world shall heare vs sing vnchaste and ribauldly songs: and such things cannot be plucked out of mens mynds. But then ought this matter too bee rayzed out of the holy scripture. Howsoeuer the cace stand, if men pardon themselues, they shall answer for it before God, according too the sentence that Saint Paule pronounceth heere by the authorie of God, and by the power of his holy spirit.

And by the way let vs marke, that his touching of three woordes heere together, which import all one thing, is not for nought. It is too shewe that wee shal haue ynough wherwith too intertayne one another, if wee acknowledge the sundrie benefytes that God hath bestowed vppon vs, as becommeth vs. If varietie delyght men: let vs consider how manie wayes God layeth foorth the treasures of his goodnesse toowardes vs. Looke how many there bee of them, so many soongs are there, and if wee had a hundzed melodyes too delyght vs in all the things that wee occuppe our selues about, it were nothing in comparison of the inestimable diuersitie of benefites which wee receyue at Gods hande. Saint Paule therefore hath heere corrected our vnthankfulnesse, by adding these dyuers woordes, too

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shew that it must needes bee that wee bee too dull, if wee bee not moued when our Lord stirreth vs vp so many wayes, seeing wee cannot set our mynd vntoo any thing, but his benefytes must needes come in our syght.

For the same cause also he addeth, Yeelding alvvayes thankes. As if he sayd, that if wee were well aduyzed, the continuall repeting of Gods prayses, and the harping vppon them should neuer greeue vs nor weery vs. And why? Seeing that God continueth his benefyting of vs, is it not reason that there should bee an answerablenesse on our part, too hold out in dooing him honour for his good turnes? Dooth any one day passe wherein wee receyue not at the least a hundred good turnes at Gods hand? Now is it meete that wee should thinke, that when wee haue thanked him a twyce or thryce for the greate number of benefytes which we receyue of him al our lyfe long, we haue leyzure to occupy our selues otherwyse euer after? When as our Lord renueth and refresheth the rememberance of his goodnesse: were it not meet that wee should bee moued by it? Therefore it behoueth vs alwayes too marke well this saying, whereby Saint Paule declareth, that wee bee tootoo vnmyndfull of God, if wee bee not prouoked too acknowledge his benefytes from yeere too yeere, from mooneth too mooneth, from day too day, and from houre too houre, and too yeeld him the sacrifyze that he requyreth of vs, which is, that wee shoulde protest our selues too bee wholy at his will, too bee beholden too him for all good things, and that it is impossible for vs too perfozme the hundreth part of our dewtie, accozding as wee heare how Dauid sayeth, What recompence shall I yeeld vntoo the Lord for all the goood that he hath doone mee? I will receyue the cup of salu- Psal. 116. b. 12. 13.
ation, and call vppon his name. And in the fortith Psalme he sayeth Psal. 40. a. 6.
expzesly, that the ozder which God keepeth in gouerning vs, is so woonderfull a thing, as it passeth the heares of our heades in number, insomuch that wee must needes bee amazed at it. And therefore seeing wee cannot come at the infinite goodnesse of God, though we indeuer too apply all our wittes thereuntoo: al leastwyse let vs ame toowardes it. And lyke as wee see that God is neuer weerie of shewing himselfe liberall towardes vs, but floweth continually as a fountеyne, yea euen by so many streames as are able too satisfie vs in all things: let vs also shewe continually without ceassing, how much we be bound and beholden to so good and kynd harted a father.

And he addeth yit further, that vvee must thanke God for all things. Whereby he dooth vs too wit, that men are too blockish, in that they consider not how many wayes God allureth and spurreth them, notwithstanding the slothfulnesse that is in them. As if he should say, my freendes, considering how much wee bee bound vntoo God, both in respect of our bodyes, and in respect of our soules, can wee comprehend it? No, it is not possible: for wee haue too small and narrowe a wit. And when wee haue after a sort comprehended Gods benefytes, yit haue wee not tung too expresse nothing neere how much wee bee bound vntoo him. So then, of whom is it long that wee bee so cold, that as soone as wee haue spoken but one woord, wee thinke it is ynough, and that we bee discharged till another tyme, and returne too it agein as slowely as may bee? whereof commeth such slacknesse? Euen of our shetting of our eyes. Although God shewe vs by all meanes, that it becommeth vs too bee occupyed in blissing his holy name: yit will not wee see it one whit. Agein, as touching the bodie, we beare our selues on hand, that our goods come too vs eyther by our owne cunning, or by good fortune, or by fauour of the woorld: as for God he is alwayes let alone: and as for his goodnesse wee thinke not on it. Now then, when wee intend too doo our dewtie in yeelding God his dew prayse, which is the cheef sacrifyze that he requyreth (as I sayd afore:) let vs haue regard too consider better what wee bee, and what our state is, and how wee bee subiect too so many necessities, as God must bee fayne too succour vs infinite wayes. And when wee haue considered our wretchednesse both in bodie and soule, and on the contrarie part also considered how God prouydeth for all, and suffereth vs not too haue any penurie without relief at his hand: surely wee shall haue wherwith too continue the praysing of his holy name without ceassing. And Saint Paule will haue vs, not onely too thanke God for the benefites which wee feele apparantly: but also although he afflict vs, and handle vs diuerse tymes otherwyse than wee would: yit will he haue vs too prayse him styll, after the example of Iob, who (as wee see) not onely thanked God when he had his childzen at his table, and they made merry in feasting one another: but also when he was bereft of his issew, and left desolate in his house: when all his goods were taken away, partly by robbers, and partly by lyghtening that fell from heauen: and when he was so miserable, as it seemed that Lyce should eate him vp, he ceassed not too say,

Psal.116. b.12. c.17.

Iob.5.a.1. d.21.

say, The Lord hath giuen, the Lord hath taken away, blessed bee the name of the Lord. So then, Saint Paule sheweth vs, that euen in our sorowes, and when wee receyue chastizements that are rough and bitter too vs, yit let vs not grudge ageinst God, but rather perseuer in praysing his name, as he exhorteth vs in another place, (where he sayeth) that in praying too him wee must alwayes prayse him. Although wee haue not the things that wee craue, and that in our peticions wee shewe our selues too want this and that, and are pinched with greefe and care: yit must thanksgiuing be mingled still with our prayers. There are a great number that pray vntoo God: but yit they do but prouoke Gods wrath, bycause they intermingle their grudgings and reppynings, gnashing their teeth at him. They will in deede say, My God, helpe mee. But which is that God? If they could plucke him out of heauen, they would doo it with all their hart, too the end he myght haue no more power ouer them. Ye see then that a number thinking too pray vntoo God, doo but prouoke him to wrath, bycause their requestes are full of pryde, spytefulnesse, and defyance. And therfore Saint Paule telleth vs too the Philippians, that all our petitions and requestes must bee matched with thanksgiuing, too shewe that wee doo paciently abyde too bee gouerned by the hand of God. Likewise in this text he sayeth, that wee must thanke God for all things, not only when wee bee in prosperitie, and all things fall out as wee would wish, so as God giueth vs our hartes desyre, and wee lyue in delyght and pleasure: that is not the onely fit tyme and season too yeeld praise vntoo God: but although he squoorge vs, yit must wee acknowledge that he procureth our saluation (and welfare) by that meane. Let vs see then, if wee haue not cause to blisse God in all our aduersities? Yis: For first, whatsoeuer betyde vs, he beareth with vs: insomuch that if he should touche vs but with one of his fingers in good earnest: wee should bee ouerwhelmed at the first blowe. Seeyng then, that wee hold out, it is a token that he spareth vs: and haue not wee cause too thanke him for it? Agein, when he turneth his chastizings too our benefyte, for that he purgeth vs by that meanes, too further vs continually therby too the kingdome of heauen, and too lift vs vp bycause wee bee too much tyed too the world, too the end wee should bee gathered toogither, too come too the full perfection that is prepared for vs in heauen: when wee see all this, haue wee not cause too prayse our God, notwithstanding that wee bee full of greefe, care, feare, and doubtes?

Phil. 4. a. 6. 1. Thess. 5. c. 18.

Phil. 2. a. 6.

pis certeinly, but that our owne vnthankfulnesse hindereth it. So much the more behoueth it vs too marke well the thing that S. Paule telleth vs heere, namely that wee haue cause too praise God without end or ceassing. And if our mouth bee stopped sometymes with grief, so as wee seeme too bee barred from praysing God, and wee cannot apply our selues freely theruntoo: let vs vnderstand that God neuer sheweth himselfe so rough and rigorous towardes vs, but that he asswageth the bitternesse which is in our afflictions, too the intent too drawe vs vntoo him, and that wee myght thanke him, and glorify him for it. Forasmuch as wee receyue no grace but by the meanes of our Lord Iesus Christ, who dooth also turne the corrections too our welfare, which wee should suffer as punishments for our sinnes: therfore it is sayd, that vvee should yeeld thankes too our God and father, namely by our Lord Iesus Christ. Now he setteth downe on the one syde, God the father: and afterward sheweth how God is our father in all respectes: that is too wit, by meanes of the mediator, through whom we be reconcyled vnto him, and he hath so put away al our sinnes, that whatsoeuer things we can indure in this world, are all furtherances of our saluation, as is sayd of them in the Epistle too the Romans. And heere wee haue to marke first of all, that without fayth wee cannot praise God as we ought to doo, insomuch that whatsoeuer prayses wee sing with our mouth, all is but feyning and hipocrisie, except wee bee throughly perswaded that God is our father. And marke heere what is ment by fayth. It is not as the Papistes suppose it, namely too beleeue that there is a God in heauen, and in the meane whyle too knowe no whit of his will: but Saint Paule telleth vs, wee must bee throughly resolued, that God accepteth vs for his children, or else wee shall neuer bee able to praise him with a pure and free affection. And how may that bee doone, but by being grounded vppon the free adoption, wherethrough he taketh vs too him for our Lord Iesus Christes sake? For is it by inheritance, or for any worthinesse of ours, that God is our father, and wee his children? Alas no: but cleane contrariwyse, wee bee called the children of wrath: and God must needes disclayme vs, bycause there is nothing but sin and wickednesse in vs. Then vntill wee come too our Lord Iesus Christ, it is certein that wee cannot bee sure of Gods fauour, nor that he will accept our seruice. And therefore Saint Paule hauing sayd, that wee must yeeld thankes vnto God in and for al things,

Rom.8. c.28.

Ephe.1. a.3.

bycause

bycause he is our father: dooth iustly adde, that that is doone by our Lord Iesus Christ. Then let vs vnderstand, that all they which are afrayd of Gods maiestie, and cannot trust him, nor rest vppon the promises of his fauour, too call vppon him as their father: can neuer prayse him. In deede they may well vse some Ceremonies, but all shal bee but leazing. Therefore whensoeuer wee wil pray vnto God, and yeeld him prayse and thankes, fayth must leade the way. Marke that for one poynt.

Howbeeit, (as I sayd afore) it is vnpossible for vs too bee grounded in any certeintie of fayth too take God for our father, vntyll wee knowe that wee bee made one in our Lord Iesus Christ, and that forasmuch as wee bee members of his bodie, we bee also partakers of the benefytes that he hathe purchaced, so as his death and passion are our ryghtuousnesse, his holinesse our clenzing from all our own defylementes, and the sacrifyze which he hath offered dooth set vs cleere, and drawe vs out of the damnation wherin wee were, and finally hath set vs free from the bondage of sin, and purchaced vs full ryghtuousnesse. Forasmuch as wee haue all these things in our Lord Iesus Christ, therefore ought wee also too geue thankes vntoo God by his meanes. And that is the cause why the Papistes cannot frame so much as one request, that God alloweth. Yea and in very deede, they bee as good as dumb. For though a man may heare Hymnes and Canticles ynow (as they terme them) among them: yit cannot God bee praysed at their handes. For although they wynd vp all things with this saying, By our Lord Iesus Christ: yit doo they not beleeue that God is mercifull too them, nother are they woorthie of it, bycause they disclayme our Lord Iesus Christ, and doo so intangle him with patrons and aduocates of their owne forging, as a man cannot discerne him from others, insomuch that they coope him vp in a corner, or else set him behynd in the reerward, whyle in the meane tyme there is hunting after the merites and intercessions of Saintes, and that is their trust, that is the moother of their diuelish presumption, namely that they can make amendes (for their sinnes) and redeeme themselues. But as for vs, when as it is told vs that wee must thanke God in all things: it is too the end that wee should alwayes abace our selues. And for that cause did I say, that fayth openeth vs the way as wel too pray vntoo God, as also too giue him thankes for the benefites that wee haue receyued at his hand.

Now heerupon Saint Paule addeth, that wee must bee subiect one too another in the feare of Christ, or in the feare of God, for any of bothe will fit the text wellynough. In saying that wee must bee subiect, he sheweth, that lyke as God will haue his children too exercyze themselues in his prayzes: so also he wil not haue them too bee vnprofitable heere beneathe, but too serue one anothers turne. For inasmuch as wee bee not able too doo God eyther good or harme: therfore is he contented that wee doo but prayse his name. For though we imploy all our abilitie: what is there in vs wherwith too inriche God, or too aduauntage him? For he giueth vs all things, and needeth nothing him self. Therfore is it an inestimable goodnesse, in that he quitteth vs of all that wee can owe him, so wee protest our selues too bee so greatly beholden and bound vntoo him, as wee cannot discharge our selues of it. Then if wee come with all humilitie, and confesse the bond wherin wee stand bound vntoo God: it is the payment that he requyreth of vs, and (for his owne part) hee seeks no more. But yit he will haue vs seruisable one too another, and not too seeke our priuate profit in such wyse, as too forget that wee bee knit toogither in one mutuall bond of charitie. That is the thing wheruntoo he intendeth to bring vs now in this text. Now a man myght think it straunge at the first blush, that he should say, wee ought too bee subiect one too another. For it seemeth not meete that the father should bee subiect too his children, the husband too his wyfe, or the magistrate too the people whom he gouerneth, yea, or that euen they also which bee equal in degree, should bee subiect one too another. But if wee looke well vppon all things, wee shall fynd that Saint Paule hath not without cause put all Christians vnder this subiection. For why? The magistrats which are aduaunced in authoritie and glorie aboue other men, are bound neuertheless too those whom they gouerne, for they bee not ordeyned rulers for theyr owne saks, but for the common welthes sake. For Gods ordeyning of Principalities, kingdomes, and States, was not to the end that some should haue preheminence aboue others: but for that it is for our behoof too haue some bridle too hold vs in obedience vnder lawes, and too haue some power and authoritie ouer vs, and to stand in feare and awe of magistrats, bycause wee cannot forbeare such a remedie. Seeing then that God hath set magistrates in such state: it is certein that they be therfore subiect too those whom they ought too serue in reigning ouer them. As much is too

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bee sayd of fathers. It is trew that the father ought too bee honored of his children. Yit notwithstanding, forasmuch as it is an honorable tytle, it shal cost them ryght deere, if they gouerne not their households discreetly. And in that gouernment there is also subiection. Lykewyse is it betweene the husband and the wyfe. For is it not a subiection that the husband beareth with the frayltie of his wyfe, and hath the discretion too forbeare rigour towards hir, holding hir as his companion, and taking vppon him a part of hir burthen both in sickneſſe and in helth? Is not that a subiection? yis. Not without cause then dooth Saint Paule pronounce heere generally, that all they which will proue themselues faythfull, must bee subiect one to another, namely euery man in his state and degree. Let them that are hyghly aduaunced consider well, that Gods aduauncing of them, is too the end they should the willinglyer submit themselues too beare the peynes and cares that belong too their office: and let such as are inferiours vnderstande, that they ought much rather too humble themselues, and too beare the yoke that is layd vppon their necke. And let such as are equals and fellowes, (vnleſſe they will needs bee as wood beasts, and are loth too maynteyn any courtisie among them) consider nteuertheleſſe, that euery mã ought to beare with his neyghbors. And is not this a subiection? Wee cannot liue one with another without forbearing. Now surely al forbearing importeth bordage, therfore must we be serued for necessities sake. According wherunto it is said in another place that wee must owe nothing but that which charitie byndeth vs vntoo. And heerin wee see what a statelineſſe it is, when any man shall say, what owe I vntoo you? It is trew that men may well vpbrayd one another, that they owe them no dewtie: but they must step yit further. And that is the cause why Saint Paule setteth downe the feare of our Lord Jesus Christ, or of God. As if he should say, If wee were here without a God, and that euery man would get alone by him self: wee myght well hold scorne one of another, and say, I passe not for thee. Trewly, yit were it a greate and intollerable follie too say, I passe not for thee. For the richeſt man that can bee deuyzed, dooth notwithstanding stand in neede of a hundred folks helpes, yea of all mens help. Then is it a greate ouer statelineſſe too thrust away our neyghbours after that fashyon, vnder colour that they can nother boote vs nor hurt vs. And it is apparant that wee bee too blynd in so dooing. But put the cace wee myght say, I passe not for thee, I owe thee no-

Rom. 13. b. 8.

thing: yit must wee come too God, who is our head. For when he did put vs intoo this world, he linked vs togither, and would haue vs too serue one another in charitie. and wee knowe there is none other bond of perfection but charitie: and charitie bringeth a bondnesse with it. So then, although I owe a man nothing as in respect of him self: yit doo I owe him somwhat as in respect of God. And that is the thing whertoo Saint Paule bringeth vs backe. As if he should say, Consider with your selues that yee were not created and put intoo the world, but with condition that yee should serue euery man his neyghbours. Otherwyse, if yee shrinke asyde one from another: it is lyke as if yee would cut asunder the sinewes of the body, too the intent it should fall in peeces, yea and that our Lord Iesus Christ who is our head, might haue no more too doo with vs. They then that will needes play the wyld beastes, and cannot fynd in their hartes too stoope too any bondnesse too their neyghbours, must go lyue abrode in the wyld woods, for they bee not woorthy too lyue among men. For wee see how God hath knit vs toogither, and therby separated vs from the brute beastes, and yit notwithstanding bound vs one too another. Now if wee wyll needs shake off this yoke, is it not a playne bewraying that we thinke not our selues beholden for any thing too our Lord Iesus Christ, and that wee bee loth too bee ruled by his hand, or too submit our selues too the order wherunder he hath put vs, and which he would haue too bee kept without breaking? So then, forasmuch as euery of vs is so wedded too himselfe, that wee cannot submit our selues one too another: let vs beare in mynd that which Saint Paule hath set downe for vs heere. For it is the very sauce that will make vs fynde taste in this doctrine, that is too wit, that if wee feare God, and can fynde in our hartes too submit our selues quietly too his wyll, it must not greeue vs, nother must wee thinke it irksome and straunge, that euery of vs should serue them whom he is bound too serue, and by that meane so mayntayne his degree, as we may all linke toogither vnder our head Iesus Christ, and atteyne too the heauenly glory which he hath purchaced for vs.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too feele them, as it may drawe vs too trew repentance, and make vs too profit in it from day too day, and too examin our myseries in such wyse, as wee may bee moued too call vppon our God for remedie, that he may

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clenze vs and defend vs from them, vntyll he haue brought vs too the perfection of ryghtwousnesse, which we ought too labour for, and from which wee bee yit farre of, and in the meane whyle he so beare with vs, as wee may not ceasse too haue the priuiledge of calling vppon him as his children, and also haue wherefore too thanke him through our Lord Iesus Christ, bycause he hath by his holy spirit sealed the adoption in our hartes, wherby he holdeth vs fast too him, and that wee may so perseuer in fayth and hope, as wee may euer persist in acknowledging the manifold benefytes which he addeth one vppon another, and learne too receyue them so at his hand, as they may be made holy vntoo vs, both by fayth and thanksgiuing. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth. &c.

The. xxxix. Sermon, which is the seuenth vppon the fifth Chapter.

22. VVyues, bee subiect too your husbandes, as too our Lord.
23. For the husband is the head of the vvyfe, as Christ is the head of the Church, and lykewise is he the sauiour of the bodye.
24. Therefore as the Church is subiect vntoo Christ: so also let vvyues bee subiect to their husbands in all things:
25. Yee husbandes loue your vvyues, as Christ loued the Church, and gaue himselfe for it.
26. Too sanctify it, clenzing it in the vvashing of vvater through the vvoord.

Wee

WE haue seene heertoofore how euery of vs is subiect too his neyghbours, and that wee cannot otherwyse lyue one with another, than by dooing some duetie as of subiection. And forasmuch as that misliketh vs, bycause euery of vs coueteth too bee aboue his fellowes, and wee set so much store by that loftinesse, that it is hard for vs too stoope: wee haue seene also that if wee feare God, wee must not thinke it straunge, that wee should submit our selues too our neyghbours, for God created vs with that condition. Yee see then in generall, that charitie doth so bynd vs one too another, that we ought not too disedeyne this man, nor too loth that man, or too count the third man vnworthie to haue any seruice done vnto him. For as in respect of God, wee must eyther bow downe our necke, or elle our stubbornesse wil turne too our decay. And now Saint Paule passeth further, and sheweth that there are certein degrees among men. For although the foresayd rule doo stand generally: that is too wit, that euery of vs must indeuer too performe his duetie: yit notwithstanding, there is also a greater subiection particularly of the sonne too the father, of the wyfe too hir husband, and of vnderlings too their superiours, than there is indifferently among al men. I haue told you ere this, that there is a brotherood euen betweene the furtheſt straungers on the earth, bycause they bee all of one common nature, and euery man must needes acknowledge himself indetted too other. Howbeeit when God hath knit folkes togither in a streyter and holyer band: euery man must looke neerlyer to himself. For when a wyfe is matched too hir husband, shee is giuen him for a help, and shee is a part of his bodie. Also there is a speciall subiection, so that although the husband bee superiour in authoritie: yit is that no let but that he also is bound too his wyfe: for shee is his companion both too lyue and dye with him. Lykewyse is it with children towardes their fathers, and with fathers towardes their children, eche one in his behalfe and calling: as subiectes towardes their prynces and superiors, and seruantes towardes their maysters. Yee se then that the thing which we haue to treate of as now, is, that we must generally liue in charitie one with another, indeuering too discharge the duetie that God byndes vs too,

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according too our abilitie: and therewithal, not despyze the order that God hath set among vs, but rather bee prouoked so much the more too doo our duetie, knowing that if wee refuze that condition, wee make warre ageinst God.

And now let vs come too mariage: which is not a thing ordeyned by men. Wee knowe that God is the author of it, and that it is solemnized in his name, and the Scripture sayeth, it is a holy couenant, and therefore dooth it call it diuine. Now then, if a wyfe bee stubborne and froward, and connot fynd in hir hart too beare the yoke: although shee doo wrong too hir husband, yit dooth shee more wrong too God. And why? For it is his will that that bond should bee inuiolable: and behold, a mortall creature will needes breake it, and plucke it asunder. Wee see then that in so doing, shee bendeth hirselfe ageinst God. On the other syde, when the man will needes rule after his owne lyking and fancie, and despyze his wyfe, or vse hir cruelly and tyrantly: he sheweth himselfe too despyze God, and too defye him openly. For he ought too knowe too what end he was created, what the state of wedlocke is, and what lawe God hath set in it. The thing therefore which Saint Paule calleth vs vntoo, is that in all states wee should haue regard of God. For so long as our eyes rest vppon them with whom wee bee conuersant, surely wee shall alwayes fynd excuses ynow & too many, to exempt our selues from all lawe. The husband may alledge, I haue a spytfull and stubborne wyfe: or else shee is proud, and coy, or hath a wicked head of hir owne: or else is talkatiue. Agein, another perhappes is a drunkard, another an ydle huzwyfe, & another of some other leaud disposition. To be short, there is not that man which may not haue some colour, if hee keepe not the faythfulnesse and honestie of mariage, as becommeth him. The wyfe also for hir part shal not bee vnprouyded. For now and then hir husband may hap too bee testie and riottous, and too haue small regard whereetoo God hath called them. Some are ill husbandes and hunters of Tauernes (and ale houses:) or else playe the vnthrifftes in gaming and lyght behaueour. Some are whoremongers, some gluttons, and some drunkardes. And so euery woman myght pretende some excuse too exempt hirself from hir dewtie. But when wee come too God, wee must bee fayne too cast our heades in our bozom, for it will not boote vs too stand checking ageinst him. Although the men misbehaue themselues on the one syde, and the women

men on the other: yit wil not God haue the mariage to be broke or dissolued therby, sauing the diuorce (I meane) which our Lord Iesus declareth. But the (other) vices that are in a husband must not impeache the wyues subiection & obedience vnto him. Agein, though the wyfe bee not found to bee as shee ought too bee, yit may not the husband shake hir of, and rid his handes of hir, what shift soeuer he alledge: but Gods ordinance must alwayes stand firme, and the bond which wee haue by his word, must be inuiolable. This is the thing that wee haue too remember vppon that sentence.

The world seeth how ill this lesson is put in vre: but wee must consider, that the roote of the mischeef is, that in mariage fewe or none haue an eye vntoo God. In deede Gods name shall runne roundly ynough, and euen the wickeddest could fynd in their harts that he should blisse them & make them to prosper: but that in their marying they put themselues intoo his hand and guyding, and call vppon him vnfeynedly: that is no poynt of their meaning. Some seeke welth and gayne, and othersome pleasure and voluptuousnesse. In lyke cace is it with the women. And no maruell though the ende bee out of all order, when the beginning was so out of square. For God must needs bee reuenged on his part, when he is so lyghtly esteemed and despyzed. Therfore let vs learne too mark well this lesson of Saint Paules, that lyke as mariage was ordeyned of God: so they that are too enter intoo it, must betake themselues wholy vntoo him, and make him their refuge, knowing that it is he which byndeth the man and the wyfe the one too the other, and which knitteth them toogither, and therfore that eyther of them looke too their owne dewtie.

Wheras he sayeth concerning wyues, that they owe subiection too their husbands: wee haue too mark, that this subiection is dubble. For man was alredie the head of the woman euen before the sin and fall of Eue and Adam. And Saint Paule alledging the same reason, too shew that it is not meete that the wyfe should reigne in equall degree with hir husband, sayth, that the man came not of the woman, but the woman of the man, and that shee is but a peece of his body. For God could haue created Eue of the earth as well as he did Adam, but hee would not. Nay rather he matched the man and the woman toogither with such condition, that the man knowing his wyfe too bee as his owne substance and flesh, should bee induced therby too loue hir, (as wee shall see agein heereafter:) and that the wyfe knowing hirself too

3. Tim. 2. d. 13.

haue

haue none other being but of the man, should beare hir subiection patiently, and with a willing mynd. For if the hand being a member of the bodye, shoulde refuze too stande in his owne place, and woulde needes settle it selfe vppon the crowne of the head: what a thing were it: So then if wee looke backe too the creation of man and woman: the husbande on his syde ought too bee induced too loue and cherishe his wyfe as him selfe: and the wyfe seeing shee was taken out of the substance of the man, ought too submit hir selfe quietly vntoo him, as too hir head.

But there is also another bond, which dubbleth still the subiection of the wyfe: for wee knowe that shee was beguyled. Women therfore must remember, that in being subiect too their husbands, they receyue the hyre of Eues sin: and they must consider, that if mariage had continued sound and vncorrupt, there had bin nothing but ioy both for man and wyfe. For knowe that things were blissed of God, and there was not any thing which shoulde not haue turned too gladnesse and felicitie. But now although Gods blissings shyne foorth euery where bothe aboue and beneathe: yit are there alwayes tokens of cursing imprinted in them, so as wee cannot behold nother heauen nor earth, nor any other creature, but wee may partly perceyue that God is become a straunger too vs, bycause our father Adam fell from that noble and excellent state, wherintoo he was created afore. This is too bee seene euery where in all things, and specially in mariage. For women ought too feele the frute of their sinnes: and men feele ynough of it for their parte. For surely if Eue and Adam had continued in the ryghtuousnesse that God had giuen them, the whole state of this earthly lyfe had bin as a Paradise, and mariage had bin so beautifyed, that man and wyfe being matched toogither, should haue lined in such accord, as wee see the Angels of heauen doo, among whom there is nothing but peace & brotherly loue, and euē so had it bin (with vs.) Therfore as now when a man hath a curst and shrewd wyfe, whom he cannot weeld by any meanes: he must consider with him self, Lo heere the frutes of original sin, and of the corruption that is in my self. And the wyfe also on hir side must think, good reason it is that I should receyue the payment that commeth of my disobedience towards God, for that I hild not my selfe in his awe. Thus much concerning the woord subiection, which is set downe heere. Gene. 3. a.6.& 1. Tim. 2. d.14.

Now Saint Paule in saying, As too the Lord, meaneth not too

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make men equall with God, or with our Lord Iesus Christ: for that were too greate an ouersyght: but he sheweth that the feare and reuerence which a woman ought too beare vntoo God, and the subiection which shee oweth too hir husband, are twoo things that cannot bee put asunder: lyke as when he exhorted vs erst too link toogither in mutuall subiection: he added this saying, in the feare of God. And why? For if wee pretend too honour God, and to obey him, and in the meane whyle reiect and despyze our neyghbours, so as euery of vs is wedded too him self, and will needs be exempted from all lawe and rule: it is too grosse hipocrisie. Also if a wyfe pretend neuer so great deuotion, and seeme too bee throughly seasoned with the feare of God, and in the meane whyle bee a feend, so as there is nothing but scolding and brauling, and wrangling, and such other thinges with hir at home in hir owne house: therin shee shewes hir selfe not too haue one sparke of the feare of God, forasmuch as shee dooth so holde scorne of hir husband who is hir head, and as it were Gods lieftenant in that behalf. Therfore let vs marke that Saint Paule hath not set downe this similitude too match husbandes (who are mortall creatures, yea & very wormes of the earth) in equall degree with Iesus Christ: but too shewe breefly, that forasmuch as our Lord Iesus hath authoritie ouer mariage, men must haue an eye vntoo him, and euery person submit himselfe patiently, bycause no man can refuze his part, without despizing of him which wyll haue wedlocke maynteyned with mutuall dewtie, so as the man loue his wyfe, and the wyfe be subiect too hir husband. That is the pith of the matter which wee haue too remember vppon this streyne.

Ephe. 5. d. 21.

Now then let wyues looke well too their dewties, and vnderstand that when they contend with their husbandes, it is all one as if they would reiect God, bycause he hath not created them otherwyse than with condition, and too the end they should bee subiect too their husbandes. Trew it is that they will bee soo proud and stately, as to say, Should my husband haue my head vnder his girdle? Yea, but the wyfe that dooth so, sheweth that shee is loth that God should haue any authoritie ouer hir, and would fayne put Gods Lawe vnder hir foote. Howbeeit, forasmuch as there is none other shift but women must needes stoope, and vnderstand that the ruine and confuzion of all mankynd came in on their syde, and that through them wee bee all forlorne, and accursed, and banished the kingdome of heauen: when wo-

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men (say I) doo vnderstand that all this came of Eue and of the womankynd, (as Saint Paul telleth vs in another place:) there is none other way for them but too stoope, and too beare paciently the subiection that God hath layd vppon them, which is nothing elle but a warning too them too keepe themselues lowely and myld. But if they lyft vp themselues ageinst their husbandes, and cannot fynd in theyr hartes too bee ruled by them: it is as it were a setting of their seales too the sinne of Adam and Eue, and too the disobedience by them committed, too declare that they be not willing that God should heale that wound agein, notwithstanding that it bee deadly. Now, when they doo so make warre ageinst the grace of God: what can come of it but vtter confuzion? But the wyues that are leaud headed, will not think of that: but yit is it registred before God, and they must bee fayne too yeeld an account of it too their vtter confuzion. And therefore let vs looke that wee keepe this warning better, too the end that euery man may glorify God in his owne house. 1. Tim. 2. b. 14.

Also let the husbandes thinke vppon their duety. For although (to speake properly) they be not subiect to their wyues, bycause their wyues haue no authority ouer them: yit are they aduaunced too that honor of superiority with certeyne conditions: namely that they should not bee cruell towardes their wyues, nor thinke all things graunted and lawfull which they lift, but that their authority should rather bee a companionship than a kingship. For doubtlesse the husband is not his wyues head, too oppresse hir, or too make none account of hir: but let him vnderstand, that the authority which he hath, dooth bynd him so much the more too hir. For seeing he is the head, he ought too haue discretion and skill how too guyde his wyfe and his houshold. And what is the way too bring that too passe, but too vse gentlenesse and mylonesse, and too beare discreetly with the frayltie which he knoweth too bee in his wyfe, according as Saint Peter exhorteth vs. Yee see then that husbandes must so requyre obedience at their wyues handes, as they themselues must therwithall doo their owne duetie, and consider that they shall not bee borne with before God, if they giue their wyues cause too lifte vp themselues so ageinst them. For it is certein that if the husband deale discretly and vpryghtly, the wyfe shall stoope too him, and our Lord will so dispoze hir hart, as the house shal bee quietly guyded. But the first and cheefe poynt is, that God bee called vppon. For though a man vse all the meanes that 1. Pet. 3. b. 7.

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can bee, yit if he trust to his owne wit, he shall but loose his tyme. And why? Bycause God will laugh his presumption too scorne. But if husbandes consider that God holdeth folkes hartes in his hand, and boweth them as he listeth, and thereuppon doo pray him too giue them grace and power too win their wyues, that they may agree with them, and humble themselues too them: then shall they perceyue that God worketh in that behalfe. But most commonly it is to be seene, that men deale roughly with their wyues, and thinke too win them by playing the termagauntes, so as they sticke not too brooze their bodies, yea somtymes that the blud followes. These are hangmen and tormentors that will so martir their wyues: and yit notwithstanding they will alledge the superioritie that God hath giuen them. That superiorityе is not diuelish, nother serueth it too make men lyke brute beastes: but too maynteyne good order and gouernment.

But the women on their syde doo for the most part inharden themselues: and when they are too marrie, they neuer thinke vppon the things that God sheweth and teacheth them by his word: hardly shal a man fynd one among a hundred, that prayeth vntoo God when shee is vppon the poynt of mariage. No boubt but they heare it well ynough sayd, that the husband must be the head: and (they themselues will say,) very well: it is true, that if I haue a husband, he must bee aboue mee, for so is the fashyon of the world, and I must abyde it. But in the meane whyle there shalbee such ouerweening, or rather diuelish stoutnesse in them, as they could fynd in their hartes too plucke God out of his seate, and they would fayne that this matter which wee reade now, were razed out (of the Scripture,) too the intent they myght not bee subiect too it. Yea and they make a confederacie among themselues in that case, saying: tush, I warrant thee, I will hold myne owne, and if my husband play the Churle with mee, he shall well perceyue that I passe not for it, and I will hold him at a bay so long, that when he sees he doth but looze his labour, he shalbe fayne too giue ouer his game, and too let mee alone. After this manner (say I) doo women begin too enter intoo huswyfrye, so as a man shal scarsly fynd one among a hundred, which is not of that mynd, and dooth not fully determine vppon it.

Also the husband on his syde thinks thus: Tush, let mee alone, I will compasse hir well ynough. As who should say, he were God: who

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hath told vs that there is another maner of discretion too bee vsed in this behalf. For the way for men too win their wyues, is not too stey too them with stoutnesse, and too play the bedlems with them, or too vse tyranny ouer them: none of that geere will boote: and yit men thinke themselues so wyse in their owne conceyt, that they shall scare their wyues with a grim looke. Too bee short, they dispute of the matter, & in the meane whyle rob God, as though he had reserued nothing to him self, wherby to teach vs to repayre vnto him, to pray him to meeken their harts, and to bow them to obedience and myldnesse.

Therfore it behoueth vs to remember the lesson so much the better, which is shewed vs heere. And for the same cause dooth Saint Paule apply the similitude of our Lord Iesus Christ, as well too the one side as too the other. For he telleth the women that it is for their benefyte too bee so subiect too their Husbands. And why? Let vs consider the spirituall state of the Churche. How miserable were our state if wee were separated from our Lord Iesus Christ: For we should be bereft of all hope of lyfe, and of all Gods benefyts. And although wee inioyed many gifts in this world: yit should they turne all too our displeasure, if wee were not members of our Lord Iesus Christ. Too bee short, without the sonne of God, there is nothing but scattering heere beneathe. For he was sent too gather toogither all things that were scattered afore, insomuch that all our happinesse, ioy, and rest, is too haue Iesus Christ reigning ouer vs and ruling vs. Now then, there must be an answerablenesse hereunto in mariage, and the women must vnderstand, that forasmuch as wedlock is as an image of the spirituall vniõ, which is betwene vs & the sonne of God: it is for their benefyte to be vnder their husbands, & to yeeld thẽ obedience, & that it shalbe much more for their profit, than if they were at libertie too gouerne themselues, and too doo what they list, without bydling or controlment. Trew it is that they cannot conceiue it, but who shalbe found wyzer in the end? God, or Women? If they will needs reply, that it were better for them too bee in no subiection at all too their husbands, wheras God for all that hath ordeyned otherwyse, yea euen for their welfare, and hath declared and giuen sentence that it is so: weene they too get the vpper hand in pleading so ageinst God? Yee see then that Iesus Christ is set downe as the sauyour of the bodie, too the end that wyues should knowe, that God hath preuyded better for their necessities, than they bee aware of. When they haue well chawed their cud, and

debated what they can with themselues, and gathered all the reasons that are possible too bee had: yit is it certein that they knowe not so well what is for their owne profit, as God dooth, who hath put them in subiection too their husbands, yea euen for their owne welfare, too the intent they should bee maynteyned, which otherwyse could not bee.

Agein on the other syde, Saint Paule alledgeth our Lord Iesus Christ too the Husbands also, too the intent they should not abuse the authority that is graunted them, nor breake the frendship which ought too bee maynteyned in wedlocke, by being ouer churlish as they are woont too bee. And the thing that he setteth them downe in our Lord Iesus Christ, by demaunding how he hath loued his Churche: is first and formest that he hath giuen him self for it, and that he spared not himself when he tooke mans flesh vpon him. In deede al power and dominion were giuen vnto him, so as all knees must needs bowe before him, (as Saint Paule him self sayeth) and all of vs both greate and small must doo him homage: but yit notwithstanding, what hath hee doone for his Churche? Listed he too reigne in such sort as too exercyze tyrannie ouer vs? No: but contrarily he humbled him self, and wheras he had souerein dominion ouer the Angels of heauen, he became subiect too the Law, and was called a Seruant, yea and he was vtterly empteyed for our sakes. Now when wee see that God beareth vs so inestimable loue in our Lord Iesus Christ, that he hath put himselfe in the person of a husband, and voutsafed that wee should bee as a wyfe vntoo him: I say, when wee see that, should we now which are but wormes of the earth and a thing of nothing, refuze too follow the example of the sonne of God, who had no regard of his heauenly glory and maiestie, too the end too abace himselfe in such wyse for our sakes? So then, it is ynough too meeken the hartes both of the one partie and of the other, if there be not too beastly leaudnesse, or rather stark diuelishnesse as wel in the husbands as in the wyues. For considering that our Lord Iesus Christ dyd so abace himselfe, for the loue that he bare vnto vs which are but carions and nothing woorth: and also hath told vs that there is nothing better, than for the wyues too bee subiect too their husbandes, and the husbandes too beare with their wyues: if that moue them not, it is a signe that they bee too beastly hygh mynded, or rather that there is nother wit nor reason in them. For were there but one dyop, surely the thing that Saint Paul telleth vs, ought too make vs amend all things, that myght hinder the doing of our dewties, as well

Phil.2. b.10.

Gala.4. a.4.

Phil.2. a.7.

well on the one syde as on the other. And were this well regarded: doubtlesse men shoulde see much more quietnesse in their houses then they doo: and man and wyfe should not bee as Cattes and Dogges in snatching and byting one at another. But the very mischeefe is, that a man can see no feare of God among them. For ought not men too call too mynd both euening and morning, the grace that is shewed vntoo vs by the comming of our Lord Jesus Christ? And when all toogither had well thought on it, and set their myndes too it, the maryed men ought also too thinke (particularly) with themselues, to what end hath God shewed himselfe so louing, so kynd, and so pitifull towardes mee: Seeyng he hath aduaunced mee too such dignitie, it is good reason that I should fashion my selfe lyke vntoo him. Now he will haue mee too behaue my selfe towardes my wyfe, as Jesus Christ hath behaued himselfe towardes mee. Is not this ynough too breake the hartes that were as hard as stone, yea or as steele: Yis surely. Likewise if the women on their syde were myndfull of their redemption and saluation: then should their hard hartes needes bee softened, and they would not harden themselues any more too such stubbornnesse, as they doo, but they would submit themselues too the yoke of our Lord Jesus Christ, that they myght bee partakers of the benefyte which he hath purchaced for them by his death and passion. Wee see then that when the grace of our Lord Jesus Christ is preached too vs indifferently: most men gayne nothing by it, for they forsake it in all their lyfe.

And by the way wee haue too marke further, that although husbandes bee froward, and wyues vntoward too bee ruled, yea and vtterly vncorrigible: yit is that no release too them, that eyther of them both should not doo their duetie. As for example: It may bee, that if a husband had a gentle and tractable wyfe (as I touched afore,) he on his syde could beare with hir, and there should bee a maruelous good lyking and lyfe betwixt them. But peraduenture one man will say, he hath a drunkard or a glutton, another, that his wyfe is giuen too garishnesse and ouer much brauery, so as all that shee can rap and rend, is too little too trim hir and decke hir withall: and another, that his wyfe is an vyle huswyfe, and will doo nothing. Well, these things may haue some colour before men: yea and (as I sayd afore) if the matter concerned but the parties themselues: euery of them myght haue their defence at hand, to cast of all yoke. But the hus-

band must thinke in that case, I haue an ill disposed woman, or a sot, or one that hath nother manners nor good behaueour, nor any care at all of hir houshold: but how doo I also behaue my selfe, not only in these worldly affayres, but also towardes God? Now when the husband shall haue bethought himselfe well, and examined his owne faultes throughly: he will hold his peace, & paciently beare with his wyfes faultes, vntyll God giue her the grace too amend them. And in the meane whyle, howsoeuer the world go, let him not ceasse too play the good husband in applying himselfe too his wyfe, too win hir vntoo God. For he is not set in degree of superiorities, but for the benefyte and welfare of his yoke fellowe. And forasmuch as it is an inuiolable law, the same reason also must perswade the women. Insomuch that if a woman haue a drunkard, or haunter of Tauernes and Tippling houses, or a Gamester, or a Spendall, or an vnthrift and a ryotter, or a Churle that is neuer in quyet with her, so that, do what shee can too obey him and to please him, shee can neuer haue any peace or good wyll at his hand: let hir consider, Alas, it is Gods scourge vppon mee, for I haue not bin as I ought too bee in obeying my God, and in submitting my selfe to his wyll. For how haue I applyed my selfe too serue and honour him? How haue I quitte my selfe of the charge that he hath committed too mee? Let the wyfe thinke vppon those things, and then let hir conclude, that howsoeuer shee fare, yit is it not for mortall creatures too breake the bond wherin God will haue vs bound: for that were a stryuing ageinst him. And therfore must I submit my selfe too him that is my head: and although he bee terrible, yit becommeth it mee too bee subiect too my God, who hath my husbandes hart in his hand, and can alter it when he listeth. And I must not prouoke him too win mee with strokes of the Cudgell: for in so dooyng God would bee discontented both with him and mee. So then the faultes of the wyfe cannot discharge the husband from keeping the lawe vnbroken which God hath ordeyned, that is too wit, from lyuing toogither both in one accord. Lykewise the vyces of the husband, shall not excuze the wyfe from yeelding subiection & obedience in all things on Gods behalfe, as is sayd of it heere.

Now Saint Paule too confirme this exhortation the better, declareth how our Lord Iesus Christ is the Sauyour of the body: namely bycause he gaue himselfe for the Church, too Sanctifie it, (or to make it holy.) In deede the whole doctrine hereof cannot bee dispatched as

now,

rode. Yit notwithstanding wee haue too marke in fewe woordes, that heere S. Paule sheweth more at large the thing that he hath touched in one woord afore: which is, that both the husband and wyfe may bridle their wicked affections, and that when they bee tempted too go asunder, or too fall out one with another, the very meane too subdewe all wicked passions, is too haue an eye too the pledge of the spirituall vnion betweene our Lord Jesus Christ and vs, wherevnto wee will speake more fully hereafter. For heere first of all it is sayd, that we must consider that our Lord Jesus Christ gaue himselfe for vs, wherein he beginneth at our redemption. And therefore wee must marke that woord for an end as yit, tarying tyll after dinner for the dispatch of the rest: for vnder that woord it is shewed vs first, that our Lord Jesus Christ was (after a sort) myndlesse of himselfe, and regarded not his owne person, when he went about our saluation. Trew it is that he was giuen vs of God, who (as it is sayd in the third of Saint John) vyd loue the woorld so well, that he spared not his onely sonne, but gaue him too the death for our sakes. Yit notwithstanding, our Lord Jesus Christ also did gyue himselfe. No man taketh my lyfe from mee (sayth he) but I lay it downe. For it was requisite that the sacrifyce which he offered for the remission of our sinnes, should bee willing. Yee see then, that Jesus Christ gaue himselfe too the death: and if wee demaund the cause, surely it was first too fulfill the will and euerlasting determination of God his father. Neuertheless lyke as God the father intended the saluation of mankynd: so Jesus Christ shewed how deere wee were too him, and how precious our soules are in his syght, sith he vouchsafed too giue himselfe after that fashyon. Now then, on the one syde the husbandes must consider well heere what they owe too their wyues: that is too wit, that they should bee as deere too them as their owne lyues at the least. (And though they doo so,) yit shall they not come too the perfection of our Lord Jesus Christ, but follow him a great way behynde. And the wyues also on their syde, must beare well in mynd, that forasmuch as it is Gods will that in wedlocke there should bee as it were a figure of the grace of our Lord Jesus Christ: they bee too farre ouerseene, if they submit not themselues where God calleth them too it. And by the way let vs knowe also, that Saint Paule ment too magnify Gods goodnesse towardes vs, and the loue that Jesus Christ beareth vs, in saying that he gaue himselfe for vs. And therefore let vs acknowledge that it came of the

John. 3. b. 16.

Iohn. 10. d. 18.

free mercie of God his father, and also that our Lord Iesus Christ respected nothing but our miseries, when he shewed himselfe so pitifull too succour vs. If wee mynd these things, on the one syde wee shal bee moued too our dewtie without geynsaying, and on the other syde inflamed too glorify our God, and acknowledge both with our mouthes and also by our whole lyfe, how much wee bee beholden too him, seeyng he hath powred out the treasures of his mercy vppon vs, in so much that he hath not onely discharged vs of the condemnation wherin we were, and drawen vs out of death: but also hath voutsafed too giue vs his welbeeloued sonne for a pledge of his loue, and Iesus Christ hath taken vppon him the office too bee the borrowe and raunsome for vs, too the end too set vs cleere before God, that the diuel also myght not haue any more ageinst vs, notwithstanding that he bee our aduersary, & we bee subiect vnto him, tyll we be set free from that bondage by meanes of the sayd Redeemer.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him to make vs so too knowe them, as wee may aske him forgiuenesse of them, and reforme our selues more and more by amending them, and so profit in the doctrine of saluation, as our lyfe may alwayes bee fashyoned after his law, according to the meazure of the grace which wee haue receyued of him. And so let vs all say, Almyghtye God heauenlye father &c.

The.xl.Sermon, which is the eyght vppon the fifth Chapter.

25. Yee husbandes loue your wyues, as Christ loued the Church, and gaue himselfe for it.
26. Too sanctify it, clenzing it in the washing of water through the woord.

27 Too

27. Too make it too himselfe a glorious Church, vvithout spott or vvrincle, or any thing elſe, but that it myght bee holy and vnblamable.

WEe haue seene this morning how large matter of glorifying the infinite goodnesse of our God wee haue, if wee consider by what meanes he hathe drawen vs from death, and taken vs for his children, notwithstanding that wee were cursed afore in Adam. And now Saint Paule setteth footh how wee bee made partakers of the grace that is purchaced for vs by our Lord Jesus Christ: namely by being washed and clenzed from our spottes, too the end too bee dedicated too his seruice in all holynesse. Also he addeth the washing of water, bycause Baptim is a visible figure and record vntoo vs, according too our rudenesse and infirmitie, too make vs the better too perceyue the grace of our God, which passeth all vnderstanding of man. Now first of al there is the woord Sanctify, which importeth that we should bee separated from the world, too bee knit vntoo the sonne of God. And this doctrine is such, as wee can neuer knowe it ynough. For (as I haue sayd afore) wee must alwayes compare the state wherein God fyndeth vs, with the state whereto he calleth vs: For from our moothers womb wee bring nothing but vtter wretchednesse, wee bee cursed and detestable before God. Therefore he draweth vs out of the dungeon of death: from thence dooth he gather vs vp too himselfe. And by the woord Sanctifie, S. Paule meaneth the chaunge which ought as it were too rauish and too astonish vs, as oft as wee consider what wee were, and what wee sheuld bee styll if God pitied vs not.

But let vs come too the meane that I spake of. He sayeth, that our Lord Iesus Christ hath washed vs. No dout but this is too bee referred too his death and passion. For how could wee appeere before God as it were with our countenances vpryght, but that our sinnes are done away by the sacrifyze that was offered too set vs at one with God. Then vntill wee bee washed and scoured cleane by the blud of our Lord Jesus Christ, wee bee fowler before God than any leaper: wee

wee bee full of all maner of filth and infection: and too bee short, all that wee can bring shall but prouoke Gods wrath, and the verie wes that men esteeme greatest, shalbee but lothsomnesse. Therfore wee must imbrace the sacrifyce wherby our Lord Iesus Christ hath reconcyled vs too God his father, and his blud must flowe downe vppon our soules, too clenze vs from our filthinesse and spots. Neuertheless it is not without cause that Saint Paule sets vs downe baptim heere, not that wee bee made cleane by that: nother was it his meaning too turne vs aside from the death and passion of our Lord Iesus Christ. But forasmuch as wee bee dull and grosse, and vnderstand not the spirituall benefyts so well as were requisyte: therfore Saint Paule conforming him self too our rudenesse and infirmitie, hath shewed vs here our washing by a visible signe. That wee may the better profit our selues by this maner of speeche, let vs consider too what end baptim was ordeyned, and whertoo it serueth. When our Lord Iesus Christ commaunded vs too bee baptyzed in his name, ment he too turne away our fayth from his bludshed? Ment he that baptim should take the roome of his death and passion, to perfoyme the office of our saluatiõ? No surely. For Baptim is but an Incum and an appendant too the death and passion of our Lord Iesus Christ: and if it did not direct vs thither, certeynely it were but a trysting Ceremony. As much is too bee sayd of the Lords Supper. When wee come too receyne the bread and wyne, which are the pledges of the body and blud of our Lord Iesus Christ, although that in that supper wee bee truly fed with the meate and drink, wherof mention is made in the sixth of Saint Iohn (that is to wit, that our Lord Iesus Christ maketh vs partakers of the truthe of his owne substance, too the end that his lyfe should bee common vntoo vs): yit notwithstanding if the supper should bee separated from the death and passion of our Lord Iesus Christ, it were a thing of nothing. And in deede wee see also what the promis conteyneth. This is my bodie (sayeth he) which is giuen for you. Trew it is that it sheweth well what our ordinarie foode is: but therwithall he sendeth vs also too his death and passion. For had he not made satisfaction for our sinnes, and shed his blud to wash away our spots: what should it boote vs now too haue baptim and his supper ministred and giuen vntoo vs? Wee see then, that too vse baptim well, and accoyding too the institution of the lorne of God, we must not set our mynds vppon the corruptible and transitorie element. For what is the water?

If it stand but one day, it will corrupt: and how then can it clenze our soules for euer, and get vs a pureneſſe that shall continew after death, though wee our selues doo turne too rottennesse: If this power cannot bee in the water: wee must of neceſſitie repayre too the death and paſsion of our Lord Jesus Christ. And in deede the water also is a figure of his blud and of his holy spirit. Then let vs mark that our Lord Jesus did then wash vs, when he shed his blud wherby he clenzed vs. That is the meane wherby wee may resort vntoo God with full truſt that wee shalbee receyued as ryghtuous and perfect, bycause he layeth not our sinnes too our charge. Mark that for one poynt.

Now (as Saint Peter sayeth in his first Epistle) wee be waſshed with the blud of our Lord Jesus Christ, by the holy Ghoſt. Wee see then that wee haue the substance and truthe of our saluation in the perſon of the sonne of God. And moreouer wee haue too note also, that he communicateth him self vntoo vs, and therby putteth vs in posſeſſion and fruition of all his goods through the power of the holy Ghoſt. And how happeneth it then that Saint Paule hath made no mention heere, of the blud that clenzeth vs, and of the woorking of the holy Ghoſt: It seemeth that hee hath forgotten the cheef thing, and buzieth him self about a thing that is very small. I haue told you alredye that he ment not too abridge any thing that belonged too the sonne of God, that wee should not seeke the whole fulnes of our saluation in him alone, and settle our fayth alonly vppon him: nother ment he too diſpoſſeſſe the holy Ghoſt of his office, but he had reſpect of our infirmitie. And that is the cause why he set downe the signe wherby the thing that (of it self) is too hygh and too farre hidden from our vnderſtanding, is set before our eyes. That is the pith of the thing which we haue too beare in mynd.

Now of this declaration wee may receyue a very profitable leſſon in generall: that is too wit, that the trew and lawfull vſe of Sacraments, is too leade vs directly too our Lord Jesus Christ, and that otherwyse wee make them but as Idols. And (therfore) in poperie Baptim is but as a Charme, bycause they think there is no saluation but by the water. I let paſse the things that they haue put to it of their owne deuyzing. For they haue corrupted and mard the very inſtitution of Jesus Christ, by mingling baptim with the ſuperſtitions that are knowen of. But let vs put the case they vſed nothing elſe but the pure water: yit is it a diueliſh opinion that Baptim is able of it self to

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saue vs. For by that meanes our Lord Iesus Christ is as good as thrust away, so as they make none account of him. For they stand poring vppon the visible signe, and are (as yee would say) vtterly doted vppon it. In lyke case are they with all the rest of their Ceremonies. So much the more therefore dooth it stand vs on hand too beare this lesson in mynd, That too apply the Sacraments too a ryght vse, and too such vse as God alloweth and ordeyneth: they must guyde vs too our Lord Iesus Christ: Lyke as in Baptim, wee see but the water: but therby we must be lifted vp hygher to the blud of the sonne of God, assuring our selues that it is not the water that maketh vs cleane, but that it is only a warrant of the washing that was gotten for vs, when our Lord Iesus Christ was crucifyed for vs. In the Supper wee haue bread and wyne. Now to hold our selues to that which is set before out eyes, were a withdrawing of our selues from Iesus Christ. Our fayth therfore must bee lifted vp, and conueyed too him in whom all the partes of our saluation are inclozed. Forasmuch then as wee haue the whole perfection and fulnesse of all good things in the onely Sonne of God: it is thither that wee must looke vp and labour too atteyne, when the Sacramentes are set afore vs, for that is the very office of them: or else wee peruert all, and it is (as yee would saye) an vnhallowing of the thing that God hath halowed too our benefyte, if our Lord Iesus Christ bee separated from the visible signes.

Wee haue also too note, that wee communicate not with Iesus Christ, but by the grace of the holy Ghost. Yit notwithstanding let vs not hold scorne of the helpes that our Lord hath ordeyned for vs, bycause he knewe them too bee requisite for our infirmities sake. Why be we not taught simply, that if wee runne too our Lord Iesus Christ, in him wee shall fynde our washing and clenzing? It seemeth that that ought too suffyze vs, and that the water of Baptim is but a bayle too keepe vs from comming vntoo Iesus Christ. Yea, but let vs see a little what our owne rudenesse is. If wee had the myndes of Angels, wee should no more neede this outward Baptim, than the Angels do. But forasmuch as wee bee earthly, and it is hard for vs too atteyne vntoo God, and the secretes of his heauenly kingdome: it is for our behoofe too bee helped after that fashion. And it is a wonderfull gracious goodnesse of God, that he stoopeth so too our infirmitie, and supplyeth it with meete and conuenient remedyes. So little then dooth

Baptim

Baptim hinder vs from comming too the sonne of God, (so wee bee able too apply it too our behoofe,) or keepe our fayth from amyng at him: that without it wee should bee hild downe still heere, and wauer continually as floting in water. But when wee see how water is cast vppon the chyldes head, there we ought too mynd the blud of our Lord Jesus Christ, and too consider that lyke as water washeth away the filth of the body, so the blud of our Lord Jesus Christ is the very clenzing of our soules.

Now as touching the inwoorking of the holy Ghost, wee knowe it is lykened too water: and that is bycause he maketh vs parttakers of the benefytes that were purchaced for vs by our Lord Jesus Christ: and agein, bycause that by his grace and woorking, wee bee renewed, and dye vntoo the woorld, and all our owne corruption is put away, to the intent wee should come too the newnesse of lyfe which is gotten for vs by the Resurrection of our Lord Jesus Christ. All this must wee behold in Baptim.

And lykewyse the Supper must serue vs as a ladder too clymb vp too our Lord Jesus Christ, and too bee throughly confirmed that he dwelleth in vs, and that wee bee made one with him, so as he quickeneth vs as the braunches of a tree, which take their strength from the roote, and as the body of man, which draweth his strength from the head. And so the thing that wee haue too marke vppon this streyne, is that the Sacramentes doo not turne vs away from the trust which wee ought too put wholly in our Lord Jesus Christ, nor make vs too start aside one way or other, but that being perswaded by them that Jesus Christ suffizeth, wee fynd all our contentation and rest in him, too the end also that all the honour which belongeth too him, bee yeelded vntoo him. For it is not for vs too abridge him of that which his heauenlye father hath giuen him. Let that serue for one poynt.

And that is also the cause why Saint Paule sayeth, hauing clenzed it. Then yeeldeth he the dignitie of clenzing vs too our Lord Jesus Christ. True it is, that if he had not bin appoynted too bee the Mediator, he could not haue doone it: for it is a woorke altoogither belonging too God: but forasmuch as he was sent too that end, and had that office committed vntoo him, therfore are wee washed by him. And in deede it is not only in his humane nature that wee bee washed by his blud: but wee must also beare in mynd how the Apostle

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Heb. 9. 14. in the Epistle too the Hebrewes, sayth, that he suffered in spirit. How in spirit? That is too say, his death must not bee considered of vs, as if a man dyed: but wee must understand that he is in such wyse the sonne of God manifested in the flesh, as he hath vttered his euerlasting power. And that when he was so abaced, and emptyed, although there appeered nothing but cursednesse in his death: yit ought wee too vnderstand that he wrought in that behalfe with a woonderfull power, such as surmounteth all our vnderstanding, and all that wee can conceyue. Yee see then that Saint Paule hath very well confirmed the thing that I told you, that is too wit, that all our fayth is but a wauering and vanishing opinion, vntyll it bee so grounded in our Lord Iesus Christ, as it rest wholly there, and nother swarue nor stagger one way nor other. For as soone as wee go about too adde one thing or other too our Lord Iesus Christ: surely he shaketh vs of, as vnworthie too haue any part or portion of his benefytes. Therefore wee must leaue him that which is his owne: that is too wit, that he onely clenzeth vs: according also as it is of his mere grace, that wee haue all ryghteousnesse before God.

And Saint Paules speaking of Baptim (as I sayd afore) is too the end that wee considering our owne abilitie, should bend our selues too the confirming our fayth by these meanes which are behooffull for vs. For he that reiecteth Baptim as superfluous, dooth well bewray that he knoweth not him self. Insomuch that when wee haue well examined what is in vs, it is certein that euen the perfectest shal fynd themselues inclyned to vnbeleef, and to so many doutings, as ye would maruell. They shall see themselues feeble and weake, and subiect too infinite temptations. So then, it must needs bee that a man is too much blinded in pryde, when he thinketh that baptim can stand him in no sted. Considering therfore what neede wee haue too bee drawen too God by certein degrees: let vs make account of baptim, and of the holy Supper, and let them alwayes bee meanes too guyde vs vnto Iesus Christ.

Agein, it is not without cause that Saint Paule matcheth the wooyd and the washing of water toogither. For (as I haue touched afore,) too bee so drawen away by visible things, that in sted of flying vp alofte, wee bee held downe belowe: is too common a vyce, and so deeply rooted in vs, as it is very hard too bee plucked vp. God pitying mans weaknesse, hath at all tymes (as yee would say) couue poinne vn-

and

too them: not by chaunging his place, (for his being is infinite, and his maiestie filleth both heauen and earth) but by making him self familiar vntoo them, as if he were conuersant with them. And for that cause did he terme his temple his house, his dwelling place, & his rest, and (sayd) that he dwelt betweene the Cherubins: howbeit, that was not to harden the people in their superstitions. Too what end then? He ment too drawe them to him by little and little, which were vnable to come to him at the first dashe. For where are the wings that wee should stye aboue the clouds withall? But our fayth must stye vp aboue the heauens. So then, God ment too releue mens infirmities, by Ceremonies, Sacramentes, and such other things. But the vyce on the contrary part hath shewed it selfe too much, that is too wit, that men haue taken occasion too hold themselues downe, and too intangle themselues in Ceremonies: and wheras they should haue lifted them vp, they haue abuzed them, by turning them too the cleane contrarie. And that is the cause also why the Prophets were continually occuppyed in rebuking the Iewes, for that they thought that God had dwelt in the materiall temple. How now (sayeth Esay?) Hath not the Lord made all these thinges? Hath he not created both the stones and the wood? And wyll you shet him vp within them? Dooth he not fill all the heauens? and the earth is not able too conteyne him. And yit notwithstanding yee would locke him vp in some Cabane of your owne buylding. Wherby he sheweth that it is too grosse a folly for men too snarle themselues after that sort in visible figures, Ceremonies, and Sacramentes, and too dwell vppon them, wheras they should bee led vntoo God. Now forasmuch as this hath reigned in all ages, Saint Paule too redresse it, sayth, that wee haue our washing warranted in Baptim, vnder the figure of water. Yea, but yit must wee haue an eye too the woord, sayeth he. For if there were no teaching, too shewe vs that wee fynd the things in our Lord Iesus Christ, which are represented too vs in Baptim, and that it is in his person that wee haue the full performance and assuredness of them: certeinly Baptim would turne vs away from God, and it were better too haue none at all. For it were an euill thing, if wee should bee withdrawen from the sonne of God, too giue our selues too the corruptible world. Therefore let vs bee well ware that wee separate not the Sacramentes from the word at any tyme. And hereby wee see what Christianitie there is in a number of folke. For all is well with them, if they bee Baptyzed, nother

Ierem.7. b.11.& Math.21. b.12.& Mark.11. c.17.& Luke.19. g.46.& 1.Chron.6. g.41.& Psal.132. b.8.c.14.

Esay.66. a.1.

consider

consider they that the hauing of the signe without the promise added too it, is but a deceyuable & vnprofitable thing. Wherto serueth a seale when it is set but too a peece of Lether, or too bare parchment, paper, or cloth? Surely it were too no purpose: for it ought too confirme and ratifye some Euidence, whether it bee of gift or otherwyse. So is it with the Sacramentes, when they bee not matched with the woord. A man shall see a seale there, howbeeit too no purpose, for he shall see no benefyte come of it. And surely they that continew still doted in their ignorance, bycause they were Baptyzed as soone as they came intoo the world: doo shewe therin too leaud an vnthankfulnesse: for they falsifye Gods truth, as much as they can. If a man should counterfet a Seale, it were felonie, though it were but in a cace of fyue shillings. But they that are so drowned in their ignorance, as they cannot abyde to bee drawen out of it: are falsifyers and forgers in a thing that is more worth than al the world. For heere the cace concerneth the ratifying of the things that haue bin purchaced vs by the death and passion of the sonne of God, as hath bin declared alredy.

Furthermore let vs marke also, that Saint Paule speaketh of the woord that is full of instruction and edifyeth our fayth. For the pronouncing of some woordes is not ynough: as if a man should say, I Baptize thee in the name of the father, and of the sonne, and of the holy Ghost: and thinke that the vertue and power of Baptim were inclozed in those woordes: it were an abuse, and truly it could not serue vs but for a charme and inchauntment. But the woord is the promise wherby our Lord Iesus Christ hath told vs, that he is verily giuen vs too bee our ryghtuousnesse, too the end that all our sinnes should bee couered and buried in his obedience, and all our spottes washt away by his cleannesse. Therefore when wee once haue this promisse, and knowe what things are brought vs by the only sonne of God, then is the water matched with the woord. And wee ought so much the more too note this, bycause wee see how Saint Paule sayeth in another place too Timothie, that not euen our meate and drinke can bee sanctified, but by the woord. Trew it is that bread, wyne, water, and al other things are pure in respect of their creation by God: howbeeit wee cannot vse them without turning them too vncleannesse, and without committing of felonie ageinst God, but by his woord (sayth he) whereby all things are made holy vntoo vs. And how is that? By teaching vs that God sheweth himselfe too bee our father, in ha-

1. Tim. 4. b. 5.

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ding a care of vs too maynteyne vs and feede vs: and also by telling vs that all these things are giuen vs, too the intent that by vsing his liberalitie, first wee should bee prouoked too serue and honour him, and too bee rauished in loue of him: and secondly bee confirmed in the hope of the heritage that is promised vs. For seeing he makes vs feele his goodnesse afore hand in this world: it is certein that when wee come too the glorye whereuntoo he calleth vs, wee shall then haue our full of the good things, whereof there is but some little tast shewed vs as yit. Yee see then that all the benefytes which wee receyue for the body, are made holy by the woord. And what shal bee done then in things concerning the euerlasting saluation of our soules? Is it not much more reason that they should bee sanctifyed by the same woord?

Now then, too bee short, wee see that the Papistes are destitute of the power of the Sacramentes through their owne misbeleef, bycause they haue robbed our Lord Iesus Christ of his power and vertew, and conuayed ouer his prerogatiue vntoo corruption and dead things. And therefore God hath so blynded them through his ryghtfull vengeance, that they thinke themselues too haue the Sacraments styll, but yit notwithstanding without the woord. As for example, in deede in Baptyzing they mumble ynough, and they make theyr coniurations and charmes, and all in an vnknowen language, but yit is their speaking rather too the diuel, than too the Godfathers and Godmoothers that are there, too answer for the teaching of the child, and for the common instruction of the whole Church. Too bee short, in Popish Baptim there is not the woord, and therefore (as much as in them lyeth) they haue abolished Baptim. Yit notwithstanding, God hath not suffered the remembrance of his goodnesse too bee vterly put away: lyke as in the tyme of the lawe, although the priestes were Idolaters, and had preached false doctrine, and had inuayned the simple people with many errours & false opiniõs: yit notwithstanding, Circumcision was not chaunged in the tymes of Ezechias and Iosias, when things were redressed, and Gods seruice set in his ryght state. And why? Bycause it had bin ordeyned of God, and it was not lawfull too haue taken the signe of his couenant vtterly away. But it behoued them too forsake all the incomes that had bin put too by Satans policie. Euen so say I now, that in the Popedome there is not the woord of God, as in respect of those that pretend too minister

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the Sacramentes: and yit that wee sticke not too receyue the thing that is witnessed vntoo vs in Baptim, though wee were infected with much filthinesse. But wee must renounce the Creame that was ministred vntoo vs, and all the other wicked trash, and receyne the pure institution of our Lord Jesus Chrisst. And furthermoze let vs understand, that our Baptim as wee receyued it then had bin vnauaylable, nay rather it had bin a cursed treacherie, if wee had gone no further than so. And why? For wee had bin peruerted, and wee had falsifyed the ordinance of our Lord Jesus Chrisst.

In lyke cace is it with the Supper. Of a truth there is no supper remayning now adayes in poperie. For that which they call Gods Table, is a flat mockage and repzoche too the death and passion of our Lord Jesus Chrisst, bycause it is knit in vnseparable bond with the masse, and wee knowe that the masse is an vtter renouncing of the sacrifyze that was made by the sonne of God. But howsoeuer the cace stand, although they vsed some conuenient resemblance too the institution of our Lord Jesus Chrisst: yit for all that, they haue not the woord. For they mumble betweene the teeth in their consecrating (as they terme it) of the spiritual Sacrament, which they haue peruerted. For how doo they vse it? They prattle vppon the bread, and blowe vppon it, too chaunge it intoo the bodie of Jesus Chrisst, at least too their seeming. Also they chatter ouer the Chalice, and beare themselues on hand that all is chaunged there, and that they haue made such an alteration, as though they were able too create a new woold. For it is much moze too make a peece of bread too become the sonne of God, than too haue created a whole woold. But Satan hath so bewitched the Papistes, that they beeleeue they doo all that. And by what power? not of Gods woord. Howbeeit (as I sayd) the woord that Saint Paule treateth of heere, is not a bare sound, but a teaching that edifyeth our fayth, so as wee receyue the promis that is made vs there, and apply it too our vse, too the end that in Baptim the water may serue as a warrant of our spirituall washyng. Also when wee receyue the bread and the wyne in the supper, it is an infallible pledge vntoo vs, that wee bee nurrished with the very substance of the sonne of God, so as his flesh is our meate, and his blud our drink. Ye see then that the woord is requisyte.

As touching the huge and confuzed heape of thinges that the papists haue in all their Ceremonies, and sperially as touching their

fyue Sacraments which they haue forged and framed of their owne heads: there is no woord (of God) at al in them. For what promis haue they for their Anealing, as they terme it? No doubt but they wyll deuise ynough of it: but where shall a man fynd any whit of it in the scripture? In the same plyght are all the rest. As for mariage, it shall be treated of at another tyme, bycause S. Paul maketh mention of it anon after. Howsoeuer the woorld go, wee see that the Papistes haue falsifyed the Sacramentes, & they can vs now receyue no profit by them: bycause they haue put the things asunder which God had knit togither. So much the more therefore dooth it stand vs on hand to remember the thing that S. Paul telleth vs here: that is to wit, that wee be wel washed in baptim, accordingly as Ananias sayeth to S. Paule, Wash away thy sinnes. And how? By Baptim. Verely euen too shewe that the washing of vs with the water which wee see, is not a vayne or deceyuable figure, but that Jesus Christ dooth in very deede accomplish the thing that is shewed before our faces. Therfore wee must beare that well in mynd: But yit is the woord requisite therwithall, without the which, all that men can set fooyth concerning Ceremonies, is but abuse and deceyt, though it be countenanced with the name of God an hundred thousand-tymes. Actes. 9. c. 18.

Furthemore Saint Paule addeth, that our Lord Jesus Christes washing and clenzing of vs, is too set vs as excellent and singularly beautifull before his owne face. For the vnderstanding heerof, let vs note that wee be washed, not only through the forgiuenesse of our sinnes, when they come not too account before God: but also when wee bee renewed by the holy Ghost too fyght against all the temptations of the woorld, and too mortifye the vyces of our flesh, and all the froward affections whereuntoo wee bee too much wedded. Yee see then that it is a dubble grace which wee receyue of our Lord Jesus. That is too wit, bycause he hath satisfyed for vs and discharged vs of our dettes: wee come before God as ryghtuous. For our sinnes are not layed too our charge, but wee bee reconcyled freely, at leastwyse as in respect of our selues, howbeit that it is by the raunsome that Jesus Christ hath offered. Yit notwithstanding, it is not mens that God will haue vs let alone styll in our vncleanesse: but that he intended (also) too drawe vs too him by his holy spirit. Therefore it was of necessitie that the foresayd washing should bee matched with regeneration. And that is the cause why Saint Paule adeth now, that

Iesus Christ hath washed vs, too the end wee should excell in beautie, yea and bee vnblamable also before him. Now whereas he setteth vs foorth too bee Honorable or glorious, (for so doeth the woord which he vseth vnpon:) he hath an eye backe too the thinges which he treated of before, concerning men and their wyues. For now he goeth forward in treating of the spirituall wedlocke that is betweene the sonne of God and vs, wherof he will speake yit more at length hereafter. Therfore lyke as a man will loue his wyfe when shee is too his lyking: So Saint Paule telleth vs in this text, that the sonne of God wyll lyke well of vs, if wee weare the badges that he giueth vs: that is too say, first if vppon the knowledge of our owne wretchednesse, wee humble our selues too seeke the pardon that he hath purchaced vs, too the end that beyng quit at Gods hand, wee may call vppon him with full trust. That is one poynt. Also that wee bee renewed by his power, so as wee followe not our worldly lustes, nor giue libertie too our wicked affections, but rather fyght against our selues, and labour too put away more and more the things that wee haue of our selues, that God may reigne and lyue in vs, and wee bee gouerned by his holy spirit, so as our lyfe may bee nothing else but a yeelding of obedience too his holy wyll. Yee see then, what beautie wyll make vs acceptable too the sonne of God: namely, not (the beautie that is adorned) with corruptible deckings: but (the beautie which commeth) by beyng clenzed of all our staynes through fayth, and by beyng so sanctifyed by the holy Ghost, as wee may lyue continually as newe creatures. That in effect is the thing that wee haue too beare in mynde. For where it is sayd, that Iesus Christ is giuen vs to be our redemption: Saint Paule declareth therwithall how it is doone, namely, by-
1. Cor. 1. d. 30. cause (sayeth he) he is giuen vs too bee our wisedome, ryghtuousnesse, and holynesse. And why too bee our wisedome? That all our wyttes myght rest vppon him, and not wander from him one way nor other. Agein, he is giuen vs too bee our ryghtuousnesse, too the intent there should not bee any spot or wrinckle in vs, when wee should appeere before the face of our God, but that the blud of Iesus Christ should bee sufficient vncorruptnesse for vs. Also he is giuen vs for our Sanctification or Holinesse, too the intent that wee should bee renewed by his holy spirit. And whosoeuer separateth these things one from another, intendeth too rend Iesus Christ in peeces, as much as lyeth in him. Now then, would wee bee partakers of the spirituall washing,

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wherof Saint Paule treateth heere: Let vs looke that wee bee holy, and that wee walke in pure conuersation before God. Not that it can bee doone by our owne power or cunning: but all is attributed heere to Iesus Christ, and Saint Paul sheweth, that it is his office to make vs so excellent. For it is certein, that when men will needes come too it with presumptuousnesse, they may well inforce themselues, (and yet they shall bee neuer the neerer:) but as for vs, wee must only suffer our Lord Iesus Christ too worke in vs by his holy spirit. And by that meanes shall wee bee passyng beautifull, that he may haue delyght in vs.

And for the same cause also doth he say, that he may present vnto himself a beawtifull and glorious Church. In saying so, he declareth that al the outward shewe and gay glistering which wee can haue to the worldward, is but smoke: and that wee must haue a pureneſſe of hart. He could haue sayd, Our Lord Iesus hath cleansed his Churche, too the intent it should be pure and ryghtuous: but he intended too expresse, that our pureneſſe or cleanneſſe, is not too please the syght of the world, that wee may be prayzed and commended heere below, as hipocrits are, whom men gape and gaze at a great way of, clapping their hands at them, and esteeming them holyer than the Angels: but that it is much better for a man not too bee so precyze, but too walk playnly, and if there bee imperfections in him, too let them be knowen, and yit too hold on his full pace still, hauing the feare of God vnfeynedly in him all the whyle. Wherfore folowing this instruction of Saint Paules, let vs learne too set our selues in the presence of the sonne of God: and when it commeth too the ordering of our lyfe, let vs looke at him, knowing that eyther wee must bee allowed there, or elſe wee gayne nothing by being exalted and commended heere beneathe: though men haue neuer so maruelous opinion of vs, all (say I) shalbee but mere vanitie and leazing, till wee haue ruled and framed our lyfe in such wyſe, as if wee walked before the face of the sonne of God, howbeeit that in very deede nothing can bee hidden from him. This is it that wee haue too remember further.

Now when as Saint Paule sayeth, too the end that the Church should bee without spot or wrincle, and vnrebukable in holineſſe: he meaneth not that this is accomplished and perfoymed in vs alredie, nor that it can bee as long as wee bee compassed about with this bodie: for it is as a prizon, and a bondage, and wee dragge our shackles after

vs continually whyle wee bee heere beneathe: and although wee haue
profited well in the feare of God, yit must wee bee fayne too say
Rom.7. d.23. alwayes with Saint Paule, that wee be bild in a miserable bondage,
and cannot serue God but by halues, as ye would say. Howbeeit, S.
Paule ment also too shewe simply whertoo wee bee called, too the in-
tent wee should bye vs thitherward all the tyme of our lyfe. Now
then what is the end of our Redemption? wherfore are wee reconcy-
led too God? Wherfore are we made cleane by the blud of our Lord
Iesus Christ? Wherfore also are wee sanctifyed and regenerated? It
is too the intent we myght in the end be vnblamable before God. And
what in this world? There will euer bee much too bee blamed and to
bee found fault with: but let vs bee contented that our sinnes shal not
bee layd too our charge. And this is well woorth the noting, bycause
there were a sort of malicious and leaud heads in old tyme, which
surmyzed an Angelicall perfection in their brayne, as though men
myght atteyne too a full and perfect ryghtuousnesse in this world, and
that was euen an abolishing of the couenant that God hath made with
vs, wherin consisteth our saluation. For therin are twoo inseperable
poynts: that is too wit, the forgiuenesse of sinnes, and the newbirth,
as it is sayd in the seuen and thirtith of Ezechiell, in the thirteenth
of Ieremie, and in effect euery where. These things then cannot bee
put asunder, namely that God dooth so receyue and adopt vs, as wee
neede still too haue our sinnes forgiuen vs, till wee bee ridde quyte and
cleane of al earthly corruption: and agein, that wee must go forward
dayly in newnesse of lyfe. But there are yit still of those dinells incar-
nate, which would abolish the remission of sinnes, insomuch that they
dare slaunder vs so farre, as to say, that we hold men stil to their Apcie,
whē we make thē beleeue that they must needs be sinners still. Neuer-
theleslesse, it is certein, that whosoeuer wil bee a Christian, must needes
be a sinner. This is straunge at the first sight, but yit is it moued so as
1.Iohn.1. c.8. by the holy Gost. It is Saint John that speaketh it, but the doctrine
is Gods. If wee say (sayeth he) that wee haue no sin, wee make God
a lyer, and his truth is not in vs. Then if wee imagin our selues too
bee so holy, that wee haue no more sin in vs: shall God bee a lyer for
our fancies sake? Also, if wee wil bee Christians, ought wee not too
bee Christes disciples? And if wee bee desyrous too learne in his
Math.6. b.12. schoole, is not the maner of praying vntoo God his father, the princi-
pall poynt which he teacheth vs? And what doth he shew vs there?

For-

For give vs our offences. Wee beseech God dayly too forgiue vs the greate number of sinnes, which we doo adde one vppon another. Now if any man intend too raze out this petition of crauing forgiuenesse of our faultes: the same forsaketh the schoole of Iesus Christ. Then let vs vnderstand, that in this world wee cannot bee without spot or wrinkle, but wee must bee clenzed by little and little, and the vyces whertoo wee bee giuen, must bee corrected by peecemeale, vntyll wee come too the perfection that is spoken of in the first Chapter. Too bee short, as long as wee bee in this worlde, forasmuch as wee haue so many sinnes and vyces in vs, let vs bee heedfull in praying vntoo God too shewe himselfe alwayes mercifull towardes vs, and in bearing with vs by forgiuing our misdeedes. And yit notwithstanding let vs therwithall take hart too fight ageinst all our vyces, and too yeeld our selues obedient too our God, and let vs vse force and violence too subdew all our passions and lustes, vntyll wee haue gotten the vpper hand of euill, though wee ceasse not too commit it. Although sinne dwell in vs, yit let it not reigne in vs. Thus yee see how wee must day by day continew this exercyze of presenting our selues before God with all humilitie, in beseeching him too pardon our offences: and yit notwithstanding profite more and more in the renewment that is spoken of heere, tyll wee bee wholly fashyoned lyke too the ryghteousnesse and glory of our God.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs feele them more and more, that wee may bee sorie for them, and so streyne our selues too followe his seruice, as wee may shewe by our deedes, all our lyfe long, that he hath not redeemed vs in vayne from the tyrannye of Satan, and set vs at libertie, euen too serue him with a free will, and too giue our selues wholly too the glorifying of his holy name. And therwithall (let vs beseeche him) also too graunt vs the grace, so too taste the benefytes which he bestoweth vppon vs, as they may prouoke vs more and more too glorify him, and that it may bee our continuall exercyze and study too sing and preach his prayses alwayes, and too acknowledge how greatly wee bee bound and indetted vntoo him, that by that meanes our Lord Iesus may so reigne ouer vs, as wee may bee linked too him in vnseparable bond, vntyll wee come too the kingdome that he hath bought so deerly for vs. That it may please him to graunt this grace not only to vs, but also to all people. &c.

The.xli. Sermon, which is the nyenth vppon the fifth Chapter.

28. Men ought so too loue their vvyues as their ovvne bodyes. He that loueth his vvyfe, loueth himselfe.
29. For no man euer yit hated his ovvne fleshe, but (rather) he nurrisheth and cherisheth it, as the Lord also dooth the Churche.
30. For vvee bee members of his body, of his fleshe, and of his bones.



Seeing that the holy scripture exhorteth vs to be kynd harted, meek, and patient one too another, and setteth vs downe the example of God, who is reconcyled too vs in the person of his sonne our Lord Iesus Christ, and sheweth vs therewithall that Iesus Christ spared not himself, but shewed the loue that he bare vs, and the care that he had of our saluation, in that he gaue himselfe too so hard and bitter a death: it must needes bee that our hartes are harder than steele, if they bee not meekened by it. And yit notwithstanding, all these exhortations cannot suffyze vs, by reason of our wylfulnesse and corruption. God therfore, too put vs too the greater shame, sendeth vs backe too the order of nature: as if it were sayd, that although we had neuer heard any word of Gods mouth, nor neuer had had any teaching by holy Scripture: yit ought euery of vs too enter intoo himselfe, and too consider his own state, for that wyll be ynough too hold vs conuicted, without any other witnesse. And that could the heathen men tell vs full well: who hauing nother beleefe in God, nor any Religion, could notwithstanding well skill too saye, that the wyld beastes make not warre one against another. For one Woolfe eateth not another: the Beares and Lyons that lyue abrode in the wyld woods, haue a certein thing that holdeth them in order, so as they hurt not one another. And yit haue they no discretion as is among men: but they haue as it were a naturall instinct which driueth them too loue one another, so as euery of them

lyueth

lyueth (quietly) with his fellowe. Now then, must it not needes bee that men are altogither out of square, and doo despyze God and nature, seeing they lyue like Dogges and Cattes (as they say,) and euery man is as a Woolfe or a Foxe too his neyghbour, so as there is nothing but craftinesse and malice, or else vtter crueltie? That is the cause why God telleth vs that wee bee all of one flesh, and of one kynd. And Esay vseth the same reason, too perswade vs too succour our neyghbours, and too haue pitie and compassion of them when they stand in any neede. Thou shalt not despyze thine owne flesh (sayeth he.) For the furthest straunger in the world is neuer the more separated from vs for all that, but both he and wee spring both out of one fountayne, and wee ought too acknowledge him too bee our image. Therefore whosoeuer disdeyneth any man, surely he forgetteth himselfe too much, and he knoweth not what he is, nother is worthy of the honorable degree wherin God hath set him. And why? Because he peruerteth all order. Now if this reason ought too take place in generall: much more ought men too bee touched too the quicke when it is told them what they bee, specially seeing they bee linked togither in a much streyter bond. As if a man should saye too a father, How now? If thou bee so farre out of loue with thy sonne, that thou art vnwylling too see him, and disdeynest too talke with him, and he can fynd no meanes too come too attonement with thee: what a crueltie is that: For he is thy flesh and thy blud. And how then canst thou bee so blynded in thyne excessiue moode, as not too consider that God hath giuen him thee as though he had come out of thyne owne person? And too a sonne it will bee sayde lykewyse: How now? Is it meete that thou shouldest bee borne intoo the world, and haue roome and place among Gods children, and in the meane whyle forget thy father that begate thee, and by whose meanes God sent thee intoo the world? Esay. 58. b. 7.

Now the holyest band that God hath set among vs, is the bond betweene man and wyfe. That is the cause why Saint Paule sayth, that a man cannot loue his wyfe, but he must loue himself: and contrarywyse, that if he despyze his wyfe or hate hir, it is all one as if he fall at oddes with himself. And is that possible? Herewoofore he had exhorted husbands too doo their duetyes, by hauing an eye too the example of our Lord Iesus Christ. And he had alledged, that the sonne of God had giuen himself too the death too wash his Churche: so that although it was poore and miserable, and ful of filth and vncleannesse:

yit notwithstanding the sonne of God had pitie of hir, and after he had suffered that which was needefull for our saluation, he lefte vs moreouer a record of the grace which he hath purchaced for vs. Insomuch that in Baptim wee haue a visible token, that the blud of our Lord Iesus Christ is our washing and clenzing. Can we think vppon all these things, and not bee moued too some gentlnesse? Yea if wee consider first of all that wee bee but wretched wormes of the earth, and (too be short) that there is nothing in vs but vtter miserie, so as wee may well bee called vermin, and carions full of all corruption and lothsomnesse: and afterward compare our selues with the sonne of God: ought there too bee any such pryde in vs, as too esteeme and commend our selues, and too tread others vnder our feete? Now if this bee generall too all men (as I sayd:) what shall it bee betweene man and wyfe? For the knot that God hath knit betwixt them is such, that the husband is (as yee would say) but half him selfe, & may no more separate him selfe frō his wyfe, thā the wyfe may separate hir selfe frō hir husband, but eche of them must haue regard too their owne state, as shalbee declared in the end, and hath bin partly declared alredie. The husband is in deede the head, but the woman is the bodie. And wheras the head hath preheminence and souereintie ouer the bodie, it dooth not therfore follow, that he should hold scorne of it, or bee glad too haue it shamed or reproched: for dooth not the honour of the head extend too the whole body? But now forasmuch as husbands are not sufficiently moued with the reason that is taken of our Lord Iesus Christ: Saint Paule bringeth them backe too their originall.

And for asmuch as the heathen folk and vnbeleeuers were acquaynted with mariage, and had giuen iudgment of it: therfore wee neede no holy scripture (sayeth he) too teache vs in this behalf, for the ignorant soules which had but natural vnderstanding, and walked as their moother wit directed them, knew that the wyfe is a peece of the husband, and that there goeth an inseparable bond betwixt them, and that the one ought not too forsake the other, vnlesse they will teare themselues in peeces. Seeing that the blynd wretches perceyued this: what a shame is it for such as are inlyghtened by Gods woord, and haue bin taught familiarly as household folk, euen as a father hath his eye vppon his children: (too bee ignorant of it:) Seeing (say I) that God speaketh so familiarly too vs, and as it weere mouth too mouth, so as he sheweth vs his will, and telleth vs our dewtie: must it not

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needs bee that we are woorse than the Infidels, and much more greeuously too bee condemned than they, if wee continew hard harted, or stop our eares least wee myght receyue the aduyce that he giueth vs? Then let vs marke well, that seeing Saint Paule hath set vs foorth our Lord Iesus Christ (for an example,) and told vs that he is so giuen vs: it is good reason (considering how wee bee linked vntoo him) that wee should shewe our selues willing too follow him, and fashyon our selues lyke vnto him, by pitying such as are in distresse, by bearing paciently with the vyces and infirmities of our neyghbours, and by releeuing such as haue neede of vs, if wee may conueniently, and haue wherwithall. Let vs think well vppon that.

Agein, forasmuch as heere is mention made of man and wyfe, let them that are maryed, consider what damnation is prepared for them, if they bee not moued and touched too the quicke by the things that are told them heere: namely that on the one syde the heathen folk shall ryze vp to giue witnesse ageinst them at the latter day, and that (on the other syde) the order of nature teacheth them what they haue to doo: so that if they liue not in concord and freendship, as is shewed them here, they doo (as it were) wilfully withstand God, yea and vtterly forget themselues, and become woorse than bryte beastes. And furthermore let them knowe also, that forasmuch as mariage is a figure of the holy vnion that is betweene the sonne of God and al the faythfull: the same ought also too hold them in the greater reuerence: and although there happen many contentions, yit ought they too subdew them, and too let them lye as dead, and too consider that sith our Lord Iesus sitteth ouer them, it is too shewe that wedlocke was blissed in such wyse by God his father at the first, that he himselfe also hath ratifyed the same blissing by his death and passion, yea and reconcyled vs too God, in such wyse as the husband may perceyue as it were in a (lyuely) picture, that he is all one with his wyfe, howbeeit in such wyse vnder the obedience of God, as both twayne of them ought too serue him with one accord, euen vntyll they bee so farre foorth as they bee come too hym, too cleaue too him throughly in all perfection. Now although such warnings ought too bee of great force among vs: yit are very fewe touched with them accordingly. And the woorld sees it. For let a man looke into all housholdes one after another: and where shall he fynd such freendship as may resemble Iesus Christ and his Church: (Nowhere.) But the man and his wyfe are (rather) euer iarring and disagreeing.

greeing. And if there happen too bee some fond loue, yit is there no feare of God, and the least occasion in the world will bee ynough too set them at odds, so as they shall forget all that is conteyned heere: Or (too say the truth) they neuer once thinke of it. The loue that is betwixt them is led and prouoked by their lustes, and not grounded vpon any knowledge that they haue of the discharging of their dewtie, that the husband considereth how he ought too beare with his wyfe, how he ought too guyde hir in the feare of God, and how he ought too loue hir as a helper allotted vntoo him (for his ease) that he myght walke as hee ought too doo: Nor that the wyfe humbleth hir selfe too hir husband, or bendeth hir wittes too please him, bycause shee perceyueth that shee is expressely giuen vntoo him, too bee a furtherance and not a hinderance vntoo him. There is no talke nor inckling of al this: but if all bee well considered, (I say) the common and most ordinarie state is, that in euery house a man shall fynde diuelishnesse, cursyng, banning, blasphemie, swearing, spytefulnesse, and harming. And although some woman bee a feend towardes hir neyghbours, as well as shee is towardes hir husband: yit if hir husband had any wealth or goods by hir, he must take hir part without discretion, and maynteyne hir quarrell, be it good or bad. I say, a man may see, that this peruersenesse reygneth welneere euerywhere.

Agein, euery man complaynes of his wyfe, saying: I cannot line with hir, it is a mad beast, there is nothing in hir but pryde and peeuishnesse, and there is nothing in hir but froward stubbornnesse. I cannot speake a woord too hir, but shee payes mee agein with foure for it. Now surely, such as men make their wyues, such haue they of them. For were there no more but this that I spake of, namely that men doo (as it were) in spyte of God maynteyne their wyues wrongfull quarelles: ought not God too yeeld them their deserued hyre, and too make it rebound backe vppon their owne pates? Whatsoeuer I say, if a man marke well euery mans ordinarie trade of lyfe: he shall fynde that there may bee a sorte of fond loues, and a sorte of excessiue affections, but as for well ordered frendship, such as dependeth vppon God, and is grounded on his woord: hardly shal he among a hundred houses fynd one, where the husband and the wyfe are so well qualifyed. Yit notwithstanding wee bee vnexcusable, if wee profit not in this doctrine. So then, euery of vs must fyght ageinst his vnruly affections: & if a man haue not such a wyfe as he could wish, let him

him vnderstād, that God intendeth to try his pacience by that meanes and let him consider wel, that he behaueth himselfe wooꝛse towardes our Lord Iesus Christ, who is the husband, too whom all of vs are maryed. And therefoꝛe let him not bee rigoꝛous towardes his wyfe, seeing that he himselfe deserueth too bee so humbled. Too bee shoꝛt, let euery man so mynd this doctrine, that when the husband hath not all things in his wife that he desyꝛeth, he may thinke thus with himselfe: yit am I bound vntoo hir, yea and I am not onely bound vntoo my wyfe, but also vntoo God, who is the mayster of mariage, and too our Lord Iesus Christ, who is as a mirrour and lyuely image of it vntoo vs. Therefoꝛe am I bound too doo my duetie towardes hir, and both too loue hir, and too beare with hir, although there bee vyces in hir. Yit is it not ment, that the husband should foster and feede his wyues vyces. Foꝛ as wee must warne and counsell one another: so must there not bee any such neereneſſe oꝛ linking toogither, but that if the husband see any thing amisse in his wife, he must at leastwyse tel hir of it, yea and rebuke hir, and labour and indeuer too bꝛing hir intoo the right way, as much as he can possibly.

But yit howsoeuer the woꝛld go, so long as wee bee maried, this standes continually, that wee cannot chaunge the oꝛder which our Lord hath set, yea euen too bee vnuiolable. Therfoꝛe wee must not passe what the persons are: insomuch that although a woman haue too rough & sharp a husband, & such a one as dealeth ouer hardly with hir, yit must shee alwayes consider, that he is hir husband, and that when God matched them toogither, he allotted hir that poꝛtion, bycause shee was wooꝛthie of it: and let hir also enter intoo examination of hir sinnes, that shee may pꝛay God too take away that rod, and too deale moꝛe gently with hir. Then lyke as the wyfe must on hir syde continue the bond of mariage, and submit hir selfe, euen without respecting what hir husband is: so when the husband hath not a wyfe too his lyking, let him thinke lykewyse, my wyfe dooth not hir duetie, I cannot lyue with hir: but yit dooth wedlocke dure styll. Who oꝛdeyned it? God. Then if I foꝛget my duetie, and reuenge mee of my wife, oꝛ fall too stoutnesse without regarding what belongs too my charge: it is not ageinst a moꝛtall creature, that I shall bend my selfe. When the husband ouershootes himselfe after that soꝛte, surely he fyghteth ageinst God, and indeuereth too disanull the thing that is inuiolable by nature. So then let euery of vs put this doctrine better

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wyfe on his owne behalfe, and let not onely maryed folkes, but also all men in generall vnderstande, that wee cannot estraunge our selues one from another, and become vnkynde, mercilesse, and vnpacient one toward another, but wee must bee as witlesse creatures that haue no reason nor regard from whence they come, or to what end wee liue in this world. That is the effect of the things which we haue too beare in mynd.

Esay. 58. h. 7. And if wee rgarded well the Prophets reason, surely wee shoulde bee more moued with this exhortation that is set heere: No man euer hated his owne flesh, but nurrisheth and cherisheth it. If euery of vs gaue himselfe too consider what care he hath of his owne person, how tenderly he cherisheth all the partes of his bodie euen too the least toe of his foote, how carefully he forecasteth that nothing may want him, and how prouident he is in all respectes for it, so as if any member bee ill at ease, he indeuereth too remedye it, that he may mayntayne himself in health: I say, if euery of vs bethought himself throughly after that fashyon: surely then would it bee a good teaching too vs too doo the lyke too our neyghbours, that is too say, too al men: and much more consequently, the fathers too their children, and the children too their fathers, the husbandes too their wyues, and the wyues to their husbandes, and so forth mutually accoyding as it hath pleased our Lord too linke vs in neerer bond, as I haue sayde afore. And if any body reply heereuntoo, tush, he, or he is not my selfe: (I answer,) then must it needes followe that thou art no man. For (as I sayde afore) Gods creating and maynteyning of vs, are with condition, that wee should bee all as one masse. For though there bee many fingers and many sinewes in a mans bodie: yit is that no let but that they bee all one thing, nother is it any impeachment why one member should not succour another as well as it selfe. For it is vnkyndly that the bodie should fall too banding, and too deuiding of it selfe into factions: nother is it possible that it should so. Then if euery of vs bee so wedded to his owne profit, that in the meane whyle he disdeyne others through pryde, or else bee cruell, so as if he see all the miseries in the world, he hath no compassion too releeue them, nor can fynd in his hart to beare with any thing, or to forgiue it: is it not a signe that wee haue forgotten our owne nature?

Wherfore too the intent wee may fare the better by this doctrine, let vs wey well these woordes of Saint Paule, that neuer any

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man hated his owne fleshe, but that euery man nurrisheth and cherisheth it. Neede wee a schoolemaysster too teache vs this? Needeth God too send vs his Angels from heauen, or neede wee too take much payne too learne this art or cunning? (No:) wee bee but too much giuen to it alredy by nature. Sith it is so, euery of vs beares his owne euidence rolled in record against himselfe, and his owne indytement redie framed: there shall neede no long examination before God. For the more carefull that men haue bin for their owne bodyes, the more forecasting they haue bin for the mayntenance of it, and (to bee short) the mo signes that they shewe of louing themselues: the greeuouslyer shall they bee condemned before God, bycause they haue not doone the lyke towardes them which are their owne flesh, yea though they were most vnknowen and of the furthest countrie in the world, as I sayd afore. And if this bee generall for all: what shall become of it, when the sonne setteth himselfe with all outrage and stubbornesse against his father, so as he hath no meekenesse too suffer himselfe too bee gouerned by him, but euen vtterly shaketh him of, for whom he ought to spend himselfe euen too the death? Also when the fathers on their syde vse nothing but bitternesse toowardes their children, or gouerne them in such wyse, as they do but prouoke them to impacience: When the husbandes deale so roughly with their wyues, as it may vtterlye discorage them, and cast them intoo sorrowe, so as they shall let themselues looce, and fall disordredly too all manner of leaudnesse: When the women lykewyse bee stiffenecked, and cannot bee brought to good order: I say, when these disorders are among vs: let vs assure ourselues there needeth none other record too condemne vs, than the care that euery of vs hath had of himselfe, in that wee haue bin myndfull of our owne welfare, and labored (earnestly) for it, and in the meane whyle broken the bond that our Lord had set among vs, and euery of vs drawen alone by himself, and forgotten all duetie of louing kyndnesse, insomuch that wee would (if wee had could) haue made euery of vs a new world. Truly there is no man of that abilitie, that he can forbeare the helpe of his neyghbours: and yit are wee loth that our neyghbours should dwel with vs, yea or that they should bee counted in the number of men: there is not that man which would not reigne alone lyke a Lord. But this vnkyndnesse and leaudnesse are sufficient too shewe that wee bee not woorthie too inioy the benefytes which God dealeth too vs in this transitory lyfe. For sith wee bee too

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much wedded vntoo it, and mynd it more carefully than wee should do: wee bee so giltie, as there is not that man which may open his mouth too reply or too alledge any excuse for himselfe.

And Saint Paule hauing told vs what wee ought too knowe, yea and too iudge of our owne nature, returneth agein too that which hee had touched afore, that is too wit, that such as professe themselues too bee members of the bodie of our Lord Iesus Christ, ought to bee perswaded by his example, too liue quietly, freendly, and agreeingly with their wyues. No man (sayeth he) loueth him self, but he loueth his wyfe (also.) Uerely God hath ordeyned wedlocke, in such wyse, as the wyfe must bee as the bodie of hir husband. Therfore if a man loue him self, his wyfe must bee matched with him, or else it shalbee a monstruous loue. It is a thing that men ought most too abhorre, that the thing which is most holy in mans lyfe, should bee vtterly abaced. Seeing it is so, he that loueth him self, will loue his wyfe. For wee bee of his flesh, wee bee of his bones. Heere he toucheth a thing that hee spake not of before. For when he did set downe the example of our Lord Iesus Christ, it was in alledging that he spared not him self, but did shead his blud to wash vs from our filthinesse and vncleannesse. We then were defyled & stayned before God, & our Lord Iesus Christ found the meanes too bring vs in his fauour agein. And how? Euen by his owne bludshed. But heere hee alledgeth another reason, too confirme the matter yit better: which is, that wee bee bone of his bones, and flesh of his flesh. In so saying, he dooth vs too vnderstand, that when men doo theyr duetie, it is too theyr owne benefyte. For therby they may taste the inestimable and infinite grace of God, in that euery man accordyng too his degree, dooth in his mariage represent the vnion that is betweene them selues and our Lorde Iesus Christ.

The thing therfore which Saint Paule intendeth, is yit agayne to remoue the hardnesse of our hartes, by shewing vs that wee cannot inioy the grace that is purchaced vs by our Lord Iesus Christ, vnlesse wee lyue in freendshyp togither, accordyng to the image therof which wee haue in the loue that he bare vs in his death and passion, whiche surmounteth all the loue that wee can haue (one too another.)

Howbeeit, before wee goe any further, let vs see why and in what sense Saint Paule saith, that wee bee of the bones of our Lord Iesus Christ, and of his flesh, and members of his body. For he is descended

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of Adams linage, and is called the seede of Dauid. And although he was conceyued after a woonderful maner in the wombe of the Virgin, yit tooke he mans flesh vpon hym, and became very man. Howbeit he saith, that he is the sonne of Man, too shewe that he hath taken a nature that is common too vs, wherein he hath made hym selfe familiar with vs. And in deede (as saith the Apostle in the Epistle too the Hebrewes) he is not ashamed too call vs brothers. Rom. 1. a. 3. Hebr. 2. b. 14.

But now let vs come too that which is sayd heere. It seemeth that Saint Paule would make Jesus Christ as it were the roote of mankynd, so as wee should descend of him: for he calleth vs his ofspring. But wee haue too marke, that for asmuch as our Lord Jesus Christ was shaped of the seede of Abraham, too performe the thyngs that were promised, yea and that he could not bee the Mediator betweene God and vs, except he had byn of our nature: (for he could not haue amended our misdoinges wherthrough wee were bounde too endlesse damnation, vnlesse he had clothed hym selfe with our body, and had also a soule, too the end too present hym selfe in the person of al men: and so it behoued our Lord Jesus Christ too bee our flesh in our body:) wee may say that he is of our bones and of our flesh. And why? He is descended of Adams race, as I sayd afore. But howsoeuer the cace stand, he was conceyued marueilously by the holy Ghoste. Howbeeit there is another respect. For yit for all this he ceasseth not too bee the second Adam, as Saint Paule termeth him, in making comparison betweene the grace wherethrough wee were set agein, and the deadly fall wherthrough wee were all forlorne. He sayeth, that the first Adam did by his transgression make vs enemies too God, so as wee haue no accesse to him, but should be thrust back, if we preaced to him, and that iustly. For where sin reigneth, there must needes bee as it were vnrecouerable diuision. God being the fountayne of all ryghteousnesse, cannot match with our iniquities and corruptions. Then is there also a second Adam, which cõmeth to remedie al, that is to wit, our Lord Jesus Christ. And how is he the second Adam? For (as I told you afore) it is not ment that wee should bee so bold as too think too preace vntoo Jesus Christ, as though wee were linked too him of our owne nature: but that is done in the power of his holy spirit, & not in the substance of his body. Behold then, Jesus Christ is become very man, and hath takẽ vpon him the selfsame humane nature that ours is: but yit is it not of nature that wee bee his flesh and his bones: (for wee bee not 1. Cor. 15. c. 21, 22.

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descended of him as touching our own substance) but it is of his diuine power. Then must wee come too this poynt, that wee bee bone of the bones of our Lord Iesus Christ, bycause wee bee restored in him, and haue in him as it were a new and second creation.

And Saint Paule (as wee shall see heerafter) hath an eye too the originall of Eue: for shee was taken out of Adams substance, and shaped of one of his ribbes. Now then, are wee restored by our Lord Iesus Christ? If wee consider our first birth wherby wee bee brought into this world too bee mortall men: wee cannot say, such is our flesh, vnlesse wee bee of the seede of them that were afore vs: but whatsoeuer wee bee, in that seede wee bee accursed. It is trew that Adam was created after the image of God: but yit was that image defaced by sin, so as wee bee not worthie too bee counted among Gods workes. And the same horrible condemnation is pronounced wyth his owne mouth, where he sayeth, that it repenteth him that hee had made man, as though he disclaymed vs all, bycause wee doo but infect the earth, and are not so woorthy too bee mustered in the aray of hys creatures, as are the woormes, lyce, fleas, dogflyes, and all other vermin of the world. That then is the benefyte which wee haue by Adam: and as oft as it is sayd, that wee be of his seede and of his flesh, it serueth too shew vs, that there is nothing in vs but a gulf of cursednesse. Now hereuppon, if wee come too our Lord Iesus Christ, wee bee restored agein, and (as the Scripture speaketh of it,) wee bee made new creatures in him. Yee see then, that it is by power of the spirit, and not by order of nature, nor by any common fashyon, that wee bee of the bone and of the flesh of our Lord Iesus Christ, and the cause why wee bee members of his body, is that God his father hath ordeyned and stablished him as our head. Howbeeit (as I sayd afore) that is doone by a secret power, which wee comprehend not but by fayth. Then do both these things agree very well: namely, that Iesus Christ is of our bone and of our flesh, in respect that he hath taken our humane nature vpon him, and clothed himself with it, without the which wee should haue no alyance with him. For if wee cannot atteyne too the Angels: how shall wee atteyne too him that is the souerein head of them? But wheras he is come in such wyze vntoo vs, that he hath vouchsafed to bee knit in the bond of brotherhood with vs: that is doone specially when he worketh so by the power of his holy spirit, that he is our head, and wee are gathered toogither in him, and haue a heauenly

Gene.6. b.6.

2.Cor.5. d.17.

uenly state, and wheras afore wee had nothing but of the earth, and consequently had nothing in vs but corruption, now wee bee lifted vp on hygh, and are made the children of God by the grace that is spoken of heere, wheras erst wee were heires of his wrath, which wee hold from our father Adam when wee followe his nature, bycause wee are all lost and peruerted in him. Thus yee see in effect how the twoo things are too bee agreed, wherin there seemed too bee some diuersitie. And in deede if wee haue not that, what would become of vs? How miserable would our state bee? I haue shewed alredye, that if any man looke well what is in himselfe: he shall fynd nothing there but matter too separate him from God. Now then, vntyll wee bee of the substance of our Lord Jesus Christ, God must needes hate vs and abhorre vs, and not knowe vs too bee of the number and company of his creatures.

Now remayneth too see how it commeth to passe that wee bee of the bones of Jesus Christ, and of his flesh. For he is in heauen, and wee are heere beneath on earth. Agein, when wee bee begotten, euery of vs is begotten after the order of nature, he hath his father and his mother too come of, and they bee of the same race that he is. How then are wee of the bones of Jesus Christ? It is not in respect of substance: for if wee looke vppon our owne flesh, nother the skin, nor the bones, nor the gristles that wee haue, doo come of the body of our Lord Jesus Christ: but it is in respect that the cursednesse which wee bring from our moothers womb, and is spred ouer all Adams linage, is taken away by the power of our Lord Jesus Christ, and that therwithall he hath so sheaded foorth the grace of his holy spirit vppon vs, that wee bee inlyghtened by it. Therfore it is as a qualitie (as men terme it) & not a substance. Euery mã shal descend of such linage, and God letteth the common order runne on styll which he appoynted at the beginning, namely that men beget one another from ssew too ssew: but in the meane whyle Jesus Christ reneweth those whom God his father hath chosen, and such as are the members of his owne body, and ridderh them of the corruption which they had taken from Adam. And afterward he giueth them such a power, as euery of them feeleth by fayth that he is vnder the head that is set ouer vs, and that wee bee gathered all toogither in him, and his lyfe is giuen vntoo vs, too the intent wee should no more liue too our selues, nor too the world, but rather that he should liue in vs, as Saint Paule sayeth of him. 2. Cor. 5. c. 15.

yee see then that Iesus Christ needeth not too come downe from heauen, too make vs members of his body, nor too diminish his owne flesh too make vs too growe out of him, and too bee shaped of him. For all is doone by the woonderfull power of his holy spirit. Wee drawe not any thing from the flesh, nor from the body wherwith he once clothed himselfe: for that is in heauen, too the intent that wee should bee fashyoned lyke vntoo the glory that is now in him. But yit for all that he worketh in such wyse, as wee haue all our strength continually of him. And lyke as trees drawe both their flowers, their leaues, and their fruites from their roote: and lyke as the body of man feeleth his strength too flowe downe from the head, so do wee feele the vertew and force of the coniunction that is betweene vs and our Lord Iesus Christ, and yit he continueth still in his full state al the whyle. Nother doth that hinder vs too inioy the inestimable benefite that S. Paule magnifyeth so much in this text. And therwithal let vs beare this poynt in mynd, that it is much when wee bee (inwardly) stird vp too doo euery man his duetie: for thereby wee tast the grace of God which concerneth the saluation of our soules.

The matter that is in hand heere, is that men should liue freendly and agreeingly with their wyues. And when a husband considereth the things that are spoken heere, he ought too bee prouoked, not only too discharge him selfe of the bond wherein he is bound too God and his wyfe: but also too thinke thus with him selfe: This is such a state that although it bee corruptible, and serue but for this transitorie lyfe, yit hath God set it afore vs as a lyuely image wherein I see that Iesus Christ is my head, and that I belong too him, and that not onely I am his, but also he is myne, so as his lyfe belongs too mee, and (too bee short) I am as if I were a member of his body. Seeing then that men in dooing their duetie towards their wyues, and wyues also in obeying their husbandes, may behold how they bee ioyned vntoo Christ, and that they doo the things that belong too the heritage of the kingdome of heauen: must it not needes bee that wee bee too vnthankfull, if wee consider not how our Lord Iesus Christ laboreth by all meanes too win vs, and too make vs walke vnder his yoke? And moreouer he not onely allureth vs by gentle and louing meanes, too the intent wee should take the better corage too serue him, and too doo the things that our calling and state requyre: but also drawe vs too him, and euen in this world, & in the transitorie and earthly things, set-

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teth vs foorth the euerlasting saluation that is prepared for vs in heauen, & which was bought so deerly for vs by the blud of his only sonne, to the intent that in the end wee should bee partakers of the effect and vertue that proceedeth therof.

And now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too voutsafe, so too reforme our hartes vntoo goodnesse, as wee may seeke nothing but too serue him, and too yeeld our selues wholly too the obeying of his holy will, and that it may please him therwithall so too beare with vs in our feeblenesse, as wee hauing receyued pitie and mercie at his hand, may in the end bee able too stand vp before his face. And so let vs all say, Almyghty God heauenly father &c.

The. xlii. Sermon, which is the tenth

vppon the fifth Chapter.

31 For this cause shall a man leaue father and moother, and bee ioyned too his vvyfe, and they shalbee twoo in one flesh.

32 This is a great secret. Yea, say I, in Christ and in the Church.

33 Therefore, doo yee so, as euery man may loue his wyfe as himselfe, and let the wyfe feare hir husband.

GOd dooth so dispoze his woozkes, as wee haue occasion too behold a woonderfull wisedome in all his dooings, and too receyue such instruction by them, as may be too our benefyte: as (foz example) in that which Saint Paule alledgeth here, namely that the woman was drawen and taken out of the substance of the man. Foz God could well haue created Eue after the same manner that he created Adam. But he tooke a rib of the man, and commaundeth woman too bee shaped therof. And whertoo tendeth this, but that there should bee such an vnion

vnion betweene man and wyfe, as he myght thinke, this is my flesh, this is my bone: and shee, whence hath God giuen mee lyfe? whence hath he shaped mee? Euen of a rib that he tooke out of man. Wee see then that God did not without cause vse such diuersitie in creating man and woman. It was too the end it should bee continually mynded in wedlocke, so as the husband myght knowe that he breaketh the whole order of nature, if he bee not vnited in good agreement too his wyfe: and the wyfe lykewyse, if shee submit not hirselfe quietly too hir husband, acknowledging him too bee hir head. But Saint Paul applyeth this further, to the vnion which is betweene our Lord Iesus Christ and his Church. For (as was declared vppon Sunday) wedlocke is as a figure of the knitting toogither which is betweene vs and the sonne of God. And therefore he cryeth out, saying, It is a hygh misterie, that is too say, a secret which wee ought too take very good heed of, Yea (sayeth he) in Iesus Christ and in his Church. There are then twoo things too bee noted here.

The one is, that wee see how God euen from the beginning, hath knit man and wyfe togither in vnseparable bond. The other is, that he intendeth too leade vs yit hygher: that is too say, that forasmuch as there is nothing in our selues but all maner of wretchednesse, wee should bee knit too the sonne of God, who is the fountayne of all goodnesse, and from thence drawe our spirituall lyfe, and haue all our strength and power of him. And forasmuch as S. Paule hauing alledged the sayd text out of Moyses, addeth, that this misterie is great, in that the sonne of God hath made vs bone of his bone, and flesh of his flesh: some haue imagined it too bee as a prophesie of that which hath bin sayd. But there is no reason nor colour of reason, why they should think so, and it is euident that the text should bee mard, if it bee not taken simply as it lyeth: that is too wit, that God intended too warne man and wyfe what their dewtie and charge is. Let that then serue for one poynt.

Gene.2. d.24.

The Papistes haue foully ouershot themselues in this cace, and bewrayed such ignorance, as little children myght well spit in their faces for it. Bycause the woord Sacrament was an ordinarie woord (in old tyme) too betoken Secrets, misteries, and all maner of hygh things that are woorthie too bee had in admiration of vs: therfore the sayd woord Sacrament was set in heere (in translating this text.) It is a greate Sacrament, sayeth Saint Paule, that is to saye, a great misterie

sterie or secret. And heerof there is no doubt, no more than when he sayeth, it is a great Sacrament, that God was manifested in the flesh: It is a greate Sacrament that the Gospell was published through the whole world, and that the wretched Gentyles and vnbeeleuers were matched with the offspring of Abraham. So in this text, the infinite goodnesse of our God is a (Sacrament, that is too say, a) hygh thing, and well worthie to bee looked at of vs. Hereuppon some folks haue bin so verie beasts as too saye, Then is Wedlocke or Matrimony a Sacrament, as well as Baptim, or as the Lords supper. And bycause they vnderstood not the word: to their seeming there was somwhat to be found here, like as in Baptim the water betokeneth that we bee washed by the blud of our Lord Jesus Christ: and in the Supper, the bread and wyne are warrants and pledges of his body and of his blud. They were of opinion, that as much is doone in mariage. Now when wee see that such doltishnesse hath crept in through the whole world, and that these greate doctours had neede too bee set agein too their Apcies, for so much as they knew not euen the things that they ought too haue iudged by their naturall reason: therin we see that there lyeth a greate vengeance of God vppon such as haue corrupted the trew religion, and made minglemangles in the word of God, after their owne fancyes. And therwithall wee haue too thank our God so much the more, for that he hath drawen vs out of such dungeons. And seeing there was so horrible confusion in such as are reported themselues to be the Lampes and pillers of the Church, & were taken so to bee: sith wee see that God did dull them so vtterly: wee ought not too be afrayd too separate our selues from their company and sinagogue. And seeing he hath graunted vs the grace too bee no more mingled with them: let vs keepe on our course, and walk foorth soberly. For there wee haue a warning too hold our selues in awe, that wee being Gods trew schollers, wee may distrust our selues, and not go seeke fyue feete in one sheepe (as they say), but handle the holy scriptures with such reuerence, as God may guyde vs too the trew vnderstanding of it by his holy spirit.

1. Tim. 3. d. 16.
Rom 16. d. 25.
Ephe. 3. a. 3. b. 9.
Colos. 1. d. 26.

But now let vs come too Saint Paules intent. Ye is certeine that he alledgeth the record of Moyses, too shewe that the man ought too beare with his wyfe, as with a portion of his owne bodie, and the one half of his owne person: and also too exhort wyues too honour their husbands, and too hold them in the subiection that God hath commaun-

Gene. 2. d. 23.

ded them. The cause then why Eue was shaped of one of Adams ribbes, is, that God ment to stablish such a concord betweene man and wyfe by that meane, as there should bee no bond in the world so strayt as that. For the chyld ought in deede too honour his father: for he is his seede, and he is his blud: but yit is the bond of wedlocke preferred before it. And by whom? It commeth not of mens lyking: but according as Adam had spoken, and as God had pronounced the sentence, so is it an inuiolable order, that man should bee knit vntoo his wyfe, yea and that in such wyfe, that if he should needs forsake the one or the other, his father should not bee so neere him as his wyfe.

Yit is not this as much too say, as that God ment too breake that yoke, and too giue children leaue too bee stubborne ageinst their fathers and moothers, when they bee once maryed. God chaungeth not any whit of the things that he hath ordeyned. Therfore he that hath a father or moother alyue, ought too bee still subiect too them, without ceassing of from dooing his dewtie, according as the scripture sheweth, and as nature also teacheth euery man too doo. For wee haue it ingrauen in vs, and wee cannot wype it out. Thus yee see that maryed folks ceasse not too bee alwayes subiect too their fathers and moothers. But heere the cace standeth vppon the comparing of the one with the other: as if he should say, If a yong man should forsake his father, & haue him in any contempt or disoeine, or be stubborne ageinst him, or yeeld him no reuerence: would not the world say, hee were a monster? Now if God haue commaunded in his lawe, that stubborne and disobedient children should bee stoned, and that men should roote such villanie out of the world: what a thing is it, when a man shall forsake his wyfe, or the wyfe hir husband? Surely it is an outrageous cryme. Then if it be intollerable that the chyld should ryze vp ageinst his father: (No dout but) the bond of wedlocke is yit much holyer, and moze expzesly commended too vs of God. Seeing it is so: it standeth euery man on hand, too looke that he discharge his dewtie. For if a woman haue a froward head of hir owne, so as shee must bee brawling euery minute of an houre, and wil not be subiect to hir husband: also if the husband be churkish & cruell, so as he disdeyneth his wyfe: it is not a doing of wrong to a humane creature, but to God, who is the author of mariage, & hath ordeined it with such condition, as we heare of here. And so ye see what we haue to remember vpõ the first part of this text.

Deut. 21. 21.

But this extendeth yit further: that is too wit, that euery man

should

should loue those that are alyed too him by meanes of God. As for example, a man hauing no more but his wyfe, is bound notwithstanding too acknowledge that God hath vnited vs all toogither. And when he created Eue the moother of all men out of Adams syde: it was too the end that the same should extend euerywhere, and that wee should knowe that he will haue vs to liue in such concord, as none of vs should for all that separate our selues from other. No man then ought too bee so cruell as too say, Tush, shee is not my wyfe. But wee must consider, that forasmuch as it is our Lords will that there should bee a generall concord among all men, and that euery man should think himself bound too his neyghbours: it is as though mankynd were compounded of twoo sortes, so as there were both malekynd and femalekynd. Then are wee all bound one too another. Trew it is that matrimony (as I sayd) is reserued by it self: but yit for all that, men are bound towards women, too succour them, seeing that our Lord hath shewed it by deede euen in the first creation. And women also must behaue themselues soberly among men, although they bee not their husbands.

Also there is further, that they shalbee twoo in one flesh. Heerby our Lord Iesus Christ sheweth vs, that the man which is maryed ought too hold him self contented with his owne wyfe, and the woman lykewyse rest wholly vppon hir husband, so as they let not their lusts raundge abrode, nor giue themselues the brydle to chaunge any thing in the order which our Lord hath set, and will haue too stand in force to the worlds end. Men haue so passed their bounds in all ages, that they haue forgotten both kynd and all kyndnesse. And they haue not onely despyzed God and his woorde, but also forgotten with what condition they were created, in the worlde: and they knewe not euen that which naturall reason could haue shewed them. And they had not come too that poynt, if they had not bin doted in their lusts lyke woode beasts. And surely there is no such rage as the reigning of inordinate lusts in our flesh, when they bee not repressed by the feare of God. Thereof it came that in many countries it was lawfull for men too haue three or foure wyues a peece, as it is permitted still at this day among the Turks. The Iewes also, notwithstanding that they had the Lawe of Moyses, did put away their wyues for euery small occasion that came in their heades. If a woman were not fayre ynough, or if shee were not rich ynough, by and by shee was

diuorced. Trew it is that our Lord had prouyded for it, howbeeit
Matth.19. 8. but halfe. And in deede our Lord Iesus Christ declareth, that God had a regard of the hard hartednesse of that people, which was yall amendment or taming. Therefore when any of them listed too put away his wyfe, he was bound too giue hir a Testimoniall, that shee was no harlot, but that shee lyked him not: and he chose rather too sustayn that shame, than to keepe the fayth of mariage. For in putting away his wyfe after he had plyghted hir his fayth too liue and dye with hir, he shewed himselfe forsworne and vnfaythfull. Therefore it was a reproch too them too put away theyr wyues after that sort. But yit for all that, diuorces were common. And our Lord Iesus sayth, that in so dooyng the Iewes were backeslyders from the lawe of God, and therfore he telleth them, it was not so from the beginning. They tooke that libertie on that it was sayd, that he which found not himselfe well at ease with his wyfe, should giue hir leaue too depart. But our Lord Iesus telleth them, It is trew that God graunted it too your fathers: howbeeit that was bycause he was fayne too deale with them as with wyld beastes. So then, he graunted them more than was lawfull: but yit knowe yee, that although he punished them not with rigour, yit is it not ment that you should therefore take occasion at it too doo yit worse. Therefore haue yee an eye alwayes too the beginning, when God created Adam, and shaped Eue out of his syde: he sayde (at that tyme) that twoo should bee one flesh. He then that taketh twoo wyues, is woorthy too bee cut asunder, and he that takes three, is woorthy too bee cut in three peeces: for it is all one as if he would defye God and nature, seeyng God hath printed a marke in the person of man and wyfe, too the intent that wedlocke should bee kept as it ought too bee. Wherfore if a man disanull the ordinance of God, deserueth he not to bee wyped out quyte and cleane: The thing then which we haue yit still to beare in mynd, is, that a man must hyde all his senses, and not cast his eyes wandering heere and there, least his mynd bee caryed away when he sees a wooman that seemes fayrer too him than his owne. And let the wyfe also not looke vppon any man but hir husband, otherwyse than with simplicitie. And let them alwayes thinke, wee bee but twoo, yea and yit one flesh: I can not bee a whole person, except I bee with my husband. And let the husband also on his syde thinke, I am but halfe a creature, when I am asunder from my wyfe, seeyng that God would haue vs both too bee one. Thus

yee

yee see what wee haue too remember vppon this saying, that too shall bee one flesh.

Now theruppon Saint Paule concludeth, Therefore let the husband loue his wyfe, and let the wyfe honour or feare hir husband. For the woord that he vseth, signifyeth too feare: but it is taken heere for the reuerence and subiection which the wyfe oweth to hir husband. And heere wee haue too marke the difference that is put betweene the dewtie of the husband, and the dewtie of the wyfe. God commaundeth not the husband too feare his wyfe, but he commaundeth him too loue hir. There is yit more in the woman: that is wit, that shee must bee subiect. If a man demaund, How then? Dooth the husband owe none honour too his wyfe? It is not possible to loue ryghtly and with a pure hart, where there is no reuerence: for a man will neuer loue him whom he despyseth. The world dooth in deede call it loue, but (too speake properly) if I loue a wanton person or a iester, bycause he makes mee some sport or pleaseth mee, that is no trew loue: but there must bee a linking togither, and an agreement in good manners, so as a man haue alwayes good estimation and opinion of him whom he loueth. In lyke case is it betweene a man and his wife. For when I thinke with my selfe, Shee is a portion of my selfe, shee is the one halfe of my person: is it possible that I should despyze hir? The man then must honour his wyfe, howbeeit not by subiection that hee shoulde not alwayes abyde in his state as heade, and haue the gouerning of his wyfe. That is the cause why Saint Paule requyreth nothing at the husbandes hande, but that he should loue his wyfe. In another text too the Colossians he addeth, that they should not be bitter too them. For if there bee loue, surely he that loueth, wil beare with many faults and infirmities of his freend. And if wee doo it one too another: much more ought the husband too doo it towards hir whom he knoweth too bee giuen him of God, that he should loue hir as his owne bodie: And therefore Saint Peter sayeth expressly, that men must haue discretion and wisdome too helpe their wyues infirmities, by bearing with their frayltie. If a man take a toy in his head, that his wyfe is vnconstant and lyght: or too bee short, if he despyze hir vnder pretence that shee is not a man: it is an ill regarding of hir. For though shee bee frayle, he must consider that there is the lyke in himselfe, and thereuppon beare with hir, as he would bee borne withall himselfe. Thus yee see how this is too bee defyned that Saint

Colos. 3. d. 19.

1. Pet. 3. b. 7.

Paule

Paule speakes of here. He meaneth not that a man should bee doted in fond loue, as it falleth out oftentymes. And the last Sunday I alledged the examples of such as pretend too bee very hot in mayntenance of their wyues quarelles (abrode,) and yit are diuelles to them at home. So then, the loue that Saint Paule speaketh of, is a right and good affection which the man beareth too his wyfe, bycause hee knoweth that God hath knit them togither, as though he had put them togither with his owne hand, and sayd, lyue you two togither in peace and concord.

Agein, as touching the wyues, bycause they bee loth too beare the yoke that God hath layed vppon theyr shoulders: therefore in the other text Saint Paule did put them in mynd, that God is the author of wedlocke, and that it is he which hath set downe this condition, that the wyfe should bee subiect too hir husband, and suffer hirselfe too bee ruled by him as by hir head, and beare him reuerence. For a woman will alwayes find matter ynough in hir husband too despyze him. If he haue any goodnesse, shee will go about too deface it, that shee may haue occasion too say, why should this man haue preheminence ouer mee? For he is no more able too rule than I. And wee knowe what ouerweening there is in men and women. For euery one thinkes himselfe more able than his fellowe. The wyues therfore would feyne gouerne and haue the maystrie. For that cause dooth Saint Paule tell them, that they must abyde in the state that God hath put them in, (that is too wit, in subiection,) and that they must not stand scannyng what is in their husbandes, too examin whether they bee woorthy too haue authoritie and superioritie or no: but that they must consider what God hath ordeyned, and obey the same without geynsaying or replying. They must not inquyre, why is this, and why is that? too the intent too fynd some excuse too exempt themselues from the obeying of God and of his commaundementes. Therfore wee must giue eare to him, and euery of vs must without geynsaying receyue the things that he commaundeth vs. Thus yee see how the things are too bee vnderstoode, which are spoken here concerning the feare & subiection that wyues owe too their husbands. This doctrine is cleere and familiar ynough of it self: but yit for all that, how is it practyzed in the worlde? Folke would fayne alledge excuse of ignorance, too shift off the performance of their dewtie, by saying, this is too hygh & too hard too be vnderstoode, when as it is sayd, that men ought too loue their wyues: needeth

there

there any gloze too expound what the holy Ghost ment: No: the thing is euident ynough of it selfe, and euery man knowes in himself that he vnderstandes it well ynough. But if yee looke vppon the loue that men beare too their wyues, scarsely shall yee fynd one among a hundred, which could not fynd in his hart too giue it ouer, and which hath not some wandering fancies in his head. The women also are so lyght mynded, that they could fynd in their hartes too bee vnmaryed twentie tymes in a yeere. And wherof commeth that? Euen of that they haue not an eye vntoo God, who is the author of Mariage? Truely though wee had no scripture at all (as I sayd:) yit would the brutishest man in the world reuerence mariage. And why is that, but vpcause it was our Lordes will too leaue that record ingrauen in mens hartes? His meaning then is too shewe, that sith the most ignorant and grossest sort vnderstand that man and wyfe should ioyne in good loue euery one in their degree: men must bend that way. But now, wee haue teaching, and wee haue exhortations added too spurre vs the further forward, too the intent wee should not flatter our selues in our vyces: and yit what are wee the better? It is too bee seene dayly, that men stoome at their wyues, and wyues checke at their husbandes: it is an ordinarie matter in euery house, and euer among there flye and flyng out cursings and bannings: too be short, there is nothing but frowardnesse and disdeyne. Now where these things are, it is vnpossible that the man and wyfe should haue any accesse too come vntoo God. For after what manner ought our repayring vntoo God bee, that wee myght receyue mercy, and be vnder his protection, and he haue a care of vs? It is by prayer.

Now Saint Peter sayeth expressly, that when a man is ouersharp and rigorous too his wyfe, and the wyfe also on hir syde is stubborne, so as he is not able too weeld hir by any meanes, nor shee willing too submit hir self as shee ought too doo: then are their prayers broken of. As if he should say, wretched folk wheron think yee? Are yee not verie miserable, seing the gate is shet ageinst you that yee cannot call vppon God? Now then what will become of vs, when wee cannot betake our selues intoo the hand of our God? It were better for vs too bee drowned a hundred thousand tymes. Seeing then that God loueth the quietnesse bothe of the men and of the women, in commaunding vs too line in peace and concorde, and moreouer biddeth them come vntoo him, saying: when the husband gouerneth his wyfe quietly, 1. Pet. 3. b. 7.

quietly, and the wyfe on hir syde dooth hir dewtie too: then if yee call vppon mee, I will heare you as it were out of one mouth: seeing (say I) that our Lord calleth vs to him for our owne benefyte and welfare, when he commaundeth vs too call vppon him with a pure hart: must it not needs be that we are possessed of the diuell, and haue forgone al our wits, if wee accept not so good and profitable a condition: Therfore let vs mark wel, that if the husband intend too discharge his dewtie, and the wyfe lykewyse: bothe of them must haue an eye vntoo God, and hold their mariage of him, assuring themselues that they met not at aladuenture, but that the Lord cuppled them toogither, too the end that the husband shou'd bee as a companion too his wyfe, and receyue hir as a part of him self: and the wyfe yeeld the degree of honour too hir husband, as belongeth too him in respect of God, and submit hir self too him as too hir head. Thus the best way too herken vnto God, and too obey him in this cace, is too take him for the authour of wedlocke, too bee ruled by him in all things. And let not the husband trubble him self too much in looking vppon the faults of his wyfe, too say, what shall I doo with this carpon? For wee knowe that reproches are lothsome and heynous. Also let not the wyfe looke at the things that are in hir husband, to say, he is a very diuel, and cannot bee wonne by any meanes: but let hir hold hir to the condition that shee is bound vntoo, and let hir not ask why, nor wherfore God hath put hir so in subiection, nother let hir make hir self glorious in setting vp hir bryddles against God, for putting hir so in subiection too hir husband.

But now let vs come too the second poynt, and speake yit more of the hygh misterie, which Saint Paule magnifyeth so much heere. It is (sayeth he) a great misterie, yea betweene Christ and his Church. By these woords it is easie too discerne, that Saint Paule ment not too call mariage or wedlocke a Sacrament: for he expoundeth him self afterward. And (as I told you) the only thing that is treated heere, is the expressing of Gods inestimable goodnesse, insomuch that in sted of executing the office of a teacher, too shewe and declare how wee bee knit too our Lord Iesus Christ, Saint Paule him self also is astonished, and as a man rauished intoo woonderment, confessing that he wanteth fit and sufficient woordes to expresse wel Gods grace, in vouchsafing too knit and vnite vs too his only sonne. I haue told you lately alredy, how wee bee bone of our Lord Iesus Christs bone, and

how

how wee bee his flesh. It is not that wee bee taken out of his bodie, for wee come of the linage of Adam: but bycause wee liue of his owne substance, according too this saying, that his flesh is our meate, and his blud our drink, wherby he meaneth that wee liue in him, howbeit spiritually. In deede wee haue a common lyfe both too talke and too walk with all men, which proceedeth not of the speciall grace of our Lord Jesus Christ. But yit the mouing which wee haue common with the brute beasts proceedeth also of him, according as it is sayd, that he was the lyfe of all things. Yea and Saint John palleth yit further, saying, that the woord, (that is to say, our Lord Jesus Christ,) was too quicken men, in that God hath giuen them this speciall priuiledge of hauing some vnderstanding and discretion. But when the spirituall lyfe which wee haue with the sonne of God is spoken of: that is a thing aboue nature. For although wee haue not any woorthinesse or excellencie when wee come out of our moothers womb: yit remayneth there alwayes some print and image of God. And yit for all that wee bee so cursed in our owne nature, and so miserable, that wee bee called euen deceassed and dead. And that is the cause why our Lord Jesus Christ sayeth, that the houre is come, that the dead which are as rotten carkesses in the graue, shall heare the voyce of the sonne of God. And Saint Paul hath sayd in the second Chapter, that when wee bee reformed by our Lord Jesus Christ, then wee lyue, whereas erst wee were dead in our sinnes and trangressions, bycause wee receyue that from our father Adam as it were by inheritance. The maner therfore that wee bee of Jesus Christes flesh, and bone of his bone, is that wee bee graffed intoo his body, accordingly as Saint Paul also vseth the same similitude of graffyng. Lyke as a sine that is set intoo a stocke, taketh his sustenance from the same: so must wee by being graffed intoo our Lord Jesus Christ. Trew it is, that we doo not yit bring foorth good fruite of our selues: for his purpose heere is but too shewe that as a braunche withereth which is broken of from the roote and so let alone, but receyueth sap and nurrishment frō the roote, if it bee graffed intoo another: euen so is it with vs, that is too wit, that if wee continew such as wee bee by kynde, then are wee in death, bycause wee bee separated from our Lord Jesus Christ: but if wee bee incorporated intoo him, and it please him too communicate himselfe vnto vs, then doo we feele in very deede, that bread doth not more nurrishe vs whē wee eate it, nor wyne strengthen vs better when we drink

John. 6. f. 55.

John. 1. b. 12.

John. 5. c. 25.

Rom. 6. 2. 6.

it,

it, than wee verily receyue lyfe and strength by the body and blud of our Lord Jesus Christ.

Now then, that this is a hygh misterie, euery man is able to iudge of himselfe. When wee haue debated neuer so much, and scanned the matter in our hartes, is there any of vs that can comprehend how wee bee knit too our Lord Jesus Christ, and how wee bee made all one with him, so as wee can assure and warrant our selues, that wee shall by that meane bee parttakers of Gods glorie, and that euen at this day wee liue in our Lord Jesus Christ? According too this saying of his, bee of good cheere, for as I liue, so shall you also. Can this (say I) enter intoo so small a roome as our sensuall reason is? No surely. And that is the cause why a number of men cannot admit this poynt, that wee bee the flesh of Jesus Christ, and bone of his bones, but content themselues with their owne imaginations, which is an abacing of Gods grace, which Saint Paule was not able too expresse, but rather shewed vs that it ought too rauish our wittes too woonder at it. Many then may happen too haue a rouing, and as it were a heathenish imagination, that we bee knit vnto our Lord Jesus Christ, that is too say, that wee bee saued by his grace. But the Scripture goeth further: and though there were no more but this saying, That it is a great misterie: yit let vs beware of limiting it after our owne fancie, for it were al one as if wee would make Saint Paule a lyer. All such as despyze this spirituall coniunction which wee haue with our Lord Jesus Christ, would shewe that there is no such secret nor wonderfull power of God, nor aught else, as wee heare spoken of heere. And the holy Ghost vseth such speeche, too humble vs, and afterward too exalt vs agein. Therefore wee must on the one syde confesse that all the wisedome and wit which wee haue, dooth fayle vs in that behalfe: and afterward ryze vp agein, for that we heare our Lord Jesus Christ call vs too him, and tell vs that wee bee so knit vntoo him, that he hath not any thing of his owne, which he maketh not common too vs, and wherof he will not haue vs too bee parttakers. Therfore if wee haue any contrarye motions in our selues, and it come intoo our heades too say, how is it possible that our Lord Jesus Christ who is in heauen, should nurrish vs with his owne substance, so as his body should bee our meate, and his blud our drinke? I say, if wee fall intoo such fancies: we must repulse them all with that which is sayd here, namely that it is a great Secret, and wee must rebuke our owne

Iohn.14. c.19.

folly

folly and rashnesse, in intending too measure the thing that is infinite. Our Lord sheweth vs, that when he hath knit vs too his only sonne, he hath doone so high and profound a woorke, as surmounteth all our capacitie. Seeing it is so, let vs alwayes conclude, that although wee fynde it a straunge matter: yit must wee rest vppon the thing which is spoken by God himselfe, specially when he sayth, that he will woorke after so hygh a fashyon, that wee shalbee vtterly rauished at it.

Wherefore let vs learne generally vppon this text, that all the benefytes which wee receyue by the meanes of our Lord Jesus Christ, thereby too atteine too the heauenly lyfe, are and doo proceede of the sayd fountaine of Gods incomprehensible wisedome, so as it is not for vs too bee so foolish and presumptuous as too say, I will knowe what it is, and agein, I will see what pleaseth mee. Let vs restreyne our selues from such presumption, for it will make vs vnwoorthy of the misterie of fayth, bycause it is a saying that importeth a great secret. The end (say I) whereat wee must begin, if we mynd too fare the better by Jesus Christ, and too bee parttakers of all his grace: is too vnderstand, that Gods woorking in our saluation is a great misterie or secret, according too the text that I alledged heertoofore out of the Epistle too Timothie. It is a great misterie (sayth Saint Paule) that God was manifested in the flesh. For what a great distance is there betweene God and man? Wee be but wormes and rottennesse, and Gods maiestie is so hygh, as no man can say what it is, nor conceyue the hundredth part of it in thought, but wee must be fayne too bee rauished too woonder at it. Seeyng then that God hath so linked himselfe vntoo vs, that he is the trew Emanuell (as he is named in Esay,) and that the things which seeme to be so farre asunder, are knit togither in the person of our Lord Jesus Christ: Let vs conclude theruppon, that there is nothing but mysteries and secretes in all the grace which wee receyue of our God, and specially in our incorporating or grafting intoo our Lord Jesus Christ, who hauing taken our nature vppon him, and clothed himselfe with our flesh, will haue vs too bee grafted into him as into our roote, too bee quickened by his spirit, and too bee parttakers of his lyfe, so as he hath nothing peculiar too himself alone, but will haue all to be common vnto vs. Will wee then receyue our Lord Jesus Christ with all the benefytes which he bringeth vs, and will wee by his meanes ouercome all

1. Tim. 3. d. 16.

Esay. 7. c. 14.

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the temptations that can crosse vs: Wee must cast throughly of the thinges that the holy Scripture telleth vs and setteth afore vs, and giue such reuerend credit vnto thē, by acknowledging that God worketh in vs by our Lord Iesus Christ, as the same may content vs, and make vs too forsake all our owne naturall vnderstanding.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our sinnes, praying him too voutsafe too pardon vs in such wyse, as wee may bee rid of them, and he so gouerne vs by his holy spirit, as we may indeuer to liue according to his holy will, and reforme our whole lyfe according to his holy commaundementes, and he beare with all our infirmites, vntyll hee haue wholly reformed vs, too bring vs too the perfection whertoo wee labour as now too atteyne. And so let vs all say, Almyghtie God &c.

The. xliii. Sermon, which is the first vppon the sixth Chapter.

1. Children, obey your fathers and moothers in the Lord, for that is ryght.
2. Honour thy father and thy moother, (which is the first commaundement in promis,)
3. That thou mayst fare vvell, and bee long lyued vppon earth.
4. Fathers prouoke not your children too wrath, but nurrishe them vp in the nurture and vvarnings of the Lord.



Vr resorting vntoo Sermons, must bee, not onely too heare the things that wee knewe not: but also too bee stirred vp too doo our dewtie, and too bee wakened when wee bee slothfull and drowzie, by good and holy warnings, and too bee rebuked, if there bee any stubbornesse and malice in vs. And that is the thing which Saint Paule telleth vs heere, which euery of vs ought too haue ingrauen in our hartes. For it is a thing which all of vs vnderstand by our moother wit,

wit, that children ought too bee obedient and subiect too their fathers and moothers, and also that there ought too bee such gentleneſſe in those that haue children too gouerne, as too vſe them myldly, and not too giue them cauſe of frowardneſſe, through their ouer great roughneſſe. This (ſay I) is knowen well ynough of all men: but yit is not the warning that is giuen vs heere, more than needeth: For who is he that diſchargeth himſelfe of the things that are told vs heere by Saint Paule? Fathers and Moothers doo dyuers tymes marre their children with cockering them, and make them such Cockmyes, as they leade them too vtter vndooing. Agein, somtymes they bee in such cholers and heates with them without meaſure or diſcretion, that they haue no hold of themſelues, nor no indifferent dealing with them as there ought too bee. As for children, although it bee ſufficiently proued too them, that they ought too bee obedient and subiect too their parentes, dooth not the world ſee how they deſpyze them, & as it were hold vtter ſcorne of them? Nother are there almoſt any, which hold themſelues in awe, and yeeld a ryght reuerence too their fathers and moothers, in reſpect that God hath bound them too it, and that they ought too doo it. Therefore ſith wee ſee heere, that Saint Paule exhorteth the faythfull too things that are ſo common: therein wee may perceyue the frowardneſſe of our owne nature. For thiſe are ſuch things as wee ought not too bee put in mynd of them, but euery of vs ought too bee inclyned of himſelfe too doo his dewtie without warning. Gods ſpirit then rebuketh vs for being ſo fleſhly, that although wee knowe a thing too bee as ryghtfull as may bee, yit wee cannot giue our ſelues too it. Wherfore let vs indeuer to fyght ageinſt our owne vyces. For it is not ynough for vs too haue learned what wee ought too doo: but alſo, foraſmuch as there is much fyghting and ſtryuing in our ſelues ageinſt it: after wee once knowe Gods will, and what is ryghtuous and conuenient, euery of vs muſt enter intoo himſelfe, and beware that he drawe not cleane backe, but that he impriſon and bridle himſelfe, and beare wel in mynd that it is not ynough for him too haue bin inſtructed & taught, vnleſſe he do alſo thruſt foorth himſelfe by force, and ſubdue all his wicked affections, how hard ſo euer it bee too bring it too paſſe.

Now let vs come too that which is ſayd heere. Yee Children (ſayth Saint Paule) obey your fathers and moothers. Trew it is that (as Paule alledgeth afterward) God hath in his lawe ſet downe a

more generall terme: that is too wit, Honour. For God ment too doo vs too vnderstand, that children ought too yeeld bothe subiection and reuerence too their fathers and moothers. For such a one myght yeeld obedience and subiection, as myght neuertheleſſe haue a ſpytefull, a proud, and a loftie hart, and deſpyze the partie whom he ſerueth. But when as our Lord commaundeth vs too honour our fathers and moothers: therunder he meaneth too comprehend reuerence, and moreouer a performance of all dewtie: that is too wit, that children ſhould vnderſtand, that they bee bound too ſerue their fathers and moothers, & to be ſubiect too them in all things too the vttermoſte of their power. Yee ſee then that generally God will haue children, not only too bee obedient and ſubiect too their parents, but alſo too yeeld them reuerence, and moreouer too doo their dewtie towards them, in ſuccoring them, and in dooing them all the eaſe and comfort that they can, aſſuring themſelues that they be not their owne, nor at their owne libertie, but that they owe all ſeruis vntoo them, by whoſe meanes they came intoo the world.

And Saint Paule ſayeth expreſly, in the Lord: meaning that there is a dubble bond too hold vs in this ſubiection. For (firſt) there is the order of nature, and agein, God telleth vs, that he hath ſet vs in this earthly lyfe with condicion, that fathers and moothers ſhould haue ſuperioritie ouer their children. The Heathen men ſhal not fayle too bee found giltie, though they had not the lawe too direct them, nor were taught the doctrine which wee heare now by the mouth of Saint Paule. Inſomuch that if a chyld were ſtubborne againſt his father and mother among the heathen, he was as it were abhorred, and there was nother greate nor ſmall which could not iudge of it: Nother ſhall they ſcape Gods hand, ſith they bee condemned alredy in this world: for (as I ſayd afore) it is a thing that is grauen in the harts of vs all, and alſo as manifeſt as may bee. Howbeit, beſyds that which wee knowe naturally, God addeth his owne will for a further and more ample confirmation, and telleth vs, that he hath ordeyned and appoynted it, and therfore that wee muſt paſſe that way. Then ſith wee perceyue that God holdeth vs vnder awe of our fathers and moothers: it is certein that wee bee ſo much the more vnexcuzable, if euery of vs ſubmit not him ſelf with meekneſſe and humilitie. And they that haue followed the order of nature among the heathen and poore blynd ſoules, ſhalbee our iudges. For who hath ſtirred them by ther-

vntoo: They had not the helpes that wee haue: and yit they perfoꝛmed their dewtie. That then is the thing which Saint Paule intended, in saying, that childꝛen ought to obey theyꝛ fathers and moothers in the Loꝛd.

Now he addeth, that that is ryght. As if he should say, no man shal gayne any thing by stryuing in this behalf. Foꝛ wee knowe that mans mynd is so full fraught with pꝛyde, as there is no man but hee would bee a loꝛd. As foꝛ subiection, it irketh men too yeeld too it, vntill our Loꝛd haue framed vs too it by his holie spirit. And foꝛ that cause also is the spirit of God called the spirit of meeknesse and gentlenesse. And why? Bycause pꝛyde maketh men lyke wyld beasts, and puffeth them vp lyke Toades, so as they cannot humble themselues. Saint Paule therfoꝛe perceyuing that this vyce is so rooted in our nature, and mynding too redꝛesse it, sheweth that it is ryght, and that it becommeth euery man too imploy him self theruntoo, and that although there bee any such sturdinesse in vs, as wil not suffer vs too bee subiect too our superiours, yit this ryghtfulnesse of Gods (that is too say, the rule that he hath set) must ouerwey it. Foꝛ when he sayeth, it is ryght (oꝛ ryghtfull) he bꝛingeth vs backe too Gods authoꝛitie: as if he should say, seeyng God hath sayd the wooꝛde, there is no further seaming of the matter, but men must stop their mouthes, and seeyng God hath commaunded it, men must obey it, assuring themselues that his wyll is a sure and infallible rule, from the which it is not lawfull too swarue nother too the ryght syde noꝛ too the left. And it is a good warning. Foꝛ wee see that although men were willing too doo well, and had some good zeale towardes it: yit will euery of vs bee wyze in his owne conceyt, and when it commeth too the guyding and gouerning of our selues, wee will needes beare sway aboue the wooꝛde of God. Foꝛasmuch then as men are so fond and pꝛesumptuous, as too attribute somewhat continually too their owne wit: it standeth vs the moꝛe on hand too marke well what is sayd heere: that is too wit, that wee must haue the discretion and skill, too perceyue what God commaundeth and alloweth, and lykewyse what he disalloweth. Haue wee then a warrant of Gods will? Wee must bee contented with it. And if he once say, This pleaseth mee: then is it ryghtfull, though wee perceyue not the reason of it. Agein, if there bee some hardnesse: yit let vs not aske why, nother let vs reply ageinst God, whē he condemneth the thing that seemeth not too bee vtterly euyll in our eyes. Let vs

VVis. 1. b. 6.

Gala. 5. d. 22.

(say I) beware of such malapertnesse and diuelishe rashnesse, and let vs followe that which Saint Paule telleth vs heere, that is too wit, that all that euer God hath vttered by his woord, is ryghtfull, and that wee also must auow it too bee so without geynsaying. For the trew proofe of our fayth and obedience, is that when wee thinke that this or that ought not to haue bin commaunded or forbidden: yit we accept it for good and auaylable, bycause God hath spoken it.

Now hereuppon Saint Paule alledgeth the commaundement of the Lawe, Honour thy father and thy moother. And agein he addeth further, that it is the first commaundement of promis. As if he should say, that God intended too bring vs by all meanes too the subiection which wee should yeeld too our fathers and mothers. It ought too suffyze vs that it is acceptable too God: but seeyng he allureth vs moreouer by gentlenesse, and will not fray vs with authoritie & force, but promyseth too prosper vs, in seruing our fathers and moothers: that ought too make vs too lyke the better of our subiection. Therefore Saint Paule hauing shewed vs that wee must bee subiect too our fathers and mothers, except wee will bee rebels too God, and bend our hornes ageinst him, and turne all ryght and order vpsyde downe: addeth, that wee shall bee tootoo hard harted and wilfull stubborne, if after Gods commaūding of vs, this promis of his moue vs not, wherby he intendeth too induce vs so graciously, too doo the thing that he willeth vs. And surely if wee bee not moued, yea and euen meekened by it: it may well bee sayd, that the diuell reigneth wholly in vs, and that he possesseth our hartes. His saying then is, that it is a commaundement which hath a speciall promis, and so hath none other commaundement of the lawe but that. The promis is, that wee shall liue long vppon the earth, yea and in prosperitie, bycause God will blisse vs, if wee honour those that were the meanes whereby wee came into the woorld.

And on the other syde he sheweth what the dewtie of fathers and mothers is towardes their children: that is too wit, too intreate them gently. Not too pardon them altoogither, or too lay the brydle in their
Coloss. 3. d. 21. neckes, and too let them doo what they list: but too deale so myldly with them, as they doo not in any wyse put them out of hart (as it is sayd in another place,) but nurrish them in the feare of God. By this woord Nurrish, Saint Paule meaneth that they should deale gently with them, and shewe themselues louing towardes them. Howbeeit,

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this word is also sauced (as yee would say) with nurture and correction of God. Then is there on the one syde Nurrishment, that is too say, kyndnesse and gentlenesse: and on the other side, Chastyzement and Discipline, that children may bee hild in awe, and not bee suffered too bee wanton and vnruly, but so brought vp in the feare of God, as they may knowe that God hath not left them aweles and lawles, but that he hath giuen them ouerseers too rule their lyfe. This is the effect of the thing that S. Paule sheweth vs heere.

Now too the intent wee may haue the fuller and certeiner vnderstanding of this text, wee must marke first of all, that (too speake properly) wee haue no father but only God. Trewe it is that now and then he is called the father of our soules and of our spirites, according as he is spoken of in the Epistle too the Hebrewes. Howbeeit, euen as in respect of the flesh also, the honour and dignitie of bearing the name of father, belongeth not too any mortall creature: for it is God that fashyoneth vs, as it is sayd in the booke of Job. Is the seede of man (which is but corruption) able too fashyon a body, wherein appeereth so excellent woorkmanship of God? (No.) Then let vs vnderstand, that forasmuch as our bodyes are all of them recordes of Gods woonderfull power: he onely deserueth too bee hild and accounted as our father. Yit for all that, they also that beget vs, and by whom wee bee brought intoo this world, are our fathers. By what tytle? Bycause God hath voutsafed too make them parttakers of the honour that belongeth too himselfe alone. And heereby wee bee put in mynd, that in stryuing ageinst our fathers and mothers, we make warre ageinst God. For he hath impryinted his marke in them, & that tytle of theirs dooth vs too wit, that God hath set them as it were in his place. Therefore we must hold it for an vndoubted truth, that in honoring our fathers and mothers, wee yeeld God the seruice that he requyreth of vs, and which we owe him. And contrarywyse, if wee despyze our fathers and moothers, and hold scorne too dod our dewties towardes them: God is expressly offended in it, not only bycause wee breake the commaundement of his lawe, but also bycause wee despyze his maiestie, whereof our fathers and moothers doo beare a certein marke, as I haue sayd afore. And that is the cause why there is so rigorous punnishment in the Lawe, ageinst them that were dislobedient too their fathers and moothers, that whosoeuer had despyzed his father or moother, or vttered any curling ageinst them, or doone them any harme, should bee stoned too death. Therefore when

Heb.12. c.9.

Iob.13. b.15.

Leuit.20. b.9.

children bee so farre out of square, as too set lyght by their fathers and moothers: God will haue them dispatched out of the woryld: for they bee monsters, and an infection too defyle the whole earth. Also he will not haue any long examination, for such as lift vp themselues ageinst their fathers and moothers: but if the father and moother haue once giuen this witnesse, Behold, this our sonne will not bee amended: by and by thereuppon let him bee stoned (sayeth he,) and let the woryld bee rid of such an infection. Gods saying so, is too shewe vs, that it is tootoo outrageous & horrible a cryme, when children cannot fynd in their hartes too yeeld submission too their fathers and moothers: for it is al one as if they were full bent too abolish the whole order of nature. That therfore is the end that wee must begin at, to profit our selues well by this doctrine.

Deut. 21. v. 18. 19. 20. 21.

And the same also is the cause why Saint Paule sayeth, that wee ought too bee subiect too our fathers and moothers in God: meaning thereby, that the thing which the Paynims and vnbeleeuers conceyue darkely, ought too bee much better knowen vntoo vs. For the Paynims wist not well, how too yeeld a reason why children ought too yeeld this subiection and obedience too their fathers and mothers, sauing that it appeered that there is a certeine equitie and ryght that required it, and that that was the reason. But as for too come too this ground of the matter, that God is our father, and that hē requyreth this subiection at our handes: that could they not doo. And why? For they knewe not whether there were a God that created and fashyoned them, or no. But wee which knowe that God who is our Creator, is also our father, and that too bee so, belongeth vntoo him, and that he hath reserued that honour and dignitie too himselfe: and agein, that he will haue fathers and moothers too be also partakers of that priuiledge: wee must of necessitie conclude, that wee ought too obey our fathers and moothers, yes euen in God, as though he receyued at our handes the honour and seruice which wee doo to them that represent his person and maiesty heere (as I sayd afore,) which is despyzed in the stubbornesse and disobedience of children too their fathers and moothers.

Here agein I must put you in mynd of a thing that I spake of afore: that is to wit, that whē Gods will is once knowē to vs, we must bryde our selues short, & not take leaue to reply ageinst God, & to aske why God lyketh this, or dislyketh that: but admit his will as the souereine ryght

ryghteousnesse & equitie. And where shall we fynd that will of his? In his word. For when S. Paul intendeth to proue Gods will, he seeth not in the aire aboue the clouds, but bringeth and alledgeth the things that are conteyned in the Lawe. So then, too rule our lyfe aryght, let vs apply our whole myndes too seeke out the things that are pleasant and acceptable too God, as he sheweth them in his lawe, in the Prophets, and in the Gospell. That is all our wisdome. And let vs beware of the ouer boldnesse which I sayd was diuelish, which is, too bee wyse in our owne conceyts, and too say, How should this bee? Why should that bee? But let vs simply obey our God.

Furthermore here is also a promis. In deede a question myght be moued heere, why Saint Paule sayth, it is the first commaundement of Promis: seeing there is a promis added lykewyse too the second commaundement of the lawe. For there it is sayd, I am the Lord which doo shewe mercie in a thousand generations, too such as loue mee, and keepe my commaundements. Heere is a much larger promis than that wherof mention is made in this text. And how then dooth Saint Paule say, that it is the first commaundement with promis? The answer is easy: For Gods promising of mercie too a thousand generations in the first table, is not a restreint of it too that only cõmaundement, but an extending of it to the whole law: as if he should say, there is nothing better for you thã to submit your selues to my wil, for otherwyse you be in a cursed plyght. And for proof therof, doo not all things that you can hope for, come too you of myne only free goodnesse? Now, for my part, I will not fayle such as serue mee, and seeke too honour mee: but they shall fynde continually that I am a mercifull God. Herein (as I sayd afore) our Lords intent is too drawe vs too the obeying of his commaundements and ordinances with a willing mynd. And so it is no speciall promis proper too any one commaundement alone. But the promis that Saint Paule speaketh of heere, (where it is sayd) Honour thy father and mother, that thou mayst liue long vppon the earth, is peculiar (too that commaundment alone.) As if he should say, God is so gracious, that he will cause them too prosper through his blissing and fauour, which behaue themselues humbly and meekly, and yeeld dew reuerence too theyr fathers and moothers. Not without cause therfore dooth Saint Paule say, that it is the first commaundment with promis, namely with such promis as is speciall, and hath respect too none other commaundement than that.

Exod. 20. b. 6.

Now let vs come too the promis. God sayth, that such as obey so, shall liue long. Heeruppon wee may gather, that this present lyfe is not too bee despyzed, bycause it is a recozd of Gods fatherly goodnesse and loue towards vs. And in good sooth it is no small thing, that God voutsafeth to create vs, and to set vs in this wozld, not only to liue here as byute beasts, but also too reigne as his childzen, and too haue dominion ouer all other creatures. It is sayd, that his goodnesse and mercie extend euen too Asses, Oxen, and hozses. And why? Foz when he maketh the earth too beare hay foz Cattell: dooth he not therin shewe a wonderfull goodnesse towards the pooze byute beasts, as I sayd afoze? But there is a farre other reason in respect of vs. Foz how intoy wee all the goods and riches wherof the earth is full? God hath powzed out his bountifulnesse in that the earth byingeth vs fooyth such a sozt of sundzy fruts. Yea wee cannot looke vp too heauenward, hygh noz lowe, but wee may perceyue a thousand (yea infinite) recozds of Gods goodnesse. Too what ende shyneth the sunne, but too giue vs lyght? And are not the Moone and the Starres ozdeyned to doo vs seruis? And yit are they as noble Creatures as may bee, insomuch that the heathen folk woozshipped them, thinking that there was some Godhead inclozed in them. Agein, when wee looke downward, wee see what good things God hath appoynted foz our vse. And although he feede the beasts, yit in the end all redoundeth too vs, accozding as Saint Paule speaketh of them, saying: hath God a care of the beasts? That is to say, when as God voutsafeth too succour the beasts in their neede by his prouidence, he doth it foz mens saks. Seing thē that God hath harbozowed vs after such a sozt to make vs possesse so many good things, besyds his creating of vs after his owne image and lykenesse: is it not an inestimable benefyte? So then, this present life is not to be hild scozne of. But there is yit mozе: God hath set vs heere as it were in a iourney, too come too a further matter: that is too wit, too the euerlasting rest, and too the heritage of heauen. Then if this present lyfe guyde vs thither, that is too say, too the glozy which God hath prepared foz vs, and which was purchaced foz vs by the death and passion of our Lozd Iesus Christ: therbey wee see that it is a great benefyte, and meete too bee esteemed at our handes. Trew it is, that there are so many myseries in our lyfe, that it were much better foz vs neuer too haue bin bozne, than too linger (continually) as wee doo. Therefoze if a man consider how wretched our lyfe is in it self, and too what a num-

Psal.104. b.11.

Psal.104. c.19.

1.Cor.9. b.9.10.

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ber of greefes, anguishes, peynes, and vexations it is subiect: surely he will say, it were better neuer too haue come out of our moothers womb, than to enter into such a sea of confuzion as we see vppon earth. Neuertheleſſe when all commeth to al, we shal fynd that Gods goodneſſe exceedeth all the chastyzementes that he sendeth vs for our sinnes. This lyfe should of it self bee nothing but happineſſe and reſt, if God made vs not to reape the frute of our sinnes & transgreſſions. Yit notwithstanding when as God dooth now and then afflict vs with some barrenneſſe, or kill our vynes with froſt, or drowne our Corne with wet, or parche it vp with drought, and (too bee short) send vs famin and derth: they bee as a rod of God, too shewe vs that in sted of his former leberalitie, he is now become contrarie to vs. Likewyſe are the plague, warre, particular diſeaſes and ſickneſſes, harmes, reproches, and all other such thinges as wooyke vs greefe or displeasure. They are all chastyzements whereby God putteth vs in mynd of our sinnes and faultes, of purpoſe too humble vs that wee myght knowe what wee bee, and finally too make vs ready too forsake the woyld the moye willingly. Howbeeit, when wee haue gatherrd all the afflictions, trubbles, and greefes that we see, intoo one heape: yit see we well (as I sayd afore) that God maketh vs too feele the taſte and sauour of his goodneſſe, in that he gyueth vs ſuſtenance in this woyld. And this present lyfe is euer as a record of his loue. For proof wherof, we should quayle at euery temptatiõ, & at euery vexation that myght befall vs in this woyld, were it neuer so little, if God gaue vs not some cheering to mitigate his rigour withall. For he dooth alwayes shew such euent, as may cauſe vs to cõceiue that he myndeth not to handle vs according to our deſertes, but that in his chaſtizing of vs, he leaueth alwayes roome for his mercie, as he himſelf sayeth in Habacucke. Not without cauſe then doth God promis proſperitie in this lyfe, to such as obey their fathers & mothers. Trew it is, that Moyſes ment the land of Chanaan, bycauſe he ſpake to the people of Iſrael which were to be ſettled there. Therefore as in reſpect of that people it was a particular leſſon. Yit notwithſtanding, not euen wee at this day can ſet our foote in any place, but that wee bee after a sort harbrowghed there by God. Therfore wee muſt all of vs hope for the bleſſing that was promiſed in olde tyme too the Iewes, of bringing them intoo the land that was behyghted them for their inheritance.

Hab. 3. a. 1.

Exod. 6. a. 4. b. 8.

A man myght moue other queſtions heere. For wee ſee ſome that

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are disobedient too their fathers and mothers, which notwithstanding doo lyue still, and othersome which are of a good, gentle, and tractable nature, doo dye: so as God should seeme too disanull the promis that he made in his lawe. The answere heretoo is this. That God dooth them no wrong whom he calleth out of this world too take vp to himselfe, nother dooth he appayre their state. But too the intent wee may haue an euidenter and easyer answer: let vs marke that things fall not alwayes out alyke as in respect of temporall promyses. As for exam-
Psal. 34. b. 10. ple: God promyseth too prosper all them that serue and loue him in singlenesse of hart. And how falles this out? Wee see a number of poore beleeuers, which are wretched too the worldward, and reiected and despyzed of all men. And where is this promis of God? As I sayd, we must alwayes haue this condition added, that God giueth vs whatsoeuer he knoweth too bee expedient for vs. There are twoo sortes of Gods promises: and wee must marke well that. Some of Gods promises belong too the saluation of our soules, as his receyuing of vs too mercie, his pardoning of our sinnes, his shewing of vs his will, his giuing of vs power too withstand Satan, and his strengthening of vs ageinst al temptatiõs, by holding vs vp with strõg hand, that wee may neuer quayle: in all these things wee must firmly and stedfastly beleeue that God will performe whatsoeuer he sayeth, yea and farre more than our vnderstanding can see or conceyue. God then will surmount all our wit and capatity, in things concerning the euerlasting saluation of our soules.

But there are other promises to passe this world withall, for the easing of vs in our miseries. In those God wil candle vs out our moysels, so as wee shall now and then haue hunger and thyst with them. Yea and yit dooth not that impeach but that he is faythfull styll. For (as I sayde) he knoweth what is meete for vs, and therefore wee must not take his promises precysely word for word in those caces: that is too say, we must not take them according too the bare letter or sound of them, too say, that God should doo all that is sayd there too the vttermost sillable: No: but wee must alwayes beare in mynd, that he knoweth what is for our behoofe and benefite. Now then, if he take vs soone out of this world, it is bycause he knoweth it too bee for our welfare and saluation. And so yee see that God dooth not falsifye his promis, when he taketh those away in the flower of their age, which haue obeyed their fathers and moothers. Surely none dooth

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so discharge himselfe, but that he should alwayes bee found faultie, if God listed too sift him with rigour: but yit shal some haue doone their dewtie in such wyse, as God lyketh well of the obedience which they haue yeelded, and yit notwithstanding he tayleth not too take them out of the woyld: for he seeth that it should not bee for their profit too tarye there any longer. As for (other) reasons that are hid in him, and in his secret wisedome, it behoueth vs too cast downe our eyes at them, bycause wee cannot atteyne vntoo them. Howbeit let vs vnderstand, that if there were no hope of a better lyfe, those that are taken away so soone out of the woyld, were too bee greatly lamented. But seeing wee knowe that this woyld is but a pilgrimage, and this lyfe but a iourneying to bring vs too the rest of heauen: wee must not complayne when God deliuereth vs from the great number of miseries wherewith wee bee beseeged heere beneath, too take vs vp too a perfect happinesse which wayteth for vs (aboue.) But howsoeuer the cace stand, let vs beare in mynd the thing that is sayd heere: that is too wit, that when God holdeth vs long tyme in this woyld, it is as a pledge of his fatherly loue towardes vs. And therefore wee ought too bee the warer in reckening the dayes that wee liue, whyle wee bee in this lyfe. And for the same cause also dooth Moyses say in his Song, that it is great wisedome when men can skyll too count their dayes, and too consider the shortnesse of their lyfe, that they may hye them apace too heauen. Psal. 90. c. 12.

But wee must also count our dayes too a dyuerse end, and for another respect, which notwithstanding is not contrarye, but both agree very well, and that is, that when wee bee come too the age of discretion, so as we know that God hath created vs too be glorifyed by vs in this woyld: wee must on the otherside consider how wee haue dishonored him, and thinke continually vppon the tyme past, remembering how wee haue spent it: and this must wee doo from day to day, and from mooneth too mooneth. And when wee come too the yeeres end, let vs thinke thus with our selues: Behold, God hath bound mee too him a great sort of wayes: and howe haue I counted his benefytes that I haue receyued of him all my lyfe long? Can my mynd atteyne vntoo them? Alas no, nor too the hindreth part of them. Therefore we must make a rehersall of all our yeeres and dayes, that wee may bee put in mynd too loue and honour God, when wee see how greatly we bee bound vntoo him, for his mayntayning of vs so

long

long a tyme, and for his pacientnesse towardes vs in bearing with vs. For if wee should make comparison of the faultes that wee shall haue committed: there is not so little a fault which craueth not that wee should bee confounded at his hand, and yit notwithstanding he continueth styll his goodnesse towardes vs. Therefore let vs marke well this doctrine, that is too wit, that this present lyfe byndeth vs too God, bycause he maketh vs too tast his fatherly goodnesse in voutsafing too maynteyne vs well, and in extending his bounteousnesse towardes vs, and in being so gracious as too turne all his corrections too our benefyte and behoofe, and moreouer sheweth vs that he will haue vs too bee inured in this world too knowe him for our father, in that he giueth vs his word and Sacraments, whereby he assureth vs that his setting of vs heere beneath for a tyme, is too drawe and too gather vs in the end too himselfe. Therefore if wee consider whertoo wee bee called, and too what ende wee bee created, namely, too passe through this worlde and too bee taken intoo the heritage of heauen: wee shall perceyue that this present lyfe is well woorthie too bee esteemed, if wee consider the benefytes that God imparteth too vs heere.

It is too bee noted heerwithall, that wee shall neuer haue any prosperitie nor welfare in this world, except we be in Gods fauour. Therfore in saying, that thou mayst liue long, and fare well: he sheweth that the hauing of long lyfe is not all, but that it standeth vs on hand too feele his blissing therwith. For the wretched vnbeleuers which conceyue not the thing that I intend too declare, (that is too wit) that God powreth out his riches vppon vs, too the intent we should knowe him too bee our father, and bee confirmed more and more in trusting too his goodnesse and loue:) may well come too greate yeeres: but what doo they in this world? What is their lyfe? It is certeyne that all that euer they haue, shal turne to their greater condemnation, and their riches wherin they toy, toogither with their delyghts and pleasures, shall but prouoke Gods wrath, and all the goods that they inioye, shall serue but too the further inchauncing of their wickednesse, and too make them the more damnable. Then is it but a wretched lyfe, if wee can perceyue no token of Gods goodnesse in it.

And moreouer we must proceede further to the second poynt, which is, that such as are so disobedient too God, and too their superiours,

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haue no rest, but haue a woorme that gnaweth their consciences, and are alwayes in vnquietnesse. Too bee short, experience sheweth, that there is no welfare in this present lyfe, except wee bee blissed of God. This diuersitie is not too bee seene alwayes as in respect of outward apparance: but yit doo the faythfull know well ynough in themselues, that God giueth them all things that they want. And so God promiseth not long lyfe only, but also his blissing. As if hee should say, you shal not liue, alonly too linger heere beneath, or too get your selues greeuouser damnation, or too reppyne and too gnash your teethe, and too torment your selues with afflictions, miseries, and trubbles: but too tast my goodnesse. Although I exempt you not from the trubbles, comberances, and greefs of this world: yit shall you alwayes haue some cheering, so as yee may feele that I haue not forgot you, but that I take you for my children, yea and that all your sorrowes and greefs shall turne too your benefyte and welfare. Wheras the diuell laboreth too keepe you from comming too mee, and too turne you away from your perfect felicitie: I will drawe you too it by meanes of the afflictions that you shall haue in this world. The thing therfore which wee haue too beare in mynd, is, that too bee filled with the benefyts which God bestoweth vppon vs in this world, and too liue at ease, is not all that wee haue too desyre: but too knowe that it is God that maketh vs too prosper, and that as he giueth vs lyfe, so will he maynteyne vs in it, and prouyde vs of all things expedient and needfull for the same. Wherfore let vs haue it well printed in our harts.

Now then if wee bee desyrous too inioy this promis of God: let euery of vs looke too the discharging of his owne dewtie. In deede I cannot as now go through with the things that are inioyned heere to children, & to fathers & mothers: & therfore I wil reserue thē to another tyme. Yit notwithstanding for a short conclusion, let vs vnderstand that God alloureth vs too our dewtie, by shewing that he seeketh nothing else but our welfare and benefyte, too the intent that wee should with a frank and free hart receyue the yoke that he layeth vppon our shoulders. And although it be an irksome thing too bee subiect too those whom God hath appoynted too bee superiours ouer vs: yit when wee haue first condemned our selues for it, let vs neuertheless yeeld too that which he sayeth and vttereth, assuring our selues that he procureth our welfare, & would fayne win vs by gentlenesse, and not by rigour: and let that make vs the more obedient. And also generally, for as-

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much as wee see that all superiorities are of God: let vs vnderstand that wee cannot geynsay them, but wee shall lift vp our selues ageinst his maiestie, and bend our hornes ageinst him: and that contrariwyse if wee beare subiection willingly, wee may assure our selues, that it is an acceptable sacrifyze vnto him, and not doubt that our labour shalbe lost in seruing him. Not that God will recompence vs by his promises, as though we had deserued aught at his hand: but he wil doo it of ouerplus. For as I haue declared alredie, wee bee bound too obey him in all things that he commaundeth, nother must wee think him beholden too vs for it, nor think too bynd him too vs by any meanes, but that although wee bee bound too him, (as wee bee wholly his) yit he of his ouerflowing goodnesse vouchsafeth too blisse vs, and too make vs feele his fauour, when wee haue awfully and reuerently followed the things that he ordeyneth in his woord. That then is the recompence which wee ought too hope for at Gods hand: howbeeit not as the Papistes say, ho, God promiseth vs, and therfore we deserue. They beare themselues on hand that God is beholden vntoo them, bycause he hath bound himselfe willingly: yea, but that is of a free (and vndeserued) goodnesse. Howbeeit, wee must not fall intoo such dotages, but vnderstand that God beyng no whit at all bound vntoo vs, dooth notwithstanding vouchsafe too win vs by gentlenesse, too the intent wee should serue him with the freer mynd and cheerfuller corage. Thus dooth he call vs too him by all wayes. And therfore so much the leauder are wee, if wee bow not our neckes willingly too giue our selues wholly vntoo him, without seeking of any thing but onely too frame our selues too his good pleasure and will, which is our cheefe rule, by renouncing all our owne affections.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too vouchsafe too burye them, and too washe vs from them, for our Lord Iesus Christes sake, and too gouerne vs in such wyse by his holy spirit, as wee may bee reformed too obey wholly his holy will, and too follow his commaundements, which he hath giuen vs for a rule, and that therin we may shew our selues too bee his trew children, lykewise as he hath vouchsafed too shew himselfe our gentle and louing father. And so let vs all say, Almyghtie God heauenly father, &c.

The:

The. xliiii. Sermon, which is the second vppon the sixth Chapter.

5. Seruauntes, bee obedient too such as are your maysters as touching the fleshe, vvith feare and trembling, in singlenesse of your hartes, as vntoo Christ,
6. Not vvith eye seruice, as men pleazers, but as the seruantes of Christ, dooing the vvill of God from the hart,
7. Seruing the Lord with good will, and not men:
8. Assuring your selues, that euery man, bee he bond or free, shall receyue of the Lord the good that he shall haue doone.
9. And you maysters, do the like vnto them, forbearing threates, assuring your selues that the Lord both of them and of you is in heauen, & that in him there is no respecting of the outward appearance of persons.

WEe haue seene already, that besydes the generall rule which God hath giuen too all men, heere are also seuerall warnings, how euery man should behaue himselfe in his degree and calling. And we haue seen already what the husbandes ought too bee towardes their wyues, and how the wyues should behaue themselues towardes theyr husbandes: what gentlenesse parentes ought too vse towardes their children, and what subiection children ought too vse towardes their parentes. Now Saint Paule speaketh of Maysters and Seruantes, howbeeit, not of such seruantes as we haue now adayes, for at that tyme there were no seruantes that serued a yeere or two for wages, but they were hild in bondage for lyfe and death, and were in the same taking that they bee whom now adayes wee call bondslaues. But wee neede not too stand any longer as now too haue further knowledge of them. Yit notwithstanding wee haue great cause too prayse God for taking away of such bondage from among men. For no doubt but it was too excessiue an authoritie which maysters had in those dayes ouer their seruantes. They hild them as brute beastes, and they had libertie too kill them

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for euery fault. And in deede they had prisons in their houses to keepe them locked in the stocks, they racked them, they rent them in peeces, and (too bee short) they vsed them horribly, yea and euen beastly. Yit notwithstanding, bycause of mans naughtinesse, it was our Lordes wyll that this state should bee styll suffered. Moreouer, wee see that euen they which are auowed too haue lyued in the feare of God, and to haue excelled in his Church, left not too keepe bondmen or slaues in their houses, howbeeit, they vsed another manner of gentlenesse towardes them, than the Infidels did, according as wee shall see heere in Saint Paules teaching.

Also there was a reason that constreyned maysters sometymes too vse the greater rigour towardes their slaues, bycause it was a common prouerb among them, that looke how many slaues they had, so many enemyes they had: and that was by reason of their holding of them in awe by extreme force and violence, as those are now adayes vppon the Sea, which are called Gallie slaues. And I haue alredy touched what & how excessiue outrages were done vnto them. There was a great number of those bondfolke, and riche men had as it were halfe armies of them, insomuch that some had fyue thousand slaues in one house, and that was the way too haue ones throte cut fyue thousand tymes, if there had not bin good heede taken too keepe them fettered. And this came of sin, as one mischeef tolleth on another, vntyll things bee come too vtter confuzion. But if wee consider what the ryght or authority of maysters was, wee will alwayes say, it was a thing vtterly ageinst all order of nature. For wee bee all fashyoned after the image of God, and therefore that a reasonable creature in whom God hath printed his marke, should bee put too such reproch, it was tootoo farre out of all square. But such are the fruites of the disobedience and sin of our father Adam, that all things were turned topsiteruie. Also on the other part, inasmuch as seruantes were in such subiection: it seemeth that if they could by any meanes plucke their neckes out of the collar, it ought too bee lawfull for them, and it was an honest exeuce so too doo. But howsoeuer Seruantes fare, Saint Paule commaundeth them to obey their maysters, & too be subiect too them. In deede he dooth also exhort the maysters not too abuse the power that was giuen them, nor too thinke that the thing which was graunted them by the Lawe of man, was so ryghtfull and vnpartiall before God, as they could not bee blamed for it. Saint Paule then

counselleth

counselleth maysters too asswage the excesse of their superiorytie: but yit will he haue their seruantes too submit themselues too it, and too beare the yoke that was so hard and heauy. Now it myght seeme that he did seruantes wrong therein, and that he should rather haue cried out ageinst the common abuse, that such outrage myght haue bin layd downe. But we haue two principles to remember to restreyne vs from attempting of any chaunge.

The one is, that forasmuch as it had bin Gods will too put mayn-kynd intoo confuzion, and that all men both great and small should be put in mynd that Adam had peruerted the order of nature. Therfore S. Paul counselleth seruantes to beare such subiection, assuring them-selues that it commeth of God, and therefore that they must take it pa-ciently. The other is, that the Gospell serueth not too chaunge the common policies of the world, and too make Lawes that beleng too the temporall state. It is trew that Kings, Princes, and Magistrates ought alwayes too aske counsell at Gods mouth, and too frame them-selues vntoo his word: but yit for all that, our Lord hath giuen them libertie, too make such Lawes as they shall perceyue too bee meete and conuenient for the gouernment that is committed vntoo them, howbeeit they must call vppon God too giue them the spirit of wise-dome and discretion, and bycause they bee not of abilitie too rule of themselues, they must take aduice and counsell at Gods woord. Yit notwithstanding, the doctrine of saluation, which is called the king-dome of heauen, and the thinges that belong too the leyding of vs in this world, that men may knowe how too behaue themselues one toowardes another, are sundrye thinges. That therefore is the cause why Saint Paule left slauerye, bondage, or seruilship as it was. Math. 13. c. 24. d. 31.

And he exhorteth Seruants to doo their dewtie, in feare and trem-bling, that is too say, with all lowelinesse and reuerence: yea and bee addeth further, with singlenesse of hart, which he matcheth ageinst all the fyne slyghts and shifts whereuntoo the seruants and slaues of that tyme were too much giuen, as is too bee seene in them that haue written of them, & haue set forth the maners and trade of lif which was in course and vse at those dayes. And let vs mark first of all, that S. Paul thinks it not ynough for seruants too seeke the benefyte & profit of their maisters, and to be willing to obey them, and too be forward in executing whatsoeuer is commaunded them: but he requyreth re-

uerence aboue all things, as I sayde afore. Let Seruants vnderstand, that although they should not bee inforced, nor chastized with whipping when they doo amisse, but that they had gentle and meeke masters: yit notwithstanding they ought too beare paciently the state wherin they bee, assuring themselues that God alloweth of it, and that the superioritie which their maysters haue ouer them, how hard and greeuous so euer it be, is neuertheless ordeyned and stablished of God. And that is the cause why he setteth downe the woord Singlenesse. For wee bee ouer wittie in seeking our owne aduauntage, and there is none of vs all which is not a great doctor in matters concerning his owne profit. Why should such a one (say wee) haue this prerogatiue aboue mee? What reason is there that I should bee bound too him in that? Take mee the handicrafts men, that neuer knew woord of learning, and deale with them in dayly matters, and in things that may make with them, and they bee so skilfull in debating their cace, that yee would take them too bee all men of lawe. Forasmuch then as men are so wyly in seeking their owne commoditie and profit, too the hinderance of others: Saint Paule dooth purposely set downe singlenesse of hart, which serueth too sift all affections, and too ouerthrowe all things that men can deuyze too hinder themselues from dooing of their dewties.

Now he setteth downe purposely (these woords:) As seruing the Lord: and it is the cheef foundation that wee haue too leane vntoo, when the cace concerneth the dooing of any dewtie towards men. For if wee sticke too creatures, wee wil say, Came wee not all out of the Ark of Noe? Why should he bee better esteemed than I? Is it meete that I should bee put vnder his feete? what reason is that? And all the rest of the woords which wee heare euery day. For wee haue skill ynough too alledge exemption, and so little doo wee think our selues bound vnto others, that wee think all others bound vntoo vs. The mark therfore that al mē shoote at, is, that euery man would be a Lord, and no man admit any subiection. And so it would needs followe, that wee should bee as wyld beasts, or rather as doggs and Catts (as men say), vntill wee knew that God lyketh well of the seruis that wee doo too creatures. If wee bee not throughly perswaded of that, wee may well make some fayre countenances, and please men: but our mynd shall neuer bee ryght and well disposed, vntill wee bee come to the poynt that wee know, that our Lord accepteth our seruis.

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But there is yit one other cause that myght hinder vs, or rather coole vs in the discharge of our dewtie towards other men: and that is, mens vnthankfulnesse. For they whom wee pleasure, doo commonly kun vs no thank, but rather think that wee bee made for none other purpose but too serue them. When wee see them requyte our seruis so euill, it spyteth vs: and it were ynough too make vs leaue of altoogither. Now then it is needfull for vs too come backe too that which Saint Paule telleth vs: namly that God is aboue all degrees, and that he hauing superiorite ouer the world, will haue euery man imploy him self with all humblenesse, and that all subiections which he hath ordeyned in the world, too remayne firme and vnuiolable. This is the effect of the thing that Saint Paule telleth vs heere.

Now first of all wee haue too mark the generall article which I come now to touch: which is, that whē we haue superiours ouer vs, we must not obey them as inforced, but bycause God hath ordeyned them, and there is no preheminence but of him, as Saint Paule declareth to the Romanes. Rom. 13. a. 1. It is trew that there he speaketh expressely of Princes and Magistrates: but yit for all that, it extendeth too all authoritie, as too that which parentes haue ouer their children, husbandes ouer wyues, and Maysters ouer their seruantes. Therefore wee must bee fully perswaded of this, that Gods intent is not that all men should bee shuffled toogither, (as it woulde come too passe, if there were no restreynt,) but that some should rule and haue authoritie too commaund others, and that they which are vnder them, should obey. Then is it an vnreuocable sentence of God, whereuntoo wee must hold our selues and bee contented. For if wee protest our selues too bee willing too obey God, and in the meane whyle will needs remoue all order that he hath set among vs: all that wee speake wyth our mouth is but hypocrisie. Therefore wee must gyue a proofe of our humilitie too Godward, by our willyng and easye bearing of mans yoke which he hath layd vppon vs as it were his owne handes. Let that bee for one poynt.

Now (as I sayd) this comprehendeth all subiection, as well of people towardes Princes and Magistrates, of children towardes theyr parentes, and of wyues towardes their husbandes: as also of seruantes towardes their maysters. And when wee once haue that, it wyll bee easie for vs too withstand all the trubbles and incomberances that hinder vs, and turne vs away from our dewties. For what is the cause

that wee cannot submit our selues too Gods wyll: As I sayd, all these disputings are vnnaturable and fond, when a man shall say, Why am I bound too such a one: Why shoulde he holde his foote vppon my throte: Who hath giuen him more authoritie than mee: But seeyng God hath told vs that he will haue it so: it behoueth vs too holde our peace. Therfore if wee bee fully perswaded of it, wee shall be too froward if wee shewe not by our deedes that wee bee willing too please our God, and too fulfill his good wyll. For if a mayster haue a great multitude of folke in his house, he shall bee of sufficient authoritie too appoynt whom he listeth too haue the ouersyght of it, and they must be obeyed. A Prince hath his officers, and they must commaund, and others must herken too them, and simply obey them. And what is too bee doone then, when our God who is the souerein Lord and father, & hath the ryght of preheminence and dominion ouer vs, will haue vs too obey such as he hath appoynted, without making any reply: For what can it boote too say the contrarie: Therefore (as I sayde) let vs print this counsell of Saint Paules throughly in our hartes, That when wee doo our dewtie willingly and vnfeynedly towardes those whom God hath set in authoritie ouer vs, wee serue God himselfe. And soothly, without that mynd, all the vertewes that wee can haue in outward shewe too the worldward, shalbee but smoke, as yee shall see a number of men that pretend maruelously well, insomuch that they whō they serue, shall bee contented tootoo well with them. But although such dealing bee allowed among men: yit is it nothing woorth before God. And why: For God will bee honored at our handes: He wyll haue men too inioy theyr ryght in such wyse, as nother he bee forgotten, nor they as it were defaced. Therefore if wee will but onely obey men, and despyze the thing which God will haue too bee as an acceptable sacrifyze too himselfe: what a dealing were that: Then let vs tend alwayes too him, and dedicate our selues too him. And forasmuch as it is hys will that wee should bee vnderlyngs, let vs beare that yoke willyngly, and with a free and vnslauishe or vnconstreyned mynd.

And for the same cause Saint Paule sayeth expresly, Let not your seruice bee eye seruice, as though yee sought too pleaze men. And in very deede, they that play their pageantes so fayne (as they say) seeke eyther recompence, or else too bee well interteyned and fed with the fattest, or else too haue greater wages, and afterward too haue

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some extraordinarye gift or reward when occasion serueth. That is the thing that men hunt for, when they haue not an eye vnto God. But Saint Paule telleth vs, that although they whom we serue be so froward, as wee cannot tell how too content them, and wee haue not any hope that euer wee shall get the valew of a button at their hands: yit wee must neuertheless performe our dewties towards God. And heere wee haue too gather, that in all things which God commaundeth vs, wee must not onely imploy our eyes, our feete, our handes, and our armes (as they say:) but wee must begin with the inward affection. Therefore when as Saint Paule sayeth, not vvith eye seruice: he sheweth vs, that if wee desyre that our Lord should allowe our seruices as good and lawfull: our hart must go foremost, and guyde all our members, so as there bee no counterfetting: accordingly as it is sayd, that he regardeth faythfulnesse, that is too say, that wee should deale soundly, playnly, and substancially. Thus are all gay showes quyte dasht. For (as I sayd) there is greate pretence of vertew in many men, but God accounteth it euery whit as nothing, and in deede it is but hipocrisie. Therfore if wee will begin too serue God well, let vs learne too leaue dubblenesse: and that wee may build substancially, let vs alwayes lay that foundation, accordingly also as wee see how he had leuer too bee loued than feared. Trew it is that wee owe him reuerence, and that wee ought too tremble at his maiestie: but yit when he sheweth vs the cheef thing which he requyreth, and which pleaseth him best, he sayeth, What is it, O Israel, that thou shalt fynd in my Lawe, but that thou loue me, and sticke too mee? Seeing that our Lord requyreth this willing affection, and that wee should resort too him with a free and franke hart: thinke wee that he accepteth aught at our handes, when wee come too him grudgingly & reppyningly, & yit pretend too marueilous earnestnes towardes men? Howsoeuer the world go, wee will alwayes haue this backe nooke in vs, that wee would bee exempted from the obeying of God. Therfore we must take pleasure in his seruice, and it must be our ioy and delyght, so as our bondage must be more sweete and leefsome too vs than all liberty, yea and than all the Realmes and Kingdomes of the world. Psal.101. b.6. Deut.19. c.12.

And Saint Paule sayeth expressly, Maysters as touching the flesh, bycause that among other slyghtes of Satan wherewith he inweuered too trubble the world in old tyme, and also too make the doctrine of

the Gospell hated: he did put this hereſie into a number of mens heades, that if wee bee once ſpirituall, wee muſt no more bee ſubiect too any worldly and tranſitorie policie, nother is that the ſtate of Gods children. And wee alſo haue ſeene in our tyme a ſort of ſeditious and mad headed people, which haue indeuered too abolish all principalities too take away taxes and impoſtes, and too make euery man mayſter of himſelfe, lyke myce in the chaffe, as they ſay. And they grounded themſelues vppon this foundation, that in aſmuch as God hath adopted vs too bee his children, and the world is now renewed, too the intent wee ſhould bee graffed into the bodye of our Lord Ieſus Christ: it is a thing againſt reaſon, and contrary too all equytie, yea and euen againſt the honour of God, that vnbeleeuers ſhould reigne ouer vs, or that they which name themſelues faythfull, ſhould vſurp ſouerintie ouer their brethren and neyghboures. Lo how the diuell laboreth too driue it into mens heades, that the Gospell confoundeth all order in the world, too the intent that men ſhould hate it & abhorre it. Agein, too ſay that there is no man better than other, is a pleaſant ſpeech, and very fit too intyce a great number of folke. S. Paule therefore ſayeth purpoſely, that although mayſters haue bene temporall authoritie, and that their ſuperioritie doeth but concerne the fleſhe, that is too ſay, this preſent world, and this tranſitorye lyfe: yit muſt they not bee defrauded of their rycht, nother did our Lorde Ieſus Christ come too make a confuzed equalitie heere, ſo as it ſhould not bee knowen who is great, and who is little, but too make euery man too hold himſelfe quyetly in his calling, without looking loftyly, as it is ſayd in the Pſalme. The way too make vs humble and meeke, is too haue an eye euery of vs too his owne calling, ſo as the perſon that is aduaunced too authoritie and honour aboue others, bee not puffed vp with pryde and preſumption for it, but rather abace himſelfe before God, aſſuring himſelfe that he is bubble bound vntoo him, for exalting him after that ſort: and the meaner ſort maynteyne themſelues in their meanneſſe, without vſurping that which belongeth not too them. Lykewiſe the way for fathers too haue ſuch obedience of their children as is requiſite, is too treate them gently: that huſbands alſo rule their wyues with all concord and freendlineſſe: that Princes abuſe not their ſubiectes as wretched beaſtes: and that maſters deuoure not their ſeruantes too much: and therwithall, that ſuch as are the meaneſt ſort too the worldward, conſider that God hath ſet them in

Pſal. 131. a. 1.

in that state, as though he had appoynted them their place there with his owne hand. Therfore let not the common sort aduaunce themselues, but bee contented with their state.

That (say I) is the cause why Saint Paule setteth downe this saying expresly, as touching the flesh. It was not too bring maysters in contempt for reygning ouer their slaues, but too preuent all obiections that men myght alledge, when they would seeke priuiledge too exempt themselues from obedience too God, and too all order that he hath set. And therewithall hee dooeth vs too vnderstande also, that the same subiection is no preiudice too the faythfull, but that they may continew still in full libertie, as in respect of their soules. For the diuell vseth that colour also. What (sayeth he)? Seeing that our Lord Jesus Christ hath shed his blud too purchace vs freedome, why should wee not continew in it? Yea, but Saint Paule answereth theruntoo, (as he hat hdoone with more large circumstance in the fifth Chapter of the first Epistle too the Corinthians:) that the bondage which wee yeeld too our superiours, is alonly as touching the flesh, and that our soules and consciences ceasse not too bee alwayes frank and free before God. And therfore it is a chyldish obiection, too say, that seeing our Lord Jesus Christ hath set vs free, why should men make vs bond? He hath not set vs free as touching our bodyes, for it is his will that there should bee principalities and Lordshippes still in the world: which cannot bee, but that some must be subiect, and othersome haue preheminence and authoritie. Forasmuch then as our Lord hath so distinguished the twoo gouernmentes of the bodie and of the soule, and that the one is spirituall, and too bee gouerned by his word, as in respect of our walking before him too atteyne to the kingdome of heauen: but when it commeth too the behauing of our selues towards men, which are of our owne bodie, then wee must learne too frame our selues too all good policie: let vs allure our selues that yit for all that, our state is no whit woorse before God, than if wee were Kings and Princes, and all men trembled before vs. Yea and the things which wee doo hartily in seruing of creatures, doo turne so much the more to the exalting & magnifying of God. For needs must he bee a man of noble mynd, which can stoope so lowe as too obey willingly, (not regarding) how great, how skilfull, nor how riche so euer he be. To be shorte, though all qualities meete for gouernment were in them that are subiect: yit ought they not therfore too rebell

chaunge their state: for wee see how Saint Paule hath cut of all occasion of such dealing. And therfore let vs learne by that which is told vs heere, that first and formest wee must haue God as it were fastened before our eyes, and knowe that he hath set vs in this world too serue one another in such sort, as wee must notwithstanding liue toogither in all humilitie, and not disdeyne too doo our dewtie euen towards such as are not so sufficient as wee could wish, & as wee take our selues too bee. Bee wee once at that poynt, it is certein that wee will euery of vs submit our selues willingly according too the state that God calleth vs too, and hold our selues in the place where he hath put vs.

Now if Saint Paule would that the Slaues of his tyme should be so obedient too their maysters, there is lesse excuce in these dayes, for Seruants that take wages. Let vs compare the one with the other. Those poore soules (as I tolde you before) were handled so rigorously, that their maysters myght imprizon them, put them in the stocks, racke them, dismember them, mayme them, yea and kill them. It was a greeuous cace, and yit were they bound too it for lyfe and death. There was no limitation of terme but only among the Iewes, among whom God had appoynted a terme. But the common and generall lawe of all nations was, that bond folks with their children should continew bond for euer, so as the father had no more tyght too his owne child, that a horse (as yee would say) or any other beast had ouer the young ones that came of their seede. And was not such a state as bad as a hundred deathes? Yis: for man dooth alwayes couet libertie, and too take his ease, and too eate his bread with quietnesse: and those wretched slaues had not a bit of bread at their owne appoyntment. As touching their persons, they were woorse than Captyues, as I sayd afore. And yit for all this, God willeth and commaundeth streytly, that they should beare this state pacientlly, and performe their dewties faythfully, and fall too it with a free and cheerly hart. Now what is too bee sayd of hyred seruants, which may warne themselues away, and haue their wages payd them when they haue serued out their yeere, and are vsed and treated much more gently and liberally than those poore slaues were? For they were fayne too labour euery one in his trade and craft, they earned their bread, they drunk water many a tyme scarce their fill, and they were shet vp in Cabanes, where they were inforced too doo their taskes. Then if Seruantes now adayes can not stoope so lowe as too beare the state

Exod. 21. 2.1.

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that God hath layd vppon their backes: it is certein that they be too too vnexcuzable. As much is to be sayd of subiectes towardes their Magistrates. Therfore inasmuch as we see that our Lord spareth vs: wee bee so much the more bound too the subiection which S. Paule speakes of heere.

Furthermore wee haue too wey yit agein the woordes where he speaketh of franke and free harted willingnesse. For it is impossible for vs too fynd any tast or sauour in our state or calling, of what sorte so euer it bee, except wee knowe it bee for our benefyte and welfare. For we can reape no great profit of the serving of Creatures. Wee must therefore resort alwayes too our God, and ame at this marke, namely that seeyng he hath bin so good and gracious too vs as too set vs in this world, and too maynteyne vs heere, and too shewe himselfe so good a father towardes vs, that all that euer wee haue, dooth come of him: wee must shewe the reuerence which wee beare too his maiestie, and labour too please him in such wyse, as wee sticke not too bee subiect too men, nor take it in greefe or in scorne. So shall our state bee greatly sweetened, when wee know that God accepteth it in good wooth at our handes.

And that also is the cause why he setteth these things as one ageinst another: not too shewe any contrarietie, but rather too accord them toogither. For he sayeth, that wee must serue God on the behalfe of our maysters, with all willingnesse: and afterwarde setteth downe Gods will on the other syde. Then is it a very good melodie which answereth very well, that wee should know how it is Gods wyll, that seruantes should obey their maysters. And this will of Gods must dispatch all obiections that myght hinder vs or stop vs. When the diuell tempteth vs too thinke any thing straunge that is commaunded vs, he intyceth vs too our destruction. Now then, let vs take Gods wyll as our souereine welfare and perfect happinesse, assuring our selues, that howsoeuer wee bee handled at his hand, yit he loueth vs styll, and hath an eye too that which is good for vs. Let that serue for one poynt. And if wee haue such perswasion well rooted in our hartes, it is certein that this willingnesse which S. Paule speaketh of will follow with it, so as wee shall fynde no lothnesse in our selues, too grudge ageinst it, as wee see they doo which are inforced to doo things ageinst their wils: for they grunt at it, and although they dare not bee aknowen of it, yit their hartes are fell, and there is nothing but rancor

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in them. Therefore Saint Paule setteth downe willingnesse, that is too say, that wee should doo all thinges with a good will and freely. And so shall we make our state leeflome and pleasant. For as for them that doo nothing but by force and constreynt: they cannot eschew the necessitie of obeying, and yit in the meane whyle they bee tormenters too themselues, and woorke themselues more spyte then they could receyue by all the sorrowes that they can alledge. For when wee bee handled roughly by our maysters, superiors, and Magistrates: yit if wee bee sure that God accepteth our seruice, it allwageth all the greef that wee can conceyue, so that when wee haue doone our dewtie, wee take our repaste with prayling of God, wee take our rest as a releefe that he giueth vs for our infirmities, and beesydes this wee wyll euer haue an eye too the heauenly lyfe, and take corage at it too walke on, though wee haue neuer so many stoppes. Yee see then that Gods children shall alwayes make a hundred tymes better market, when they doo their dewtie in seruing God freely: than they that go too it as though syne men hild them, (as they say) and discharge it very coldly with grudging and reppyning.

Furthermore let vs marke, that Saint Paule heere bringeth vs three tymes backe vntoo God and too our Lord Iesus Christ: and that is too rid vs of this imagination which wee myght conceyue, that if other men misbehaue themselues towardes vs, the bond is broken too vs, and therefore that wee may exempt our selues from subiection if wee can. As for example, if a seruant haue a mayster that is too rigorous and froward, he thinkes with himselfe, why? What doo I? And so, seruantes thinke themselues halfe quit, if their maisters performe not their dewties towardes them. But S. Paule declareth expressely, that although maysters be so cruell as they doo by no meanes spare such as are vnder their hand: yit is not their superioritie diminished therby. Trew it is, that in respect of themselues such maisters are vnwoorthie too haue authoritie, as wee shall see hereafter. But yit for all that, he that is the inferiour must holde himselfe styll vnder the yoke, bycause he sees that God hath so ordeyned it. That is the effect of the thing which wee haue too beare in mynd.

And on the other syde, Saint Paul forgetteth not seruants, that he should not procure them their right, and that which belongeth too them. For he commaundeth maysters too doo the lyke too them, not as mate and matelyke (as they say) but so as maisters consider, that although

though the ciuill lawes lay the bridle loose in their necks, yit dooth not God graunt them leaue too doo what they list, but speaketh as well for the one as for the other: which thing wee must beare well in mynd. Now for the maysters he giueth this rule, namely that they must looke well about them how they rule, bycause they haue a common maylter in heauen, who accepteth no persons. As touching Seruants, he sayeth, my freends, though yee haue not such recompence in this worlde as yee would desyre: let it suffyce you that God accounteth you not as slaues. It is trewe that yee bee despyzed too the worldwarde, but you haue your inheritaunce in heauen, and our Lord accepteth your seruis, and yee shall haue your reward payd you as well as if yee were Kinges and Princes. That is the thing which wee haue too remember heere. In deede the tyme will not serue for the whole discourse of it: but yit wee see, that first Saint Paule ment not too currye fauor with the greate and riche sort, by maynteyning their right ageinst their slaues: & also that he laboreth on the other syde, too bring those too lowelinesse and meeknesse, which otherwyse myght haue aduaunced themselues too much. And the same order ought too bee obserued by such as haue charge in the Churche, & are ministers of Gods word: namely that they spare nother great nor small, but tell euery man his dewtie. For sich there is no accepting of persons before God: his woord must bee handled roundly, and wee must not bee dismayed at the hyghnesse and authoritie of such as are in estimation among men. For seeing it is God that speaketh, his woord must pull downe all loftinesse, according as Saint Paule speaketh in the second too the Corinthians, where he sayth, that commission is giuen too all Shepherds and ministers of the Gospell, too pull downe the pryde of men, and too subdew their ouer loftinesse, when they will needs exalt themselues ageinst our Lord Jesus Christ, and step vp ageinst his doctrine, so as they wil not submit themselues too his yoke. The way then for ministers of Gods woord too discharge their office faythfully, is to exhort the meaner sort too doo their dewtie, and the poore and oppressed too beare their state paciently without replying, howsoeuer they fare, and without grudging ageinst men, bycause that in so dooing they should rebell ageinst God.

Deut.10. d.17.&. Rom.2. b.11.

2.Cor.10. b.5.

But on the other syde also he telleth the greate ones, that they must not be as beasts that deuoure others, and eate them vp, but that they must behaue themselues vprightly. And in deede euen the heathen men

men themselues, when they listed too speake accoꝛding too naturall equitie, declared that euen at that tyme it became not the maysters too abuze the authoꝛitie which they had ouer their seruants: and these were their wooꝛds, that bondmen and slaues ought to be hild as hyꝛelinges that were interteyned by the day. Sith the Paynims spake so, without hauing any other vnderstanding than their moother wit auoꝛded them: what excuce is there now adayes foꝛ such as are trayned vp in Gods schoole, where there is a bꝛotherhood betweene both greate and small, and where the maysters ought too become fellowlie with their seruants, bycause they haue all one hope of the endlesse lyfe? If they that haue power aboue others, will needs set their feete vppon their thꝛots by abusiing the ryght of their authoꝛitie: what a thing is it? So then, so much the moꝛe ought both the one and the other soꝛt of vs, too think how too walk in our owne state and calling: so as the inferiour soꝛt grudge not that our Loꝛd suffereth them too bee abandoned too so many wꝛongs too this woꝛldward, and too bee so mocked and scoꝛned: but that although they should indure a hundꝛed tymes as much, yit they reppyne not ageinst God, bycause it were but a kicking ageinst the spurre: And the greater soꝛt also doo the lyke, that is too say, that they consider, that the neerer God hath dꝛawen them too himselfe in giuing them pꝛeheminence, the moꝛe will he also haue them too fashyon themselues too his image and lykenesse. And what shall wee fynd in God but goodnesse? accoꝛding as wee see that thꝛoughout all the Scripture he is called the fountaine of all lowelinesse, gentlenesse, and mercy. And therefoꝛe let such as are in degree of honour thinke cheefely theruppon. Foꝛ it is certein, that if they discharge not their dewtie, they shall pay full deerely foꝛ that they haue bin so honoꝛable in the woꝛld, and yit abuzed the singular benefyte of God. And (as I sayd afoꝛe) bycause both the one and the other are hard too bee bꝛought too conformitie: insomuch that they which are oppꝛessed, cannot refreyne grudging, but are pꝛouoked too bꝛeake all bondes: Let them be hild in awe by Gods wooꝛd, and by earnest exhoꝛtations. And let the great ones also bee subdewed, that they foꝛget not God as they are woont too doo. Foꝛ they ouershoote themselues so farre, as to thinke they bee no moꝛe moꝛtall men. And it is certein, that if men bethinke themselues well of their owne state, and view themselues in the persons of the meanest, it will leade them too humilitie. So then, Gods wooꝛd must haue his course in this care, too bꝛyde as well the one as

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the other, that wee may lyue in such sort euery man according too his calling, as God may bee quietly obeyed, and wee in herkening too his voyce, desyre nothing but too performe our dewtie towardes him, and towardes all creatures, vntyll wee bee come too the euerlastyng kingdome, where wee shall bee partakers both of his glory, and of his maiestie, and of all the good things that are in him.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our sinnes, prayying him to voutsafe to touch vs with trew and lyuely repentance, that wee may bee so sorie for offending of him, as it may make vs too hate our vyces, and too craue pardon of them at his hand, too the intent he may gouerne vs by his holy spirit, and make vs too liue according too his holy commaundements, and beare with our weakenesse, vntyll hee haue rid vs quyte and cleane of it. And so let vs all saye, Almyghtie God heauenly father. &c.

The. xlv. Sermon, which is the third

vppon the sixth Chapter.

10. Moreouer my brethren, bee strong in the Lord, and in the mightinesse of his povver.
11. Put on the complet harnesse of God, that yee may stand out ageinst the assaultes of the diuell.
12. For our vvrestling is not ageinst fleshe and blud, but ageinst Principalities, ageinst Povvers, ageinst the Lordes of the vvorld, (euen) the rulers of the darknesse of this world, (and) ageinst the spirituall vvickednesses vvhich are in the heauenly places.

Wee

WE knowe that prosperitie dooth so puffe men vp, as they beare themselues on hand that they ought too bee priuiledged, and theyr state exempted from the common aray: and too bee short, that they ought too doo what they lyst. On the contrary part, the poorer sorte which are despyzed and shaken of, thinke that God hath as good as forgotten them, and thereuppon they cannot conceyue that he hath any care of them. Therefore it is expedient that such as are so drunken with presumptuousnesse, as they take ouermuch vppon them vnder colour that they bee in credit and authority, should haue their corages abated, and heare it told them, that they haue a mayster in heauen, too punish them, though they scape the handes of men. On the other syde, it is requisyte that they should be comforted which are redye to quayle, and should bee tempted too fall intoo despayre. And Saint Paule shewed them both heere. For he telleth the Seruants they neede not bee afrayd but that God regardeth them, so they walke in his feare, and that he hath a care of them, and accepteth their seruice, as well as though they were in honorable state, and very great dignitie too the worldward. And vntoo the maysters he sayeth, they haue a superiour in heauen, before whom they must yeeld their account, and that there their greatnesse and hyghnesse will not go for payment. For al those things are nothing before God, bycause all things that beare a great glosse and countenance too the world, doo vanish away when they come before the souerein iudge. On the other syde also heere follow-
1. Thess. 5. c. 14. eth that which is sayd in another text, namely that they which are faynt harted, must bee comforted: for elle they myght quayle, bycause it would seeme too them, that God regardeth them not: I speake of such as are despyzed too the worldward. Therefore it must bee told them, that God hath not forgotten them, though it bee his will too keepe them lowe for a tyme. It behoueth euery of vs too apply this too his owne vse, according too the state that God shall haue set vs in. For when wee bee trubbled wrongfully, when men make none account of vs, when men shake vs of: if wee imagin that God hath giuen vs ouer too, wee cannot call vppon him. And on the other syde also, wee cannot serue him with a free hart, bycause wee thinke it is

but

but labour lost, & too no purpose. Therfore when we be assayled with such temptation, let vs call this lesson too remembrance, which is, that though wee bee now afflicted in this world, and men laugh vs too scorne, and spit in our faces, and too bee short, though wee indure all the reproche that can bee: yit wee fayle not for all that, too bee in the safe keeping of our God, bycause he esteemeth vs & setteth store by vs, and will in the end shewe that he dooth so, insomuch that although wee linger and pyne away, and he withhold himselfe as it were hidden from vs, and a man myght deeme (according too naturall vnderstanding) that wee bee (as yee would say) razed out of his remembrance: yit neuertheless, after he hath hild vs vnder for a whyle, and tryed our humilitie & obedience: wee shall fynd, that our walking faythfully and vncorruptly in his feare, shal bee admitted in our account in the end, and that we haue not labored for mooneshyne of the water, as they say. That is the thing in effect which we must beare in mynd, when the great personages of the world exalt themselues in their pryde, and are able to trample vs vnder their feete.

Howbeeit, let all such as haue superioritie ouer others, aduyze themselues well, and consider that God hath not giuen them the brydle without reseruing his owne ryght too himselfe, but that both great and small must bee fayne too appeere before his iudgment seate, and there there wilbe no accepting of persons. Wherfore let such as are riche, let such as are in authoritie, let such as haue any aduantage aboue their neyghbours, remember wel this saying, that there is no accepting of persons before God: but that although that in this world one man goes before, & another followes after: yit when the Trumpet soundeth, so as wee must all come before the great Iudge: then there shalbee no more any such difference. And for the same cause are euen Kings and Princes brought too that poynt, and too that consideration in the Psalme, where it is sayd, Yee bee Gods, and yee bee children of the hyghest: which is, bycause God hath ordeyned thē to be as his leeutenants, and set them in hygh degree. Trew it is that this must stand in force for a tyme: but yit shall yee dye as men (sayeth he) and as any one of the common people, and then shall yee bee driuen too knowe that yee were but mortall men. For all these great and gay shewes shall then bee layd awater. And of a truth, the setting downe of the woord Person, ought too put vs well in mynd, that they bee but temporall things, and that wee cannot bring any of them with Psalm 82. p. 6.

with vs before God, as though they were our owne. Trew it is that in our common speech we take the word Person it another sense: for we call a man or a woman a person. But when the Scripture speakes of it, it meaneth all things that are without vs, as riches, states, offices, nobilitie, great birth, and all things that men possesse in this world, and whereof they may also bee bereft. Therefore when it is sayd, that there is no accepting of persons before God: it is as much too saye, as he will iudge vs simply as mortall men, and as brittle and frayle creatures, and that wee cannot sheeld our selues with one thing or other, insomuch that the richest cannot bring their treasures, landes, and possessions with them, to aduaunce themselues with them aboue others. They that haue bin in any great dignitie, shall not say, how so? Euery man trembled vnder mee. Such geere shall bee nothing worth afore God. All the greatnesse and all the authoritie of the world will serue too no purpose, but euery man shall be taken as a chyld of Adam. So then, let such as haue any occasion too exalt themselues, beare well in mynd, that all the thinges which haue any gloriousnesse too the worldward, and are esteemed and had in reputation, shall fade away lyke smoke, and bee consumed toonothing, when wee come too bee iudged of our God. And therefore let all men both great and small lyue in humblenesse and trust. And that is the cause why Saint James sayth, let him that is small, glory in his hyghnesse. Why so? Bycause God hath adopted vs too his children, and although wee bee but poore earthwormes, and euen men themselues account vs as filth and dung: yit hath God voutsafed too print his marke in vs, that wee myght bee knowen too be his children, and that he hath giuen vs leaue to call vpon him as our father with full mouth. Therefore wee haue iust cause too glory, notwithstanding that wee be of lowe degree. For wee haue a hyghnesse whereby God exalteth vs aboue all the world. And on the contrary part, Saint James sayeth, that he which is great, must glory in his lowenesse. For wheras the vnbeleeuers are so bewitched with pryde, that they despyze God, and (as I sayd afore) doo beare themselues on hand, that they bee exempted from all lawe, and that their state is set alone by it selfe from all the rest of the world: the beleeuers must vnderstand, that all the dignitie and excellencie in the world, serueth but for a tyme, and passeth away, and that when wee come before God, wee shall haue nother one thing nor other to clothe our selues withall. Too bee short, the things

James. 1. b. 9.

which

which the scripture calleth Persons, are as apparels and clothings. Let vs take this similitude: If he that is richly apparelled, thinke too scape from God, vnder colour that he gazeth at his owne gay fethers, and that the world woondereth too beholde him: he deceyueth himself very much. For all those things must bee layd aside when God calleth vs too iudgement. Agein, the poore folke that scarsely haue wherwith too couer halfe their body, yea and that but with a fewe ragges and torne cloutes, must not thinke themselues the lesse esteemed (of God) for all that. For there shall bee no more persons, that is too say, there shall bee noth[illegible]riches nor pouertie, honour nor bacenesse: wee must all appeere as wee bee, that is too say, mortall men, and children of Adam. That is it in effect which wee haue too gather vppon that lesson.

After Saint Paule hath shewed euery mans dewtie particularly: now he returneth agein too generall doctrine. For (as I sayd afore) there is one rule common too all men without exception, which is the same that is conteyned in Gods lawe, namely that wee should leade a holy lyfe, giuing our selues ouer vnto his seruis: and also loue one another, liuing chastely and soberly, in all mylonesse and honestie. This is common. But it is sayd afterward, that euery man must haue an eye too his owne calling, as, the husband hath a speciall dewtie towards his wyfe, and the wyfe towards hir husband, as wee haue seene hertoofore: for Saint Paule hath layd foorth all those things. Now he attempereth his talk too all men, saying, Moreouer my brethren, bee strong in the Lord. Wherin he sheweth that wee cannot giue our selues too the seruing of God without hardnesse, but must take peynes too prepare our selues thertoo. Trew it is that if wee were whole and sound, and that our nature were vncorrupted, it would neuer dare vs to liue according too Gods commaundement: nay rather it would be our whole pleasure, accordingly as the faythfull doo feele by experience, when God hath touched them too the quicke. And for that cause also dooth our Lord Jesus Christ say, that his yoke is nother hard nor rough, nor his burthen heauie: as if he should say, that he desyreth nothing but too guyde vs by all gentle and louing meanes. But if wee consider what wee bee: that is too say, how vnable wee are too bee firme and constat, and too hold out in the way which God sheweth vs: surely wee shall well see how it is not without cause, that Saint Paule exhorteth vs heere too bee strong. As if he should say, I haue

Math. xx. d. 30.

exhorted you hitherto-too doo your dewties: but I knowe well that euery of you shall fynde such stubornnesse in him self, as he shal not be able too ouercome his wicked lusts but by fyghting manfully. And though you be weake, yit think not that that ought to serue for excuse. When your passions on the one syde are stubborne and rebellious ageinst God, and your selues on the other syde are fraple: think not that that shall quit you before God: for yee shalbee condemned in your sinnes neuertheless. What is too bee doone then? Bee yee strong in the Lord (sayeth he:) that is too say, wheras most men doo welter in their sinnes, and think themselues discharged because their thoughts and affections are so rebellious ageinst the ryghtuousnesse of God: you knowing all the same miseries must mislyke of your selues for them, and seeke the remedie of them. And what is that? Strengthen your selues: that is too say, wee must inforce our selues: As if hee should say, It is a hard thing too walk aryght: for wee shall haue as many impediments as may be. The diuell wil not cease too seeke all meanes possible too thrust vs out of the way, and wee shall haue store of oppressions and vexations, for he hath slyghtes ynow and too many, and besyds that, he assayleth vs now after one maner, and now after another, and we haue not wherwith too resist him. Therfore it behoueth vs too get strength too vs.

Howbeit, he sayth, in the Lord, least men should imagin themselues able too furnish out the matter with their owne freewill, and with their owne cunning. Therefore, Bee yee strong in the Lord (sayeth he) yea and in the myghtinesse of his power. When hee dooeth vs too wit, that God will vtter such power, as wee shal not neede to doubt of victorie ageinst all that the diuell can practyze, so we bee not rechlesse, ne fall asleepe. Wherfore let vs call vppon God, that he may help vs and succour vs at our neede. So then, let these twoo things go toogither with vs: that is too wit, first wakefulnesse, and such care as the faythfull should haue too strengthen themselues: and on the other syde, hartie desyrousnesse too call vppon God. And this is a text well woorthie too bee marked, as which conteyneth a greate matter in fewe woords. For first wee see that wee must not bee slothfull if wee couet too rule our lyfe accoyding too Gods will, but forasmuch as euery man beareth with him self, and we desyre nothing but too shake of all care, and too cast the things at our backs (as they say) which myght trubble vs: too the end wee bee not so nyce,

wee

wee must mark first of all, that if wee will serue God, wee must inforce our selues, and that is as much to say as we must fyght against the diuell. For (as I sayd afore) he is not vale, nother will he suffer any of vs to doo our dewtie with such ease, as though wee did but walk vp and downe in some fayre place: but he will set thornes, and cast logs in our wayes too stop vs. Agein, he will giue such girds at vs, as shalbee ynough too ouerthrow vs a hundred tymes, before wee can step one pace, vnlesse God ayd vs. Forasmuch therfore as wee cannot walk in the feare of God without fyghting: wee ought too beare Saint Paules warning in mynd. Furthermore he intendeth also too make vs perceyue our owne weakenesse. For wee knowe that men doo beare much with themselues, and seeke nothing but too welter in their pleasures. Also there are which presume vppon their owne strength, & beare thēselues on hand that they be able to worke wonders as though they were as stout as could bee requyred. And this cursed perswalion hath deceiued wretched mē in al ages, and by that meane hath freewill trotted in euery mans mouth. But S. Paule telleth vs heere, that wee haue neede too bee strenthened: which saying importeth that wee bee weake by nature.

And afterward he expresseth him self yit better, in saying, that it is in the Lord that wee must bee strong, and that he hath all power in him, too giue therof vntoo vs, as much as needeth. Then if wee enterpryze any thing without calling vppon him, wee shalbee punished for our rashnesse and pryde. Saint Paule therfore sheweth vs, that men cast themselues into decay by their ouerweening, in imagining themselues too haue that which they haue not, which conceyt turneth them away from calling vppon God. Now it myght bee sayd heere, that it is a superfluous exhortation too bid vs bee strong in the Lord: for no man is able too vphold him self: that lyeth not in any bodies power too doo. (No:) but yit for all that, wee feele by effect, that God worketh in such wyse in vs, that wee doo the same things that he dooeth. But yit must that worcking needs bee ampable too vs. If a mā haue liued holily, so as he may haue bin as a mirrour of holinesse and of all vertew: it may well bee sayd, he hath doone this or that. And in deede wee bee not as timber logs: and therfore wee doo good. Yea, but yit must wee vnderstand that this (worcking) commeth from elswhere than of our selues: and there lyeth the knot of the cace. Then if it bee demaunded, whether men can doo good or no: yea, but not of them-

themselues, nor of their owne selfmouing, or of their owne kynd, but (only) bycause they bee guyded by the holie Ghoste. If it bee demaunded whethr men can doo euill: yea, they bee giuen wholy too it, it is their common bya̅sse. So then, men doo euill of themselues, and the roote of it remayneth in them, and the blame of it is ryghtly imputed vntoo them, and they must not fetch wyndlasses aboue nor beneath too fynd tryflyng shiftes. Whosoeuer hath doone euill, shall abyde alwayes in his condemnation: but let vs consider well that God worketh in vs when wee doo good, and the prayse thereof ought of ryght too bee giuen too him. Howbeeit, although there bee nothing in vs nor on our syde when wee serue God: yit notwithstanding S. Paule exhorteth vs not in vayne, in saying that wee must bee strengthened
Phil. 2. b. 12. 13 in God. For wee must not bee lazie, as he speaketh of it in another place, where he sayth, worke your saluation in feare and trembling, for it is God that giueth both wyll and the abilitie too performe it, and all according too his good pleasure freely and of his owne mercy. This saying seemeth straunge at the first blush, when S. Paule willeth vs too worke our saluation. For is that in vs? (No:) But he correcteth that which myght bee conceyued through presumption and ouerweening, by saying that it must bee done with trembling, and that wee must walke in feare: that is too say, wee must distrust our selues, yea and bee vtterly abashed, assuring our selues that wee cannot stirre one of our little fingers, no nor thinke one good thought (as he sayeth
2. Cor. 3. b. 5. in another place:) except God giue it vs from aboue. And afterward (which confirmeth this matter yit better) he addeth for a conclusion, that God giueth both the wyll and the performance of the wyll. Then is it God that dooeth all, and yit ceasse not wee too doo also: yea, but that is by him, and of him, as I haue declared already. Too bee short, the holy Scripture sayeth, not that God doth renew vs, and that when wee bee begotten agein by his holy spirit, wee begin too haue a good mynd and too bee well inclyned: too the intent wee should bee slothfull and ydle, but too the intent that God should bee glorifyed, and wee not imagin our selues too bee the workers of our owne saluation, but yeeld him the honour of all the good that he hath put intoo vs. Howsoeuer the world go, yit must wee bee watchfull, that is too saye, wee must keepe good watch ageinst the diuell, and indeuer too giue our selues too goodnesse, so as euery of vs inforce our selues, for wee must imprison our owne wit, and wicked will too make them obedient too

God:

God: but yit must all bee acknowledged too bee of him.

His adding of these woordes, of the myghtye povver of God, is too make vs ouercome all distrust, for wee see wee bee geuen too bee out of hart, insomuch that if wee cannot compasse the thinges as wee would, which he commaundeth vs, wee conclude, that in the end wee must needes quayle. But contrarywyse Saint Paule sayeth, that God will vtter a myghty and victorious power, according as it is sayd, that he which is on our syde is stronger than all the world. Seeing then that God taketh our part, and vpholdeth vs with his power: let vs not feare too bee surpryzed by Satan and all that euer hee can deuyze against vs, but that whatsoeuer distresses betyde vs, in the end wee shall ouercome all, euen by resting vppon Gods 2. Cor. 12. c. 9. inuincible power. And of a truth God perfecteth his power in our weaknesse: that is too say, he woorketh not in such wyse, but that in the meane whyle hee go limping, and are plukt backe, and stumble, and step manye a pace awry, and now and then start out of the way. Yee see then that our Lordes assisting of vs with his holy spirit, is in such wyse, as he holdeth vs styll in awe, too giue vs occasian too humble our selues. Our weaknesse therfore is mingled with the strength of Gods assistence, and that is too the end wee should knowe what neede wee haue too call vppon him, and too flee too him for refuge. For wee bee redye ynough of our selues too darken Gods glory. And therefore God is fayne too waken vs, and too say vntoo vs, wretched Creatures, should yee not bee forlorne a hundred thousand tymes, if I hild yee not by the hand? Now then, our Lordes leauing of infirmities in vs, is too drawe vs too him, and too subdew vs too meeknesse, that wee may haue matter too prayse him for, in that he suffereth not our falles too bee deadly: and agein, that wee should seeke him euery minute of an houre, knowing that if he helped vs not vp agein, and hild vs on our feete, wee should perish without any mercye. That then is the cause why that vntoo Paules former saying, wee must also ioyne this sentence, that God doth in deede leaue some weaknesse in vs as long as wee lyue in this world, but yit ceasseth not too vtter his inuincible power in making vs too get the vpper hand: and that wee must dwell vppon this conclusion, that when Satan hath wrought the vttermost that he can, yit must wee marche on neuertheless, and keepe our way too our iournyes end. And why? For it is not onely sayd, that God will humble vs, and that he will haue pitye

vppon vs: but also that his power shal shewe it selfe in succoring vs, and that not with a single and common operation, but with a myghtye power, that is too say, with a power that shall ouercome all the lettes of the world.

Now then wee see what diuersitie there is betweene the doctrine of the Papistes, and the doctrine that we follow, which is grounded vppon the holy Scripture. For these blynd wretches say, they can worke woonders by their freewill. Indeede they will giue some little snippet vntoo God, saying, that he supplyeth their wantes, bycause they bee inclined too euill and too vyce, but that they bee restreyned by him. God therefore is as a pretie fellowe too help them at a dead lift: but in the meane whyle it is their owne freewill, and their naturall power that beares all the sway. But when they haue made the vttermost of their owne strength: yit doo men dwell alwayes in doubt, & if they happē to hold their own one houre, by and by they stumble, and can neuer get vp agein. But contrariwyse wee hold opinion, that man must bee vtterly beaten downe (as wee bee taught by the holy Ghost,) so as wee may not haue one drop of power resident in our selues, but bee vtterly emptied. Are wee once at that poynt? Our Lord sheweth vs the remedye. If wee repayre too him, and acknowledge our wantes, and bee redy too beg, so as wee haue our mouthes open, and bee not puft vp with mynd, but (rather) vtterly emptye: then dooth our Lord assure vs, that he will not fayle vs, and wee shall haue whereof too presume, howbeeit not after the manner of the Papistes, who make their brags, and afterwarde come short (of theyr reckening,) and are put too vtter shame. On our part, when wee haue acknowledged that nothing wee bee, nor nothing can doo, wee resort vntoo God, too glorye ageinst Satan, and ageinst all the assaultes that he giueth vppon vs, and ageinst all the munitions of hel, and ageinst all the impediimentes and temptations in the worlde. Thus yee see how wee ought too put this lesson of Saint Paules in vre.

After he hath spoken so of the myghtye power of God: now he addeth, that vvee must arme our selues vvith his complet Harnesse. As if he should say, that it is long of none but our selues, that wee bee not wel armed and weaponed too ouercome all Satans assaultes, and that our owne negligence is the cause that wee bee so often vanquished and foyled. And why? For God not only promiseth to succour

vs

vs by his power, and that in such measure, as wee shall get the vpper hand: but also putteth meanes into our handes, and armeth vs: and yit notwithstanding wee hang vp our armour vppon the wall. And is it any maruell if wee bee taken vnwares, or bee vnable too resist at the pinch, when wee hold scorne too vse the meanes that God offereth vs, and are so neere our hand? Now what is this armour? Saint Paule will shewe it in dew place, as now let it suffize vs too knowe his intent. Then whereas it is sayd, that wee must bee armed with Gods complet harnesse: it is too rebuke and quicken vp our rechlesnesse, in letting the things alone which he offereth vs. In deede wee will lyke well if a man tell vs that God is redye and forward too succour vs, and that we neede not too doubt of victorie ageinst all our enemies, so long as he is on our syde: we accept this geere willingly: but in the meane whyle wee bee contented too sit still, and it is not for vs too incounter our enemie, for he is farre too strong for vs. But yit must wee in this cace incounter hand too hand: and wee would that Gods armours should lye still, and bee prepared for vs without vsing of them. For this cause are wee commaunded too put them on, that is too say, too applye them too our vse, sith our state is such, as wee must maynteyne battell, and it pleaseth God that wee should bee so armed, and that the diuell should not come vppon vs vnprouided.

And Saint Paule not onely vseth the woord Armor or Harnesse: but also addeth, all the furniture, as if he should say, wee must bee armed from top too toe. And that shalbe set foorth particularly yit better heerafter. Howbeeit his meaning in this text, is that our vnthankfulnesse is knowen so much the more, in that God armeth vs at all poyntes, so as nothing is missing, except the fault bee in our selues. In deede wee will not sticke too put on some part of the armour that God giueth vs: howbeeit, it is but as if one man should clap on his Morion for a countenance, & take nother Target, nor Corselet nor any thing else: and another catch vp his swoord, and the third his halberd, & in the meane whyle euery of them want many other things that they should haue neede of. So wee perhaps apply some part of Gods armour too our vse: that is too say, wee will not vtterly reiect or refuze all the grace that he offereth vs. But there is none of vs all that armeth himselfe as he should doo: that is too say, which is fenced with all the vertues that God giueth him. For it is certein, that both from

the ryght hand and from the left, from aboue and from beneathe, God ordeyneth meanes for vs too fyght withall, which are sufficient, so wee despyze them not, but vpon knowledge of our want, receiue the things which he giueth vs so liberally.

And too the intent wee should bee the more prouoked too arme our selues, and too receyue the helpes that God giueth vs: S. Paule addeth, That yee may vvithstand all the assaultes of the Diuell. Heere he confirmeth the matter that I spake of afore: that is too wit, that wee cannot serue God at our owne ease, as though there were nothing too let vs: as, a man may go too his woorke all day long, and it shall go forward quietly, bycause he is not disturbled. But it is not so in the obedience which the faythfull should yeeld too their God. And why? The diuell ceaseth not too trubble them, and too woorke them a thousand spytes and incomberances. Therefore if wee desyre too walke in the feare of our God: wee must bee armed, that wee may bee ready too battell, for our enemye wyll neuer let vs rest. And for that cause Saint Paule setteth downe many assaultes of Satan. As if he should say, Satans assayling of vs too bring vs too wickednesse, is not for once or twyce and away: but he mayntayneth a continuall battell, and when he hath giuen vs one alarum on the one syde, he commes about agein on the other, insomuch that besydes our owne inforcing and strengthening of our selues, wee haue neede of armour too repulse our enemy, on which syde soeuer he assayle vs.

And agein he amplyfyeth it yit better, saying, that our fyghting is not only ageinst flesh and blud: but (also) ageinst the powers, and principalities of the aire, ageinst the Lords of the world, and ageinst wicked Spirits, which fyght from heauen ageinst vs: Commonly when wee haue too doo with an enemy that is not greatly able too anoy vs, so as wee feare not that he can doo vs any harme: wee despyze him, and that is oftentymes a cause, that such as yee would esteeme too bee the valeantest in the world doo come short home. And why? Bycause they despyzed their enemye. But Saint Paule telleth vs, we haue too do with other maner of wyghts than mortall men: and yit wee feare them not. If a man hate vs, although he bee not of any great abilitie: Yit haue wee a flea in our eare (as they say) and wee think it wisdome too preuent the things that our enemie can practyze ageinst vs. But specially if our enemyes be myghtie and strong, and wee vnable too stand ageinst them, and too repulse them: then are

wee as much amazed as may be, & yit they be but mortall men as wee be. Howbeit S. Paul tels vs, we haue not to fyght ageinst mortal mē, but ageinst enemies that doo farre passe thē. And for that cause doth he cal them powers and principalities, giuing them authoritie as though they had the ouer hand of vs alredye. If wee were too fyght with an enemye that were quer our head, it would trubble vs cursily. Now such are the diuells: they haue that aduauntage of vs: for they bee named euen Kings of this world: and besyds that, they haue a thousand wyles and policies. And therfore it is sayd, that they not only assayle vs with force, but also lay so many stales and ambushes too intrappe vs, as wee could not scape them, if wee stoode not vppon our gard. Heere it standeth vs on hand too bee throughly waked, though wee were not only asleepe, but also as it were in a swound. Yit notwithstanding, this warning dooth little boote vs: for wee see how cold wee bee in buskling our selues to the battell. Saint Peter telleth vs the lyke, though he vse not the same woords. For in saying that the diuel is as a roring Lyon, going about and seeking some pray to deuoure, so as he will swallowe vs vp out of hand, if wee bee not waking: hee sheweth vs that it is not for vs too bee rechlesse and out of feare, but rather too sticke well too our talking. Not that wee should bee afrayd out of measure: for the intent of Saint Peter and Saint Paule in setting foorth the diuells force, is not too discomfort vs and dismay vs, that wee should conclude (with our selues:) how shall wee then doo: wee bee quyte past hope of recouerie. No: but Saint Peter addeth, withstande him beeing strong in fayth. And Saint Paule sayeth also vntoo vs: the diuell is strong and myghtie, but yit God surmounteth him: and if yee bee armed with his power, feare not but yee shall farre ouercome Satan and all his assaultes, and in the ende get the vpper hand of him. So then, the thing that wee haue too beare in mynd, is that as oft as wee percepue the lets that hinder our walking where God calleth vs, and our holding out as were requisyte: we must acknowledge our owne infirmitie, and condemne all the foolish ouerweening of poperie, as their freewil, their works of preparation, and all things which they imagin themselues too bring vntoo God. Let all such stuffe vanish away. And when wee haue acknowledged that wee can doo nothing at all of our selues: then let vs on the other syde consider who is our enemie, and bee afrayd: not as men in a maze too sinke in our owne wretchednesse: but that the same may the better

1. Pet. 5. b. 8.

waken

waken vs, and driue vs too seeke succour at Gods hand by prayer and supplication, and too imbrace his promises with fayth, which shall get the vpper hand of all the world. And therwithall let vs not doubt but that God wyll alwayes haue the vpper hand of Satan and of all his practizes. For he hath promised too vse an infinite power, whensoeuer the cace concerneth the succoring of vs. Yee see then that wee must walke in feare and warenesse. And why? Bycause wee bee beseeged with many enemyes, and yit are destitute of all goodnesse, and giuen too al euill. Then standeth it vs on hand to distrust our strength, and too mourne, and too bee quickened vp with feare, bycause of our enemyes, which might so deuoure vs at the first chop with one grayne of salt (as men say) as wee should bee vtterly vndoone. For not onely once, but a hundred thousand tymes should wee bee ouerwhelmed by the power of the Diuell, if our Lord vphild vs not. But howsoeuer wee fare, let vs marche on with our heades vpright, presuming vppon the helpe that is promised vs from aboue: and wee shall feele it in such wyse, as wee shall continue vnuanquishable. And although wee alwayes hang our wings, and indure hote skirmishes, so as erewhyles wee feele stinking hart grypes, (as in deede God will perfourme hys strength in our weakenesse:) yit howsoeuer wee fare, let vs not doubt but all shall turne too our benefyte, and that euen our troubles shall bee a meanes too make vs modest, and serue vs for spurres too pricke vs forward too call vppon God, and moreouer moue vs too yeeld him thankes and honour, when wee see he hath graunted vs the grace too ouercome our enemy, so as wee shall euery minute acknowledge the goodnesse that wee haue receyued at his hand. Thus the way for vs too order our lyfe well, is, first too knowe God, and afterward too vnderstand that wee bee beholden too him for all the goodnesse, and good things that wee haue, and therefore not bee cold and lazie, but inforce our selues euery man too glorify him, in such wyse as wee walke continually in his feare.

2. Cor. 12. 6. 9.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs perceyue them better than wee haue doone, and that our so dooyng may cause vs too resort too him, that wee may not onely obteyne forgiuenesse of our faultes past, but also bee so strengthened, as wee may order our whole lyfe according too his holy commaundementes, euen according too the measure of grace that he shall haue giuen vs, vntyll he haue

taken

taken vs out of this world, and rid vs of al the vyces and spottes wherwith wee bee steyned as now. And so let vs all saye, Almyghtie God heauenly father. &c.

The.xlvi.Sermon, which is the fourth

vppon the sixth Chapter.

11. Put vpon you the vvhole armour of God, that ye may vvithstand all the assaultes of the diuell.
12. For our vvrestling is not ageinst fleshe and blud, but ageinst the Principalities, ageinst the Povvers, ageinst the Lordes of this vvorld, the (gouernours) of the darkenesse of this world, (and) ageinst the spirituall vvickednesses that are in the heauenly places.
13. VVherefore take too you the vvhole armour of God, that yee may bee able too vvithstand in the euill day, and stand fast vvhen ye haue performed all things.
14. Stand fast therfore, hauing your loynes girt with truth, and beyng clothed vvith the brestplate of Ryghtuousnesse:
15. Hauing your feete shod vvith the preparation of the Gospell of peace:
16. Taking aboue all things the sheeld of fayth, wherby you may quench all the fyrie dartes of wickednesse.
17. Also take too you the Helmet of saluation, and the swoord of the spirit, vvhich is the vvoord of God:

I Shewed you this morning, why Saint Paule speaketh heere of the force and craftes of Satan, that is too wit, to wake vs, that wee bee not taken vnwares, as it happeneth oftentymes. Therefore it standeth vs on hand too knowe, with what manner of enemye wee haue too doo, that the same may stirre vs vp too resist him. Trew it is that at the first wee myght bee abashed, by comparing our owne weakenesse

nesse with the practyzes and preparations of Satan, wherof mention is made heere. But the remedy thereof is set downe therewithall, as I haue touched alredy, and as Saint Paule proceedeth too shewe yit moze at length. Therefoze he sayeth first, that the incounter which wee haue too deale in, is much moze harde and daungerfull, than if all the men in the world did set themselues ageinst vs. For the foze of Satan is abone them all. And that is the cause why he sayeth, that our fyghting is not ageinst flesh and blud. By these woozdes he dooth vs too vnderstand, that wee haue not too stand ageinst moztall men onely. It is trewe that men shall oftentymes bid vs battell, yea and they shalbee Satans vnderlings too tozment vs. But that is not the thing that we must sticke at. For the diuel serues his turne by them too driue vs too despayze, oz too prouoke vs too reuengment, and too make vs grudge ageinst God. Howsoeuer the cace stand, the wicked doo neuer trubble vs, but they bee egged too it by another, that is too say, by Satan, who ruleth them, and is their head, and setteth them a woozke, too the endes afozesayd. Therefoze if wee sticke vppon men, wee forget the principall, after the manner of Dogges, who if a man doo cast a stone at them, fall too byting of the stone too wreake themselues, and regard not the hand that threw it. Euen so are wee vnpurueyed of wit, when wee thinke our stryuing is but only with men, and in the meane whyle thinke not vppon our inuisible enemye. Wherfoze let vs bethinke vs well of the thing that Saint Paule telles vs heere, namely that Satan is the cheef enemye that wee haue, yea and that it is he whom we must withstand: and although he vse diuerse meanes to vexe vs, and to turne vs away frō the feare of God: yit must wee alwayes haue our eye vppon him, that we may beware of him.

Agein, a man myght thinke it straunge, that Saint Paule should say, that the diuelles are the principalities of the aire, the lordshippes and powers of heauen, and the princes of the world: foz a man would deeme that he matcheth them ageinst God. Now although some Heretikes in olde tyme haue abuzed this place, intending too haue made as it were twoo begimnings, so as God should bee letted too mayntayne himselfe ageinst Satan, and too defend those whom he hath taken vnder his protection: yit notwithstanding if wee haue an eye too Saint Paules intent, this question wil bee easly resolued. And why? For heere is no talke of any power that the diuell should haue

haue as it were in despyte of God too aduaunce himselfe ageinst him: for wee must rather stand fully resolued of this poynt, that the diuell is the executer of Gods iudgmentes, and cannot attempt any thing more then is graunted and permitted him. If there were no more but this text of the first chapter of Job, where the diuell appeered with the Angelles (who are named there the children of God) to get leaue too doo mischeef: it ought too satisfie vs throughly. Trew it is that he seeketh nothing elfe but too peruert and confound all things. But yit for all that, God holdeth him bryded, and executeth what he thinks good by his meanes, insomuch that when the diuelles haue deuyzed what they cã, yit can they not attempt any thing without Gods leaue, yea and except he haue ordeyned it, and giuen them expresse charge to doo this or that. Yit notwithstanding, it is not for nought that S. Paule nameth them the powers and principalities of the aire: for all this dependeth vppon the things that he will speake anon concerning the darkenesse of the world. But, that the diuelles should haue superioritie ouer mankynd, which is shaped after the image of God, were ageinst all reason: yea if wee had continued in our soundnesse. Had wee bild out in the state wherein God created our father Adam, it is certeyne that the diuell should not haue had any aduauntage ouer vs. But forasmuch as wee bee now ouerwhelmed with darkenesse, and become thralles of our owne nature: therefore the diuell is named the Prince of the world. Wherfore let vs marke well that Saint Paule hauing so aduaunced the power of the diuell, sheweth vs from whence all of it proceedeth, and what is the wellspring of it, too the intent wee should not thinke that the diuell hath the reynes of the bridle looce on his necke, so as hee should bee able too doo what he listeth, and God vnable too let him. Too the intent then that wee should not imagin that Gods souerein dominion is abated by any power of the diuelles: Saint Paule sayth, that their power proceedeth of this, that this world is in darkenesse. Trew it is that the Sunne shyneth vppon vs, and the Moone also: but yit for all that, wee ceasse not too bee plunged in the dungeon of death, and too bee blynd wretches, bycause wee bee banished from the lyght of lyfe which is in God. Inasmuch then as wee bee destitute of the knowledge of him that made and fashyoned all things, and haue our wittes intangled in all naughtinesse, and our reason is vtterly peruerted: therefore dooth Satan reigne ouer vs. And so the question is dissolued which myght haue bin demaunded, namely

Iob. 1. b. 6.

namely how the diuelles are named the princes of the aire, and haue such scope in this world which God hath created. That commeth not of the originall order of nature, (as I haue declared alredye) but of the corruption that is happened through the fall of man: Howsoeuer the cace stand, the diuels haue such power ouer vs, as wee could not tel how to withstand them, vnlesse God were both our sheeld and our wal, and serued our turne at al assayes, yea and fought for vs at such tyme as wee can doo nothing at all. I say, wee must mark well that, and also beate downe the foolishe presumption which is so rooted in our harts, as it is tyght hard for vs too weede it out. For wee see how men doo alwayes vaunt themselues, and woulde make themselues as Idols. But how speaks the scripture of them? It calleth them the diuells slaues. So long then as wee haue not Iesus Christ for our king, and his seate is vnset vp among vs by reason of Adams fall: the diuell must needes bee our Prince, and haue all authoritie ouer vs, and wee bee subiect vntoo him. Now let men make as greate brauerie as they list, and chalendge this and that too themselues: and yit notwithstanding, the thing that the holie Ghost hath spoken, must continew sooth fast. For vnrepealable is the definitiue sentence that is giuen heere, that is too wit, that the diuel is our prince, and wee his subiects, hild downe vnder his thraldome, vntill wee bee set free by our Lord Iesus Christ, according too this saying in the eyght of Saint John, that it is he which maketh vs free, too the ende wee shoulde depart out of the cursed tyranie and bondage of Satan. Now seeing wee bee as wretched folk ouerthrowen, and the diuell is ouer our heads, and hath gotten the vpper hand of vs alredye, if wee bee not reskewed after a woonderfull maner: there is good cause why wee should stoope, (as I declared alredye this morning) and distrust the strength that wee surmyze our selues too haue of our owne, for it is nothing else than deceptfulnesse. Also there is wherwith too quicken vp our carefulnesse, too make vs resort vntoo God, and too pray him that he forsake vs not, ne suffer vs too bee giuen vp as a pray too our enemies. And finally, too make euery man too streyne himself, knowing that although wee our selues doo nothing: yit dooth God woork in such wyse by vs, as he wil not haue vs too bee as blocks, but he will haue vs exercyze our fayth, and too bee as men of warre, too serue him in battell, so as the stoppes that wee incounter, restreyne vs not from keeping on our course still, but that wee outstand all the ambushes and

Iohn. 8. c. 36.

assaultes

assaults that are put too vs. Thus yee see in effect how wee must put this text in vre.

And he concludeth agein, that wee must hold our owne too resist the wicked dayes, vntill wee bee fast settled after the performance of all. Heere he putteth vs in mynd agein, that it is not ynough for vs too haue fought stoutly for a mooneth or for a yeere, but that wee must hold out too the end, yea euen all our lyfe long. For God hath set vs in this world too maynteyne the battell vntill wee bee come too the rest of heauen. The earth then is not only as a pilgrimage too the faythfull, but also as a Camp where wee must alwayes haue enemies too trubble vs nyght and day without ceassing. That is the cause why Saint Paule sayeth expressly, that wee must resist till wee haue finished and performed all things. And by the euill dayes, he meaneth all our lyfe, but specially (the tymes) when our lord suffereth vs too be pinched more than ordinarie. For although God trye vs too the end: yit doth he forbeare vs now and then. For if he had not pitie of our weakneslle, what would become of vs? It is trew that wee must not take truce with Satan: but yit dooth God sometymes giue vs respits, so as we bee not greeued with extremitie. The euill dayes therfore are, when there bee greate and in maner extreme temptations and tryalls, howbeeit that all our whole lyfe is comprehended vnder the same words. It is true that that impeacheth not our continuall happinesse, but that God taketh vs still for his people and heritage: but yit shall there alwayes bee that euilnesse wherof Saint Paule speaketh heere. Then let vs not make our account of an earthly paradyse heere beneath, or too reape heere the frute of our victorie, or too liue in rest: but rather let vs assure our selues, that miseries are prepared for vs without ceassing or number. Wherfore let vs bee armed too abyde them, and too ouercome them. And it is no pleading ageinst Gods will in this behalf. It is verye trewe that he could handle vs much gentlyer, and that hee could so set vs alone by our selues, as our enemies should not come at vs, nor wee suffer any vexation: but it lyketh him not too doo so. Therfore wee must bow downe our necks, and euery of vs buckle himself too the battell that God calleth vs vntoo. For (as sayeth Saint Peter) it is good reason that our fayth which is much precioufer than gold and siluer, should bee tryed. Seeing that a corruptible mettall is fyned by fyre: should our fayth which is much more excellent, bee kept from comming too his purenesse and perfec-

1. Pet. 1. b. 7.

tion:

tion: Therfore let vs think wel vpon that which is sayd here, namely that wee must finish things (or go through with them.) And that is to the end that no man should cocker himself, when he hath hild his owne for a whyle, and taken greate peyne in imploying him self too Gods seruis, but that he should walk on still to the end, & put the thing in vre which S. Paul sheweth vs in another place, euen by his own example. Phil. 3. c. 13. For although he had doone so notable things, as a man myght say, that God should haue hild him quite, & giuen him some rest for his ofte fyghting both by sea and by land dyuers wayes: yit notwithstanding he sayeth, he forgetteth all that is past, and streyneth, and inforceth him self still forward, till he may atteyne too the fellowship of the resurrection of our Lord Jesus Christ. For what causeth a number too take so greate libertie, but that they think themselues too haue doone ynough, and may giue others leaue too take their turne? why not, say they? It is now a twentie or thirtie yeeres that I haue taken extreme peynes without ceassing, and the world hath seene my faythfulnesse, zeale, and care which I haue had too serue God, and my diligence in dooyng the things that my charge requyred. And theruppon they conclude, that now therefore they may well take rest. Wee must not so indent with God. But whatsoeuer wee haue done, wee must forget that which is behynd, (sayeth Saint Paule) and looke forward to the thing that is yit too come, that is too wit, that wee bee not yit come to the glory of our Lord Jesus Christ, but that there are many infirmities in vs styll, and our fayth is not yit so throughly well fyned, but that it had neede too be brought ageien too the furnace and the fyre. And therfore let vs hold out tyll wee haue finished all things. And what is ment by this All? That hauing lyued in the obedience of our God, wee dye lykewyse when it pleaseth him, and according too his wyll. For it is not ynough for vs too lyue in awe of him: but wee must also euen in our death, yeeld record that wee bee wholly his, and wee must not couet too lyue heere vntyll wee bee wery of our lyfe, but wee must alwayes haue one foote lifted vp too depart when it pleaseth God. So then, all is then finished, when wee haue lingered in this world as long as pleaseth God, and euery man indeuered too lyue according too his calling, and bin pacient too the end. Finally, bee it that wee lyue, or bee it that wee dye, and let vs alwayes bee trewe sacrifyzes to offer our selues vntoo God, and let vs seeke nothing but to yeeld vp our soules and our bodyes intoo Gods hand. Therefore let vs stand fast

sayeth

sayeth S. Paul: that is too say, that we may be able to shew our selues before our God.

Hereuppon he sheweth with what maner of Armour wee must bee fenced and furnished: that is too wit, vvith Fayth, vvith Ryghtuousnesse, vvith Truth, vvith Gods vvoord, and vvith the Gospell. Now wee must not bee curious in seeking heere why Saint Paule giueth the tytle of Helmet too one, the tytle of Brestplate too another, and the tytle of Sheeld too another. For in the first Epistle too the Thessalonians he toucheth the same doctrine briefely, howbeeit, without following the similitude throughout, saying, that wee must bee armed with the helmet of fayth and charitie. But he speaketh otherwise in this place. If any man would say, there is some contradiction, the doubt would soone bee dissolued, namely that Saint Paules intent heere, was not too decypher particularly all the peeces of a Christen mans armour, but too shewe briefely that if wee receyue the meanes that God offereth vs, and bee diligent too serue him, wee shall bee furnished of all peeces, and wee neede not feare but wee shall haue wherwith too withstand all our enemies, yea and too banquish them. That then was Saint Paules meaning. 1. Thess. 5. b. 8.

Now he setteth downe heere first of all, that wee must bee girt vvith the Svvoord girdle of truth, and put on the headpeece of Ryghtuousnesse. By those twoo woordes he meaneth soundnesse and holynesse of lyfe. Therefore whensoeuer wee heare this woorde Truth, let vs vnderstand, that Saint Paule condemneth all hypocrisie, and will haue vs learne too giue our selues too the seruing of God with a free hart, not with eye seruice, nor, as to the syght of the world, but with a pure & right meaning mind. And to know why this Soothfastnes, or vprightnes, & this soundnesse is put for a brestplate: it is not now needefull too trubble our selues much, as I sayde afore. For the poynt that wee must beare in mynd, is, how Saint Paul shemeth vs, that if wee take the armour which God giueth vs, wee shall bee sure without fayle too haue victorie ageinst all our enemyes. Ryghtuousnesse is matched with it: which is a trew rule whereby too walke in the feare of God, and too lyue with our neyghbours without dooyng any harme, without fraud, without malice, and without extortion, and rather too indeuer too doo one another good, according too the end too which our Lord hath knit vs toogither, which is, that wee should so communicate with our neyghbours, as no man bee wedded too hys

owne profit, but all of vs seeke the common welfare. And no maruell now though the Diuell ouercome vs easly, and steale vppon vs al kynd of wayes vnwares, both Euening and Morning and euery minute. For where is this soundnesse that Saint Paule requyreth heere first of all? May rather euery of vs flattereth himselfe, and wee thinke wee haue doone much when wee haue vsed a fewe fayre countenances, and not bin vtter rebels ageinst God, so as the world cannot vpbrayd vs that wee haue bin despyzers of his maiestie. Then if wee play not the starke bedlems, but pretend some fayre showe, & make some gay countenance of religion: too our owne seeming wee haue discharged our dewtie very well, when notwithstanding the diuell in the meane while hath turned vs quyte away from the soundnesse and substancialnesse, whereof Saint Paule speaketh heere. In lyke cace is it with Rygh-tuousnesse. For wee would fayne content God with a little. In deede wee will confesse well ynough with the mouth, that it is reason that God should bee serued and honoured, and that wee should lyue quietly toogither, and indeuer too doo one another good. Wee will condemne Robberie, Extortion, Whoredome, Decept, and wrong Dealing: but yit when all is doone, wee would haue God too accept in good worth, the little that he fyndeth in vs, and too hold him contented with it. But by that meane, behold, the diuell fyndeth vs still vnprouyded. For al-much then as wee open him such a gap, wee must not maruell that he getteth the better hand of vs. And therefore it were much better for vs too go through with our race, and too sticke too our tackeling that wee stand fast. For a man shall see dyuerse that haue a good zeale, as farre as can bee iudged: and yit it shall bee but a blast, it will not con-tinue. And why? Bycause wee bee not fenced ageinst Satan. And for proofe hereof, if wee followe the thing that is shewed vs heere: it is certeyne that the promis wyll neuer deceyue vs. For although Saint Paule exhort the faythfull too stand fast, and too hold out too the ende: yit is there a certein warrantyze included therin, that God wyll al-wayes succour them at their neede, and that they shall not fynd them-selues disappoynted, so they fyght styll vnder his banner, calling con-tinually vppon his power, and vsing the meanes that are offered them by his word. Therfore if there bee such cowardlynesse in vs as too be so afrayd of the diuell, that he makes vs too tumble downe, and to start aside, and too stray quyte out of the good way: wee must impute all too our owne rechlesnesse, bycause wee haue not put on the armour that

God

God giueth vs, but haue hanged them vp vppon a pin.

Afterward heere followeth, that vvee should bee shod vvith preparation too the Gospel of peace. No dout but Saint Paule had an eye to the auncient fashion of men of warre. For they wore no shooes at home, but only when they went a warfare: and that was bothe too defend them from the cold, and too saue their feete when they entred intoo battell with the enemie. It is sayd, that the Gospell serueth vs for it. Howbeit there are twoo other woords too bee marked also, in that he addeth, Preparation, and Peace. Notwithstanding, that wee may lay foorth things in their order, let vs note that Saint Paule allotteth too the Gospell this power and propertie of shooing of vs, bycause that when wee bee trayned in the doctrine of the Gospell as wee ought too bee, then wee may walk (safely) through the world. For wee see how the vnbeleeuers are plundged euer head and eares in it. Those whom God hath not prepared too walk and too atteyne too the kingdome of heauen, are so snarled in this world, that they bee altoogither vnprofitable, as though they had their legges broken, and they sink themselues dayly deeper and deeper in it. Therfore there is but one only way too make vs wade through this world, and too atteyne too the kingdome of heauen: which is, too haue such instruction as is in the Gospell, namely that God hauing adopted vs too bee his children, will not haue vs too dwell heere beneathe for euer, but that wee should come vntoo him, yea euen with all haste and speede, and agein, that we intermeddle not our selues with the vncleanesse of the vnbeleeuers, but separate our selues from them. Thus much concerning the first poynt.

There is also the woord Preparation, wherby Saint Paule dooeth vs too vnderstand, that if wee haue the skill too aduauntage our selues by the Gospell, wee shal bee rid of all thinges that let vs, and hinder vs from comming vntoo God. What is it then that wee fynd there? It is, that wheras erst wee were as it wee falen asleepe, or rather doted in our pleasures and vanities: our Lord disposeth vs too come vntoo him. Wee haue seene alredy that all this world is in darknesse, and that as long as wee abyde in it, wee bee as it were asleepe, so as wee see no way before vs, and doo but reele and stumble, or rather lye along in it as dead men, (as it is sayd in Esay): and if wee bee not reskewed by our our Lord Iesus Christ, we must lye snorting in it still, and welter euer in that darknesse. Wherfore let vs learne too put our

Esay. 59. b. 10.

selues in such readinesse, as our loynes may bee girded vp (as sayeth
Luke.12. our Lord Iesus Christ,) and our lampes bee burning in our hands,
v.35. that wee may see the way by the lyght that is giuen vs in our Lord Iesus Christ, who not without cause is named the lyght of the world.
Iohn.8. Again, let vs withdrawe our selues from this spirituall drunkennes,
b.12. which turneth the vnbeleeuers away from the kingdome of heauen, and holdeth them downe heere beneath, vntill they bee come vntoo finall destruction. Therfore let vs mark wel that wee cannot profit well by the Gospell, vntill wee bee put in readinesse, that is too say, vntill (as neede is) we be weeded out from all these things here belowe, and our Lord haue so disposed vs too him self, as our only trauell may bee too come alwayes forewarder and neerer vntoo him, vntill wee bee gone out of this world, and bee also quyte rid and set loose from all the bonds of Satan, and from all the meanes that he hath too hinder vs. If wee knowe this once, wee shall haue profited well for one day.

But Saint Paule addeth one other tytle too the Gospell, which serueth too make vs the more in loue with it, saying, that it is the Gospel of peace. And therby he giueth vs corage to fyght, as if he should say, my freends, it is trew that your enemies are myghtie, and will giue you hard skirmishes, insomuch that yee should not bee able too withstand them, but yee should bee ouerthrowen a hundred thousand tymes in an houre, if God ayded you not. Neuertheless, if yee refuse not the succour that God giueth you, but rather make it effectuall by inforcing your selues to withstand all euill: yee shall haue peace in the middes of warre. And why? For the Gospell bringeth alwayes that benefyte with it. Now it is much when wee can fyght without being afrayd. For wee see in what taking they bee from tyme to time, which are out of quiet: there is nother counsell nor aduyce in them, they bee quyte out of hart, and too bee short, the trubble dooth alwayes dismay them. But yit is it trew, that we must haue a care with vs, as hath bin sayd afore. For if wee bee recheleslle, we shalbee ouerraught by and by. Howbeeit, this Care is no let or impediment, but that we may enter intoo the battell freely with a stedie and well settled mynd, forasmuch as God is on our syde, and will vtter his myghtie power (in our defence.) This is the thing that ought too make vs quiet, so as no such feare attache vs, as may make vs too turne head, or disfurnish vs of aduyce, but that the more wee bee pinched, the more we may flee vntoo God, praying him too succour vs, and too prouyde for all

our

our needs, which he knoweth much better than wee our selues doo. Now then wee see what Saint Paules meaning is, when he wil haue vs too bee shod with the Gospell. It is not too holde vs in this world, but rather that wee should bee in a redinesse too trauell freely towards the kingdome of heauen: and moreouer haue a quiet mynd too serue God, trusting assuredly that notwithstāding all the trubbles which we haue too indure, yit wee shal not perish. For he assureth vs not only too succour vs in some one assault, but too continew with vs vntoo the end, euen till he haue deliuered vs from al the greefs and trubbles which wee susteyne at this day.

There is further, that vvee must aboue all things take the Sheeld or Buckler of fayth, and the spirituall Svvoord vvhich is Gods vvoord. As touching this Sheeld, he setteth downe, that by meanes thereof wee may beate backe the burning or fyrie dartes which the enemye whoopeth at vs. It should seeme that Saint Paule vseth here a needlesse speech, in putting Gods woord and fayth asunder, and that he should not set downe twoo things which are but one. For fayth is nothing of it selfe further foorth than it is grounded vpon Gods woord: and Gods woord also aduauntageth vs not, except wee receyue it by fayth. But his distinguishing of these twoo things, which notwithstanding go ioyntly toogither, was for the easyer declaring of them. And he setteth fayth for the buckler, too the end (sayeth he) that wee should therewith ward all the dartes of our enemye. Yit ageinhe sheweth vs, that of our owne power wee bee not able too warde the blowes that Satan can giue vs, but that they would be deadly. For he thinkes it not ynough too say (simply,) too ward the blowes or assaultes: but he sayth, the dartes. Now men see that one shall sooner bee hit vnwares with dartes, than with speares or swoordes: lyke as now adayes a man shall sooner bee hit with a Hargabusse, or with a dubble Canon, than with a swoord that is swindged before ones face, and which he may more easly shun. Saint Paule therefore setteth downe the diuelles dartes, lyke as he had erst set downe his wyles. Now then let vs marke, that Satan not onely vseth force, but also myght wound vs too death by suttle meanes, if wee were not fenced by fayth. For (as is sayd elsewhere) it behoueth vs too knowe his wyles: and without wee doo so, wee can neuer withstand him. He is the father of lying, and besydes that, hath such store of wyles, as none can haue more, too beguyle vs and too intrappe vs. Therefore 2. Cor. 2. c. 11.

let vs receyue these warnings, that wee may bee the more waking too apply the promises too our behoof which are giuen vs in Gods wooyd. And he setteth downe Fyrie Dartes, too shewe that his woundes should be deadly (as I sayd afore) if God did not set his power afore vs, and defend vs and preserue vs therby. Now wee see what the force of fayth is.

Now looke how much is attributed too fayth, so much is taken away from men. For fayth borroweth all things of Gods mere grace and liberalitie. Therfore let vs marke that in this text Saint Paule ment too humble vs, and too shewe vs that God must bee fayne too prouyde vs of all things belonging and requysyte too our victorye. And therefore whosoeuer make themselues sheeldes of any of all the (other bulwarkes that can be deuyzed, too repulse Satan withall: they shall haue but a spyders web (as they say) and Satan will but spoyt him at their presumption, insomuch that when they weene they haue all the mountaynes of the woyld too fortifye them, it shall profit them nothing at all at their neede. Wherfore let vs learne too make fayth our bucklar: that is too say, when wee mynd too enter intoo the battell, and too hold out in it: let vs consider, that God is our father, bycause he hath elected and chozen vs foy his childzen, of his owne infinite goodnesse. Seeing he hath assured vs that he will alwayes be on our syde, and that he is greater than all the woyld, and that he hath put vs in good and safe keeping by ordeyning our Lord Iesus Christ too bee our Shepherd: let vs gather all those promises toogither, and make a sheeld of them too set before vs whensoeuer wee bee assayled, and let vs defye the diuell, bycause wee bee in the protection of our God, who is of inuincible power, and bycause our Lord Iesus Christ
Iohn.17. hath taken vppon him the charge of our saluation, and promised too
c.12. bee a faythfull keeper of our soules too the end. When wee bee once at that poynt, then shall wee beat backe the dartes of the diuell. For on the one syde he wyll labour too make vs distrust Gods grace: and on the other syde he will make vs beleeue that our Lord Iesus Christ is farre of from vs: yea and he will tempt vs too murmur and grudge ageinst him, or too make vs cast foorth tryfling and vnprofitable questions, or else blasphemyes, and such other things: and all these are dartes. Agein, when wee bee tickled with any wicked lust or longing in our hartes, it is the next way for vs too bee taken tardye. Trew it is that at the first blush these allurements will seeme nother

bitter

bitter, nor irkesome, nor hard, nor any thing else: but yit for al that, they bee deadly dartes: and yit notwithstanding, fayth beateth them all backe. As how? If wee bee tempted too couetuousnesse, bycause wee bee afrayd least the earth should fayle vs: God hath taken vppon him the charge too nurrish and sustayne vs. And so, let vs rest vppon him, and aske our dayly bread at his hand. If the diuell labour too win vs too whoredome: wee knowe that Iesus Christ hath incorporated vs intoo himselfe, and made vs his owne members too bee all one with him: and shall wee go spoyle our selues in dung and filthinesse? What a dealing were that? He hath set vs free and clenzed vs by his blud: and shall wee go wallowe agein in our vncleannesse? Are wee prouoked too gluttony? and, why not? Hath not God created vittelles too our vse? (Yis:) but shall wee defyle and ouerthrowe the order that God hath set, which is, that wee should bee sustayned by them, thereby too bee directed too the heauenly lyfe? And shall wee turne the things too our hinderance, which ought too bee our help? Agein, are wee tempted with ambition, too glorifye our selues? Yea: but what example hath our Lord Iesus Christ set before vs? Moreouer if wee couet too be great in this world: wee shal bee enemyes too God, for he resisteth the proud, so as their pryde and presumption must needes bee pulled downe. Thus yee see how wee may euery way beate backe the dartes of Satan. Iames. 4. b. 6. & 1. Pet. 5. b. 5.

And agein, if any man appoze thee, (saying,) how canst thou tell whether thou shalt bee euer the better or no for all thy trauell? Where is the thing that the Gospell promiseth? Fayth must woorke in this cace, for wee see not the reward that is promysed: but rather wee see store of trubbles, incounters, and sorrowes. Too bee short, wee seeme too bee the miserablest creatures in the world. And what shall wee doo then? Wee should needes quayle euery minute of an houre, if God reached vs not his hand. And how take wee holde of his hand? that is too say, how doo wee aduauntage our selues by his power? Fayth must bee fayne too woorke in this behalfe: that is too say, wee must looke vp too the things that are not seene, as the Apostle sayeth in the Epistle too the Hebrewes. After that maner shall wee beate backe Satans dartes. Hebr. 11. 2. 3.

Now finally he addeth the woord, which (as I sayd afore) ought not too bee separated from fayth. But I haue told you already, that S. Paule ment too adde that saying, for a further declaration of the mat-

ter. As if he had sayde, My freendes, wheras I tolde you that you myght withstand your enemyes, and beate backe all their dartes by the meanes of fayth: it is bycause Gods wooꝛd cannot fayle you. Foꝛ-asmuch then as yee haue the pꝛomyses of saluation, and God speaketh too you, so as you knowe that he hath you in his keeping, and that you cannot bee confounded, if you trust in him: therfoꝛe did I set fayth befoꝛe you as a bucklar. Howbeeit, if you haue fayth, yee haue mo bucklars than one. Foꝛ Gods wooꝛd is the trew spirituall swooꝛd, wherby wee may not onely beate backe our enemye, but also discomfit him, and beate him downe vnder our feete. What remayneth now, but too learne too pꝛofit our selues better by Gods wooꝛd, than we haue doone hithertoo? Seeyng then that our Loꝛd Iesus Chꝛist graunteth vs this inestimable grace and benefyte of teaching vs in his schoole: let vs consider therwithall too what end he dooeth it: that is too wit, too arme vs ageinst Satan, bycause wee cannot lyue in his obedience, and keepe the way that he sheweth vs, but by fyghting: and he also dooth giue vs armour. So then, let vs assure our selues that wee haue a good swooꝛd, when wee can skill too apply Gods wooꝛd too our vse: and moꝛeouer, that fayth (which pꝛoceedeth thereof) will bee a good sheeld foꝛ vs.

Also wee shall haue the Helmet of the hope of saluation: and too bee shoꝛt, wee shall bee thꝛoughly fenced and furnished on all sydes. Foꝛ thereof commeth the soundnesse of conscience and holynesse of life, which he hath spoken of. Finally wee shall want nothing, if wee can skill too vse well the meanes that God setteth fooꝛth foꝛ our welfare. So then, albeeit that the state of the faythfull seeme too bee as irksome as may bee, bycause God exercyꝛeth them ageinst all the Diuels in hell, and that not foꝛ one day onely, but foꝛ all the tyme of their lyfe: yit must wee thinke it ryght sweete and amiable, seeyng God pꝛouydeth foꝛ all our needes, at leastwise so wee awake, and consider the daungers wherein wee bee, sauyng that wee resist them. Let vs consider (I say,) on the one syde Satans violence and foꝛce: and on the other syde his crafftes and suttleties. And therwithall let vs call vppon our God, (as Saint Paule will shewe vs agein hereafter,) and also consider the commoditie that Gods wooꝛd bringeth vs. And hereby wee see how the wretched Papistes haue stripped themselues starke naked out of all the armour that should serue them foꝛ their saluation. Foꝛ what is the wooꝛd of God among them? A noꝛe of waxe. They

haue

haue not bin ashamed too belke out that blasphemie, both in all theyr bookes and also in all their Sermons: namely, that there is no certeintie in Gods woorde. Yea, but wee did wrong too call it the spirituall swoord, if it armed vs not ageinst all the assaultes of Satan. Therefore wee could not repulse the temptations wherwith wee bee prouoked too euyll, vnlesse Gods woord serued vs thertoo. And if wee found it not so by experience, surely Saint Paule would neuer haue giuen it that name. Now then, let vs indeuer too profit more and more by it, and let vs bee good schollers, and giue good eare too it whyle God hath his mouth open too teache vs: and wee shall fynde that Saint Paule hath not in vayne promysed vs heere, that wee shall euer get the vpper hand, euen tyll wee bee come too the heauenly Kingdome, where wee shall fully inioy the fruite of our victorie.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him too make vs feele them better, and that in the meane whyle wee may alwayes resort vnto him, and not bee out of hart, although wee bee tootoo vnwoorthie too offer our selues before his maiestie, nor quayle bycause of our vyces and imperfections: but that seeyng it hath pleased him too bee on our side, he make the remedies too serue at our neede which he hath giuen vs, as wee desyre them at his hand: and that wee may indeuer too profit so in his woord, as it may guyde vs foorth too the end, so as wee may not quayle in any incounter, but that the Diuell may bee confounded, and our Lord Iesus Christ exalted, bycause it is vnder him and by his power that wee fyght, and it is he also of whom our victory proceedeth. That it may please him too graunt this grace, not onely too vs, but also too all people. &c.

The. xlvii. Sermon, which is the fifth vppon the sixth Chapter.

18. Praying vvith all prayer and supplication, at all tymes in the spirit, and vvatching theruntoo vvith all instance and supplication for all the Saintes:

19. And

19. And for mee, that in opening my mouth, vtterance may bee gyuen mee vvith boldnesse, too vtter the secret of the Gospell.



Many supposing themselues too haue profited well in fayth, are yit notwithstanding ignorant what belongs too prayer. They thinke it ynough if they can say, God help mee, when they see any daunger at hand, and yit in the meane whyle flee not too him for refuge. But such folke wote not too what purpose the promises serue that are made vntoo vs. For God sayeth not singly, that he will haue a care of vs, and that he will help vs in all our needes: but also alloureth vs too him, and therewithall incorageth vs too praying. Then cannot the one bee separated from the other, that is too wit, that wee should rest vppon the hope of Gods promises, and haue them throughly rooted in our hartes: and also bee stirred vp too resort vnto our God, so as our fayth exercyze vs in prayer and supplication. Thus see wee that they bee vnseparable things. And looke how much wee bee forewarder in fayth, so much with the earnester zele should we call vpon our God, and acknowledge and confesse that our saluation lyeth in his hand, and that wee looke for all good things from him. And forasmuch as wee bee so slothfull in that behalfe: he setteth downe twoo woordes, Prayer and supplication, too expresse the better that wee must not go too it coldly, nor slyghtly, and as it were for courtesie sake: but that wee must bee touched too the quicke, too continue at it (as he will adde anon after) and too hold on ryghtly without ceassing at anye tyme. Trew it is that God telleth vs by his Prophet Esay, that he will heare vs before wee cry, and his hand shalbee redye too succour vs before wee haue opened our mouth. Howbeeit, that is not too make vs slothfull, that wee should lye gaping at him with open throte (as they say:) but too shewe that he will not suffer vs too linger, when wee shall haue called vppon him, as though he were careless too help vs: and that for proof thereof, he preuenteth vs, as wee fynd by experience. Yit notwithstanding, he will haue vs too yeeld a trew proof of our fayth by praying vntoo him. For the very way for vs too shewe truly

Esay. 65. 24.

truly that his promises haue taken effect in vs, and that wee trust too them, is, that as soone as wee bee touched with any greef or affliction, wee go streyt vntoo him, and vnburthen our hartes there, as is sayd in another place. Now wee see how wee must make our aduauntage of Gods woord, whereby wee bee certified that he wil neuer fayle vs: that is too wit, by seeking the things in him which he protesteth that wee shall fynd there. And so, prayers are as it were keyes whereby too come too the treasures that God reserueth for vs, and which he will not keepe from vs. Therefore wee must open the way too them by praying. Psal. 50. c. 15. Psal. 62. b. 9.

And yit Saint Paule thinketh it not ynough too say, that our fayth must bee matched with prayers and suppplications too our God: but he sayeth also, Yea all prayer. As if he should say, that in all maters, in al things both great and smal, in al our dooings, whatsoeuer they bee: that must bee our shoote anker. For it myght happen that wee would call vppon God, onely when wee thought on him, or else when we had some matter of importance in hand. But Saint Paule (as I sayd) will haue vs too doo God that homage euery where and at all tymes, protesting that wee cannot haue any good but at his hand, and of his mere free gift. So much importeth the woorde All. And in good sooth wee see how our Lord taketh charge of our whole lyfe, with condicion that wee should seeke too him euen for the bacest things, and for such as wee durst not requyre of our freend that were our equall and companion. Euen those things will he haue vs to ask of him. For vnder this saying, that he giueth vs our dayly bread, it is certeyne that he comprehendeth all that belongeth too our lyfe. Alas, what a number of small things haue wee neede of, which wee would bee ashamed too bee acknowen of, euen too our inferiours: And God abaseth himselfe so farre, that he vouchsafeth too haue a care of our persons, which are but wretched and rotten carions, and yit neuertheless he will not haue vs too stick too aske him the thinges that are expedient and needefull for vs. Sith it is so, let vs remember well this saying of Saint Paules, which willeth vs too pray too our God for al things that wee neede, assuring our selues that he wil yeeld so farre vntoo vs, as nothing shal (as yee would say) scape his handes.

And he sayeth expresly, that vvee must pray at all tymes, and in Spirit. Whereas he sayth, in Spirit: it is surely too exclude all

Hipocrisy;

Hipocrisye: for we knowe that the most part of the world babble ynough when they should come vntoo God: howbeeit, it is but their lippes or the tippes of their tungs that doo their dewtie. But that is not the manner that God will bee prayd vntoo and called vppon: he lyketh not of such supplications, but rather abhorreth them, bycause that when wee pray so fondly vntoo him, wee make a false showding sheete of him, and that is a kynd of trecherie. For if wee thinke too be heard of God for our babling, when in the meane whyle our hart is dead, and our prayers proceede not of a ryght disposed and earnest mynd, wee make God as an Idoll, or as a little babe, wherein we doo too great wrong to his maiestie, and to be short, we do but transfigure him after our owne fancie. Therfore it behoueth our prayers, not only to be made with our mouth, but also too come from the bottom of our hart.

And now forasmuch as we haue not that of our owne power: the holy Ghost must be fayne to worke therin. And therfore by the word Spirit may be vnderstood, that we should beseech God to gouern vs in such wyse, as he touch vs throughly, to the end we may pray to him as we ought too doo, and he also accept our prayers, acknowleding in them the marks of his holie spirit. For wee must alwayes remember how
Rom. 8. c. 26. it is sayd in the Epistle too the Romans, that wee know not what too pray: for as in respect of our selues, it is a thing that surmounteth all our vnderstanding, and the ablest of vs all fayleth in that behalfe, notwithstanding that there are a number which beare themselues on hand that they knowe perfectly howe and what too pray vntoo God. Howbeeit all such opinion dooth but shet vs out of the gate, vnlesse that vpon the knowing of our defaults and infirmities, wee resort ryghtRom. 8. c. 26. foorth too the remedie, according too this saying of Saint Paules, that the spirit of God driueth vs to vnutterable gronings which cannot bee expressed, without the which wee could not vtter so much as this
Gala. 4. c. 6. woord Father: according also as he sayeth too the Galathians, that when the spirit cryeth in vs, wee can open our mouthes too call freely
Rom. 8. c. 15. vppon God, as is reherced in another place. Now then, it is certein that wee shall neuer bee throughly disposed too pray vntoo God, except he gouerne vs by his holie spirit.

Moreouer Saint Paules intent (as I haue declared alredie) is too exclude all counterfetting, and that wee should not hope too iustify our cace before God by ceremonies, or by popeholines (as they terme it)

it) in making of long prayers and many circumstances, but suffer the spirit too beare sway. Wherefore first of all let vs bee so touched, as the spirit may bee our mayster and teacher, and indyte the things too vs which wee haue too vtter in calling vppon our God: and secondly let our prayers proceede from the bottom of our hart, & let vs put this saying of the Psalme in vre, that wee must sue vnto our God in truth: Psal. 145. d. 18.
for it is sayd that he is not neere too any, but too such as haue that qualitie. And not without cause is such exposition set downe: for (as I haue declared alredie) wee bee so much inclyned too shifting, that (too our seeming) God ought too yeeld too vs and too our nature: but it is cleane contrarie. Now then forasmuch as God perceyueth that men abuse his name after that fashyon, and make prayers after their owne maner, that is too say, prayers that are wrapped in hipocrisie and vntruthe, and haue no substancialnesse nor soundnesse in them: he sayeth expressly, that we must not hope too bee heard at his hand, nor too obteyne any thing of him, except our prayers bee ruled by a ryght meaning, that is too say, vnlesse wee pray with a hartie affection. Thus yee see what wee haue to remember vpon that saying of Saint Paule. And that wheras he sayth, Stedfastly, and with holding out throughout too the ende: it is too expresse the better, that it is neuer out of season too call vppon God. And euen therefore is this added, bycause wee would fayne exempt our selues from our God. Wherein a man may well perceyue howe vnperfect our myndes are, and howe destitute of wit and reason wee be. For all our welfare consisteth in hauing accesse too our God, that wee seeke help at his hand, and too bee short, in being neere vntoo him, so as wee bee sure that he regardeth vs, and hath a care of our welfare. And besyds that, who is he that would not fayne bee heard? Yit notwithstanding, when wee should pray vntoo God, it seemeth that wee bee haled to it as it were by force, and wee should bee rauished in loue with it, as I haue shewed alredy. Now then, this vyce of rechlesnesse and coldnesse in that wee neuer pray vnto God, but when we be compelled or constreyned, had neede to be corrected. Saint Paule therefore telleth vs, that wee must not tarie till vtter necessitie inforce vs, but we must vnderstand, that al times are seasonable and conuenient too resort vntoo God. In deede after as wee bee picked forward, so must wee runne the swiftlyer, according as it is certeyne that wee bee as it were spurred by the afflictions and manifold troubles that God sendeth vs. And lyke as if an Asse

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wil not go, he must haue a good cudgell layd vppon his backe: euen so God perceyuig that wee come not too him with a good will, is fayne too drawe vs too him as it were by violence. But yit must euery man cheere vp him self, though no vrgent necessitie compell him. Too bee short, we must pray vntoo our God bothe in tyme of prosperitie, and in tyme of aduersitie. That is the thing which is ment by these woords, at all tymes.

And theruppon S. Paule sayeth, that wee must bee watchfull in it, euen with all instance, too pray for all the Saints. In saying that wee must bee watchfull, hee toucheth a vyce whertoo wee bee too much inclyned, yea and wholly giuen ouer: that is too say, that wee bee sleepie when wee should pray vntoo God, and had neede too bee waked. Bycause of our heauinesse and sluggishnesse, wee bee commaunded too wake and to keepe as it were a continuall wacth, to the end wee should not let occasions slip, but alwayes resort vntoo God with prayer. Now there is not so perfect a man, which fyndeth not this maladie by experience in him self: namely that when wee should pray vnto God, a number of things crosse vs, that set vs wandering abrode: insomuch as wee shall woonder, that in sted of holding out earnestly, our mynd shalbee rouing here and there. Seeing then that wee bee so fickle, and our wits so skittish, and is hard too hold vs fast any whyle: it standeth vs on hand to be the more watchfull, to the intent to bring our selues back agein intoo the good way, when we be started out of it. And let vs not tarie till the diuell haue woone so much at our handes, as too plucke vs quyte from our prayers and supplications, and to breake of the continuall course of them, and of the stedfastnes that ought too bee in them: but when wee pray, let vs be as it were locked vp and fast tyed too it, that is too say, let all our wittes bee full bent and settled vppon the thing that wee haue too doo. For euen the heathen men, when they were about too make sacrifyce too their Idolls, vsed this prouerb among them: whyle thou woorshippest God, doo nothing else, but bee thou so wholly occupyed and fastened therintoo, as thou think vpon no other thing. If God wrested such a confession from them, what ought wee to doo when wee offer him the cheef sacrifyce which he alloweth aboue all other, that is, when wee confesse our selues beholden too him for all good things? Should wee mingle our owne vanities with it, and make our prayer too bee but for custome and fashyons sake? Now then this watchfulnesse wherof

Saint

Saint Paul speaketh, is verie requisyte, by reason of the fraylnesse of our wits, and specially bycause wee bee so wandering as is horrible. Seeing it is so with vs: when wee goo about too pray vntoo God, let vs bend our whole mynds vnto it, and let not our wittes bee intangled about other cares and affections, but let our comming vntoo it bee as though wee had broken all other bondes. That is the cause why mention is made of lifting vp of our selues in our prayers and supplications. Trew it is that in offering our selues vnto God, wee must come with all lowlinesse: but yit must wee lift vp our hartes in such wyse, as wee may bee after a sort in the presence of our God. That (say I) is the thing that is imported by the sayd diligentnesse.

And he sayeth further, with all instance: which serueth still too shewe vs, that if wee intend too bee wel disposed too praying, wee must not go too it lazily, yea and that if wee followe that which our owne nature sheweth vs, wee shal bee farre of from comming at God. Therefore must euery man inforce him. For seeyng Saint Paule speaketh so, it is as much as if he sayd, My freendes, yee shall fynde such a coldnesse in your selues, as yee shall neuer pray vntoo God, nother shall yee euer bee willing too pray, except ye prouoke and inforce your selues. For the Diuell will alwayes bleare your eyes, too the end yee should not see what neede yee haue too pray vntoo God. And if yee lye sleeping still, it will cause your God too forsake you, seeyng you bee so thankelesse as too despyze his benefites, and too yeeld him no honour for them, no nor too acknowledge that all your welfare proceedeth of him. For lyke leaud lozels, wee defyle the benefytes which God bestoweth vppon vs, vnlesse wee acknowledge that wee haue all things at his hand, yea euen by crauing all thinges that wee want, of him, and also by yeelding him thankes for the things that wee receyued already. So then, let vs learne too match our watchfulnesse with all instantnesse.

And herein wee comprehend holding out or continuance: so as it is not ynough for vs too pray vntoo God by startes and braydes (as they say:) but wee must continue in it, and that twoo wayes. For first when wee haue prayed too day both euening and morning, and euery houre: wee must holde on still, and neuer swarue from that trade, so long as wee lyue. For our fayth (as I sayd) must exercyze it self: and the meane too exercyze it withall is this, There is yit one other maner of perseuerance or holding out: which is, that when wee haue de-

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syred God too helpe vs in this or that, wee must repete the same request, not twyce or thryce onely, but as oft as wee haue neede, a hundred, yea a thousand tymes. As for example, Although God haue told vs that he will succour vs before wee open our mouth too him: yit doth he not shewe it (alwayes) openly too the eye. Therefore wee must neuer bee weery in wayting for Guds helpe. Also it is not good that wee should bee heard after our owne lyking, bycause God knoweth what is meete and expedient for vs. So then, he must gouerne vs according too his owne will. But (as I sayd) if wee pray too him after his fashion and after his maner: he protesteth that wee shall obteyne all our requestes at his hand, euen before wee haue uttered them with our mouth. Yit notwithstanding he will sometymes hold vs as it were at the staues end, in so much as it shall seeme that he is asleepe when wee call vppon him, and that he hath turned his backe vppon vs. For this cause is perseuerance requisite, so that if wee bee pinched with any distresse, and would fayne seeke ease of it at Gods hand: we must not doo it once and away, but wee must returne too it (oftentymes,) and bee (as yee would say) importunate, according too the similitude which our Lord Iesus telleth vs of the widdowe, which had too doo with a Iudge that was without any feare of God, or shame of the world, and yit neuertheless shee obteyned hir sute euen by importunatenesse. So must wee doo: that is too say, wee must bee importunate vppon our God: not that he is slowe in succouring vs (as I sayd afore:) but bycause he will trye the constancie of our fayth. For they that pray vnto God and fall to stomacking, chafing, and impaciencie, if he releeue them not out of hand: doo not pray vntoo him, but (as yee would say) summon him too bee at commaundement of their lustes. But it behoueth vs too restreyne all our passions and desyres too Gods good will, so as when wee pray him too make speede, wee may neuertheless bee pacient, and bee contented too tary his leazure, in delaying too day or too morrowe, or as long as it pleaseth him. Yee see then that wee must continue in prayer and supplication, so as wee must pray presently for the necessities that pinch vs too day, and lykewyse too morrow, for those that may come then: and so wee must pray ordinarily euery day. And besydes this, if God list not too deliuer vs so soone as wee fayne would: let vs not ceasse to renew our petitions still, euen vntill wee perceiue that wee haue profited by our praying, and that he haue shewed vs the effect of his promis.

Esay. 65. d. 23.

Luke. 18. a. 1.

Now

Now forasmuch as it is hard for vs too bee brought too pray well vntoo God: Saint Paule heere setteth vs foorth the thing out of our owne persons, which ought too perswade vs: that is too say, that wee bee bound too pray vntoo God, not onely for our selues, that is too say, euery man for himselfe: but also too haue a care of our neyghbours, and to respect them also. It is trew that if wee considered our owne miseries well, and the great number of sinnes that are in vs, and the great neede which we haue to be succored at Gods hãd: we should haue cause ynough without going out of our selues, too imploy our selues in prayer and supplication, yea though wee did nothing else al our lyfe long but sygh and lament before God for our offences, and pray him to reach vs his hand, too the end that Satan might not ouercome vs. As I sayd, wee should haue matter ynough in our selues. But now that wee must extend our prayers further, that is too wit, too the whole Church of God, and vnderstand that he will not haue mee too thinke alonly vppon my selfe, but also too bee myndfull of all his chozen, inasmuch as he hath knit mee too them, so as I must indeuer too comprehend them in my prayers as much as is possible for mee: seeing (say I) that wee bee resolued herof: it must needs bee that we be too blockish, if we be not touched yit more to the quicke, and set on fyre with this carefulnesse that is spoken of here, and therwithal continue in the same.

Howbeeit Saint Paule speaketh heere expressly of the Saintes or faythfull, but yit is that no impediment that wee should not pray generally for all men. For the wretched vnbeleeuers and the ignorant sort haue greate neede too bee sewed for vntoo God: for behold, they bee in the hygh way too destruction. If wee sawe a beast at the poynt to perish, we would haue pitie of it: and what shal we do when we see a soule in perill, which is so precious before God as he hath shewed, in that he hath raunsomed them with the blud of his owne sonne: Then if wee see a poore soule go so too destruction, ought wee not too bee moued with compassion and kyndnesse, too desyre God too remedye it? So then Saint Paules meaning in this text, is not that wee should let the wretched vnbeleeuers alone without care of them: but that wee should pray generally for all men: howbeeit he sheweth vs therewithall, that wee must haue a speciall care of those whom God hath knit vntoo vs by a streyter bond. Lykewyse when he speaketh of Almesdeedes, his intent is that they should bee doone too all men Gal. 6. c. 10.

without exception which haue neede: but yit he adveth, that wee must specially succour them that are of the houshold of fayth. Euen so is it with our prayers and supplications. For the spirituall brotherhood which God hath set among vs, ought too touch vs the more, and too make the Church of God too come before our eyes, and into our remembrance as oft as wee pray. And these words, Our Father, ought too teache vs too make our prayers common. For none of vs can say My father, alone of himselfe, but wee call him Ours, too shewe that wee ought not to haue such care of our selues, as to forget them that belong vnto vs, and are linked to vs with so neere a knot, as I haue declared alredy. That then is the cause why S. Paule sayeth expressly, that wee must pray for the Saintes.

Now were this well printed in our hartes (as I sayd afore) wee should bee well waked too pray too our God without end or ceassing. For let vs consider the state and plyght of the Church in these dayes. Although our Lord giue vs some rest: yit are our poore brethren tormented by tyrantes, and by the enemyes of the fayth. Some are sayne too flee, some haue their goods taken from them, many bee thrust into prison, and other some are burnt at the stake. All these poore soules are in vnquietnesse, and put too some new terrour euery minute of an houre. Wee see that there is as tirrible manacing and threatening as may bee. Wee see how the diuell dryueth all those forward with outrageous fury, which would abolish the doctrine of the Gospell. Wee see what scatterings are made by the stumbling blockes that Satan thrusteth in by his champions. Wee see how a great sort seeke nothing else but too put the Gospell too all shame. And in the meane whyle, the poore seruantes of God which imploy themselues in his seruice, are trubbled and vexed by all meanes. Then if we gather toogither all the miseries and aduersities whereto the Church is subiect, and consider well the distresse of euery of our brethren: must it not needes bee that wee are duller than brut beasts, if wee bee not moued too pray vntoo God, yea euen with a ryght perseuerance in the same? For though I bee at myne ease too day, there are many thousands in great perplexitie: and I shewe wel that I cut of my selfe (as much as I can) from the bodye of our Lorde Iesus Christ, if I pitye not the members too whom I am linked. Not without cause therefore dooth Saint Paule set all the Saintes heere afore vs, when he incendeth too inflame vs the better too a ryght

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disposed mynde in praying, and too continewe throughout in the same.

And therupon he requyreth also that men should pray for him. Yee shall pray for mee also, (sayeth he) that God giue mee boldnesse in opening my mouth, so as I may vtter the secret of the Gospell accordingly. When Saint Paule commendeth him self too the prayers of his neyghbours, therby he sheweth well in what humilitie wee ought too walk. For he did not counterfet in exhorting the Ephesians too such praying. He protesteth before God and his Angels, that he had neede of it. But now let vs compare our selues with Saint Paule. What man is of such abilitie, that he can forbeare too bee succored by the prayers of his neyghbours, when Saint Paule exempteth not him self from it? Now then, let euery man in his praying vntoo God, desyre too bee made parttaker of all the prayers that are made throughout the Churche, both generally and particularly. In deede this promis shall alwayes stand trew, that God wil bee neere at hand too all such as eall vppon him. And Jonas fayled not too bee succored of God, though he were in the whales belly. Now therfore, when we bee forsaken of men, when we be as good as dead, and the remembrance of vs is as goodas buryed: yit wil not God ceasse to regard vs, and too cast his eye vppon vs too succour vs, according too this saying, that the eyes of God are alwayes vppon them that feare him, and his eares open too such as repayre vnto him. Notwithstanding, too the intent too humble vs the better, our Lord telleth vs, that wee haue neede one of anothers help, and that there should bee an intercommoning among vs. And besyds this, there is also another reason, which is, that he will keepe our charitie occupyed. Wherfore, let vs learne too shewe both by our almesdeeds, and by our counsell, and by all other helpes, that none of vs is giuen too him self, nor too his, too owne priuate profit: but that after as God hath linked vs toogither, euery of vs coueteth too succour our members, and too communicate toogither in our prayers & supplications. For our commending one of vs of another after that maner vntoo God, is the cheef dewtie of charitie: And therfore it causeth Saint Paule too desyre the Ephesians expressly too pray for him.

Psal.145. d.18. Ionas.2. a.2. Psal.33. d.18. Psal.34. c.16.

Now if any man alledge that that was a signe of vnbeleef, for if this promis suffyce vs not, that euery man shall obteyne his owne requests, is it not a poynt of distrust? the answer therto is easy. For

wheras God sayeth, that he will haue pitie vppon all such as seeke it at his hand: he meaneth not too disanull the thing that he commaundeth vs in so many other texts: which is, that wee should bee myndfull one of another. Furthermoze let vs mark, that in following Gods wooꝛd wee can neuer bee blamed of misbeleef. Foꝛ how comes it too passe that men fall to misbeleefe, but by passing their bounds, that they wil needs adde too that which God hath vttered? As foꝛ example: Wee see that in the popedome men haue foꝛged so many patrones and aduocats, as they wote not which too beetake themselues vntoo. And whence proceedeth that? Euen of that their heads bee ticklish: and agein, that they distrusted the things that are conteyned in Gods wooꝛd. Wee haue this general lesson, Call vppon me in the day of thy neede, and I will heare thee. God then will haue vs too reloꝛt vntoo him, and too looke only at him, assuring our selues that he will neuer refuze vs, when we pꝛay vnto him in his sonnes name. And our Loꝛd Iesus Chꝛist commeth afoꝛe vs, and offereth himself too vs, saying, that hee will beare wooꝛd too and fro foꝛ vs, and that as long as we hold vs in that path, wee neede not feare that wee shall not fynd accesse vntoo his father, oꝛ that he wil not receyue vs familiarly. So dooth the holie scripture repoꝛt. But what haue the papists doone? O, (say they) wee haue neede of aduocats too make intercession foꝛ vs. It is trew: but our Loꝛd Iesus Chꝛist whō God his father hath assigned vnto vs, ought to suffyze vs, foꝛasmuch as he only is appoynted to that office. Contrariwyse the papists make Aduocats in paradyse at their owne pleasure, and in the meane whyle spoyle Iesus Chꝛist of the pꝛiestly dignitie which is giuen him of God his father, yea euen with a solēne othe. The papists are not contented with that, but haue made such a patching to it, that their cace is become a hoꝛrible confuzion. As foꝛ vs, if wee followe that which is taught vs by Gods wooꝛd, then shall wee walk in fayth, and wee neede not feare any straying, oꝛ that wee shall bee blamed of vnbeleef: foꝛ God wil alwayes guyde vs aryght. That then is the answere to this question and doubt which myght bee cast, whether it bee not a poynt of distrust too desyze other men too pꝛay foꝛ vs, seeing that euery man may be heard him self, bycause that what things God hath ioyned toogither, men must not pꝛesume too put them asunder. Foꝛ wee must alwayes beare in mynd howe it is sayd, that euery man must occupie himselfe in pꝛaying, and moꝛeouer knawe his neyghbours too bee matched with him: and so shall wee neuer

Psal. 50. c. 15.

Psal. 116. 2. 4.

neuer bee turned from the fayth.

Now if any man obiect further, that our Lord Jesus Christ cannot bee the onely aduocate and patrone, if wee make supplication one for another: the answer theruntoo is easie. For it is sayd, that Jesus Christ is the onely mediator, and that all men both great and small must resort too him too obteyne our sutes. For vnlesse our prayers bee dedicated by his holinesse, surely they shall euer bee foule and infected. When Esay was commaunded too beare the message that God had appoynted, he sayd, Alas my God, I am a man of vncleane lippes, and dwell among a people that is vncleane also. How shall I doo then when I must call vppon my God, and speake familiarly too him as it were mouth too mouth, seeing we bee full of vncleanesse and infection: Now then, all our prayers must be sanctifyed by our Lord Jesus Christ, or else wee shall neuer fynd fauour at Gods hand. Also it is most certeyne that Christ is the only aduocate and Intercessour, and that all the auncient Patriarks were fayne too hold that rule, and lykewyse the Prophets and Apostles in their tymes, and so must wee also continew in the same. And yit for all that, wee bee not letted therby too pray one for another, inasmuch as wee haue albut one cõmon head, which is our Lord Jesus Christ, in whom all our prayers must bee ioyned toogither, too the intent wee may all with one accord, and with one wel tuned melody protest, that wee haue none other welfare, than that it pleaseth God too haue care of vs, insomuch that that is our full felicitie, and vppon that trust wee come ryght foorth vntoo him. The meane then for vs too continew euermore in the ryght way, and too see that our Lord Jesus Christ bee not defaced, is too take him for our only aduocate, and not too turne aside one way nor other after our owne fond fancies, as is come to passe in the popedome. And wee see that the papists haue not bin ashamed too alledge this text, too perswade vs too pray too Saint Peter and Saint Paule, yea too Saints of the Popes owne forging, or rather to the Idols whom the diuell hath blowen intoo his eare. But heere wee haue too consider that wee bee commaunded too praye mutually one for another, bycause God hath also commaunded vs too seeke helpe and comforte at our neyghbours handes. And our Lord willeth it so, and promiseth that wee shall fynd it. After the same maner also dooth Saint James speake of it. Acknowledge your sinnes (sayeth he) one too another, and pray one for another: that is too say, when yee bee pric-

1. Iohn. 2. a. 1.

Esay. 6. b. 5.

Iames. 5. d. 16.

sed with any temptation, and yee feele many infirmities and vyces in you: let euery man vnburthen him self towards his neyghbours, and say, Alas, I haue such a thing that greeueth mee, I haue offended my God after such manner and such. And if yee doo so bewray the infirmities that are in yee: it wel stiree yee vp to pray one for another. But now is there any lyke thing betweene the Saynets deceassed and vs? Will Saint Peter and Saint Paule come tell vs their sinnes, too the end wee myght pray for them? Or haue they eares long ynough too heere our prayers? (No:) wee see then that God intended too restreyne mennes mutuall praying one of another, to such as are conuersant in this world, and are yit in the battell. They therfore that haue neede of our prayers, shall also pray on their syde for vs, and wee must doo the lyke for them on our syde. But as for them that are departed out of the world, it is not in vs too make them our aduocats before God. For if we cannot make an Aduocate in a matter of law, that shal not be past fyue shillings, but it is in the Judges power too appoynt such one for aduocate as he listeth, and too put him in that office: what a presumptuousenesse is it, if wee will take vppon vs too make aduocats in heauen? What a pryde and presumptuousnesse is it? Is it not a plucking of Gods maiestie and authoritie from him? Now then, let vs learne too pray so one for another, as wee passe not our bounds, nor wander out one way nor other euery mã after his owne conceyt, but bee contented too haue a care of all the members of the Church, as wee bee bound too doo, and too take comfort and ioy our selues, in that God hath voutsafed too bynd all his Churche vntoo vs, and that by the same mutuall communicating, we (shewe our selues too) bee members of the bodie of our Lord Jesus Christ. And therwithall let vs all tend too our head, knowing that our prayers should not bee woorthie too bee receyued, but rather bee foule, filthie, and stinking, if our Lord Jesus Christ hallowed them not by his holinesse and perfection. Knowing this, let vs neuer presume too open our mouth too call vppon our God, but in the name of our mediatour, assuring our selues that it is his office too bearewoord for vs, and too make vs to bee heard, so as wee may fynd God fauorable and forewarde too help vs. That then is the meane for vs too pray vntoo God boldly and with open mouth, as is sayd in the texts which I alledged euen now both out of eyghth to the Romans, and out of Saint James, and also as wee haue seene in the third chapter of this Epistle. Wee

must

must call vppon God through the beleef which wee haue in Jesus Christ, assuring our selues that he not only came downe into the world to shead his blud once for the remission of our sinnes: but also is incessantly before God to pray for vs, so as wee bee fully resolued, that although wee bee but wretched earthwormes, yit God accepteth vs, and auoweth vs for his children by his meanes, & will alwayes be mercifull in receyuing our prayers and supplications, bycause wee offer them not to him in our owne name, nor by our selues, (for in good sooth that were a foolish presumptiõ of our owne imagination) but bycause he hath commaunded it, and shewed vs the way which we should hold vs to.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faultes, praying him to pardon them, notwithstanding that wee deserue to bee quyte cut of from the hope of saluation. And forasmuch as it hath pleased him to call vs to him, and to promis vs that wee shalbee receyued to mercie, if wee come to him with fayth and humilitie: let vs pray him to prepare our hartes in such wyse, as wee may make such requestes to him, as he alloweth: and that therewithall he so beare with our infirmities, as wee may not fayle to obteine fauour, though there be many imperfections in our prayers. And so let vs al say, Almyghtye God heauenly father. &c.

The.xlviii. Sermon, which is the sixth and last vppon the sixth Chapter.

19 Praying also for mee, that in opening my mouth, vtterance may bee giuen mee, with boldnesse to vtter the secret of the Gospel.

20 For the which I am an Ambassadour in cheynes, to the end (I say) that I may speake freely as it becommeth mee to speake.

21 But that yee may also knowe of my state and what I do: Tychicus our deere brother and faythful minister in the Lord, shall shewe you all things:

22 Whom

22 Whom I haue sent vntoo you for the same purpose, that you myght knowe my state, and he comfort your hartes.
23 Peace be to the brethren, and charitie, with fayth from God, and from our Lord Iesus Christ.
24 Grace bee with all them which loue our Lord Iesus Christ in pureneſſe. Amen.



WE sawe this morning how wee ought too bee carefull in praying one for anther, and the frute that commeth thereof: namely that euery man which is a member of the Sonne of God, must assure him selfe, that the whole Church laboreth for him, and that generally both Iesus Christ and all his must bee refuzed, if God pitie vs not. But heerewithal wee haue to marke also, that Saint Paule in commending himselfe too the prayers of the Church, is not so myndfull of his bodye, as of the thing that is much excellenter, that is too wit, of the due executing of the charge and office committed vntoo him. If a man bee sicke, or in necessitye in this world, or trubbled by his enemyes, wee bee woont too crye out for helpe and succour, and wee would haue euery man too occuppe himselfe for vs. And why? For inasmuch as wee bee fleshly: as soone as wee feele any disease in our bodye, wee bee sorye at the harte: but in the meane whyle wee forget the cheef poynt: that is too wit, the things that concerne the euerlasting saluation of our soules. Ageiu, when it comes too the seruing of God, euery man thinkes he is sufficient ynough of himselfe too doo it, without helpe of his neyghbours. But Saint Paule sheweth heere, that he thinkes not himselfe sufficient too execute the charge that is committed too him of preaching the Gospell, without help from aboue: and therefore he requyreth the prayers of the Church. And afterward he sheweth therwithall, that he maketh more account therof, than of his lyfe, notwithstanding that he were hild as then in prizon, yea and euen cheyned. Ye see here that Saint Paule is hild in streyt ward, as a sory offender, and looketh dayly for nothing but death: and yit for all that, he careth not so much for his lyfe, as for the aduauncement and preferment of Gods woorde: insomuch that he had leuer dye,

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than too bee slothfull in dooing the thing that was inioyned him. That is the effect of the thing which wee haue too remember vppon this text.

Trew it is that in the Epistle too the Thessalonians, he noteth also the reason why he desyred too bee deliuered from the wicked and faythlesse, which ceassed not too lay snares for him. And why? It was lawfull for him too set store by his lyfe: but yit for all that, he did not set the Cart before the horse (as they say:) for wee see by this text, and also by that which is written too the Colossians, that he had alwayes more regard too discharge his dewtie toowardes God, specially in respect of the Church, by preaching the Gospell faythfully: than too ease himselfe, or too eschew the daunger wherein he sawe he was. Then first of all if our Lord call vs too any charge whatsoeuer it bee, let vs learne too vnderstand our owne infirmitie, that wee may bee succored of him as wee neede, and not presume any whit vppon our owne strength or cunning, but consider that God must bee fayne too hold vs vp by strong hand, and that wee haue neede too resort vntoo him, yea and too desyre (after the example of Saint Paule) to bee cõmended to the prayers of al the members of our Lord Jesus Christ, as in deede it is good reason that wee should pray mutually also for them. That is for the first poynt. 2. Thess. 3. a. 2. Coloss. 4. a. 3. 4.

Secondly, although it be lawfull for vs to desire men to pray for vs when wee bee sicke, or when we bee pinched with any other affliction: yit notwithstanding, lyke as wee must afore all thinges pray for the comming of Gods kingdome, and seeke the aduauncing of his glorie, and make but an income of all other things else: So in this cace, wee must learne not too bee so wedded too the world and too this transitorie lyfe, as too cry out for helpe when wee bee pinched with any aduersitie or neede, and in the meane whyle forget the thing that ought too bee preferred before them. Wherefore let vs learne too bee chare in such wyse of our lyfe, as wee may couet aboue all thinges that God should be glorified in our persons, whether it bee by life or by death, as S. Paule sheweth vs by his owne example in the Epistle to the Phillippians. And so ye see what we haue to remember in the first place. Math. 6. d. 33. Phil. 1. c. 20.

And he sayeth expressly, that Vtterance myght bee giuen him in opening of his mouth. As if he should say, that God myght giue him such corage and constancie, as he myght not speake faintly, but

but freely preach the Gospell, and not conceale any thing that myght serue too set foorth the grace of our Lord Jesus Christ, and the infinite benefytes that hee hath brought vs. That is the thing which Saint Paule ment by the opening of his mouth. Now experience sheweth, that he did not without cause desyre of God that his mouth myght bee opened as a gate or doore: for he vseth the same terme in the foresalledged place of the fourth too the Colossians. For such as shun death, (that is too wit, the most parte of them that professe the preaching of the Gospell,) will not sticke too say somewhat too the matter: but yit they doo oftentymes so disgyre the ryght, or else speake it so fearfully: as the hearers wot not what they meane by it, their woords shalbee so intangled. Too bee short, whereas they should shewe with loud and shirle voyce, what our Lord Jesus Christ is, what Gods seruice is, what the trew religion is, what fayth and repentance is: they touch them as it were at glaunce: but as for too rip vp matters, and too serch them too the bottom, they cannot away with that. And why? For they see perill hanging ouer their heades, if they should vse such freenesse. Howbeeit, Gods trew seruantes must practize that which Saint Paule sayeth too Timothie: namely that they haue not a slauish and cowardly hart, but march foorth freely in their vocation, too ouerpasse all the furiousnesse of the woorld, and to haue a brazen forehead, as it is sayd in Jeremie. And although they see many hard battelles, and that they cannot please the woorld in dooing their dewtie, but that they shall haue the enmitie of many men for exalting the grace of our Lord Jesus Christ as they ought too doo: yit let them not ceasse too go forward, and too ouercome all lettes. Howbeeit forasmuch as wee bee fearfull and feeble, God must bee fayne too woorke in vs, and too giue vs boldnesse too speake as wee ought too doo.

2. Tim. 1. b. 7.

Jerem. 1. d. 18.

Then is it not ynough for vs too bee warned of our dewtie, but wee must also adde this poynt of resorting vntoo God with acknowledgment of our wantes and defaultes. And furthermore let vs all take notice in generall, that the preaching of the Gospell is too hygh and weyghtie a charge, vnlesse wee bee gouerned by Gods spirit: according also as Saint Paule cryeth out in the second too the Corinthians: Who is sufficient for it? When he speaketh of the preaching whereby men should bee reconcyled vntoo God, and certifyed of their saluation, whereby the kingdome of heauen is opened, whereby wee

2. Cor. 3. b. 5.

haue

haue witnesse of the forgiuenesse of our sinnes, and whereby the blud of our Lord Iesus Christ is giuen foorth too wash vs from all our steynes: who is of abilitie meete for it (sayeth Saint Paule) except God make vs able by woorking in vs: For wee cannot so much as thinke too doo good. Yea wee bee so farre of from hauing power too doo any thing in deede, that wee cannot so much as thinke one good thought, vnlesse God giue vs it. Now then, let such as are called too the office of teaching Gods Church, vnderstand their owne weakenesse, and put themselues wholly intoo Gods hand, too bee made able too discharge themselues, knowing that they shall neuer bring it too passe, no nor the hundreth part of it, vnlesse it bee giuen them from aboue. And therefore let all men pray for those that are so ordeyned too bee teachers and ministers of the woord: for it is a singular gift of God, when wee haue such Shepherdes of our soules, as are able too guyde vs well. Wherfore bee it knowen both too great and small, that too maynteyne the Church in hir perfect state and soundnesse, God must bee fayne too giue power and strength too such as should teache, and men must pray for them: for in so doing, euery man procureth his owne welfare and saluation. And if we be negligent therin, it is a token that wee make no reckening, nother of our spiritual life, nor of the common welfare of the Church.

And heerin wee see what wee ought too deeme of such as pretend too preache Gods woord in these dayes, and in the meane whyle are so fearefull, that they dare not open their mouth, vntill they haue well bethought them, whether the things that they intend too speake, may offend or delyght the eares of him and of hir. What a sort see wee in the Popedome which rowe betweene two streames, and would fayne haue it knowen, that they bee such as would fayne haue leaue too preache purely: But yit for all that, they doo so beepeynt the doctrine which they vtter: as they play the craftie merchantes, and there is nothing but falshood in them, according also as Saint Paule vseth the same similitude, in speaking of such as abused Gods woord too purchace the fauour of the world, and too maynteyne it. Now the saying of such men is, that they must stryke sayle, hold with the hare, and hunt with the hound, eschew occasiõ of stumbling blocks, and that it is not for a man too stryue ageinst the streame. As who should say, they bee much wyzer than God, who speaking by Saint Paule, telleth vs, that Iesus Christ must bee preached throughly, and men must

2. Cor. 2. d. 17. & 4. 2. 2.

not

not go about too bury him any more: for seeing he is rizen vntoo glorie, he will haue the voyce of his Gospell ring loud and shirle, without any dissimulation, as I sayd afore. Moreouer, euen where there is no persecutiõ of sword nor fyre, the world sees that they which name themselues ministers of the Gospell, would fayne currye fauell in such wyse, as there should bee no shift but our Lord Iesus Christ must stoope, and wythe his truthe too and fro at mennes pleasures. Now adayes when the preachers perceyue, that it is no pleasant thing for them too put men vnder the yoke of our Lord Iesus Christ: what, say they? Shall wee offend greate men, and such as are in authoritie ouer vs? Should wee not rather win them by gentlenesse? Yis, but they bee wyld beasts dossing with their hornes ageinst our Lord Iesus Christ, and cannot abyde that there should bee any discipiyne in the Church: and yit for all that, men must preache still too their lyking. What a trayterousnesse and villanie were that? Yit notwithstanding, a man neede not go farre too fynd such preachers of the Gospell, that is too say, of leaud choppers and chaungers, which turne all topsiteruie, knowing not what their dewtie is. The world sees such examples too manifestly before their eyes. Therfore it standeth vs so much the more on hand to mark well this text, where Saint Paule sheweth that the Gospell is not preached as God hath commaunded it, except men go too it fully and openly, and with full mouth (as they say.)

Now he speaketh of the secret of the Gospell, too magnify this doctrine, which else should be despized of many that wil needs play the suttle & sharp witted fellowes, according as yee shall see a sort of presumptuous fellowes which think thẽselues so wyse, that the Gospell is not for them: for there is such a simplicitie in it, as they cannot brucke. They would stye vp and sore aboue the clouds, & haue such speculations as myght amaze them, and (nother they themselues) nor any man else vnderstand them. It is very trew that at the first syght, when men reade the Gospell, they shall see that God dooth after a sort play the nurce there (as he him self sayeth) and that bycause he knoweth our rudenesse, how we bee as little childzen: he lispeth with vs. But yit for all that, the doctrine therof passeth all the wit of man. For the verie Angels doo woonder at it, and are inforced too honour it, as it is sayd in another place. Then let vs vnderstand, that in the simplicitie which is seen in the Gospell, there is such wisdome of God as is incomprehensible, vnlesse it please him too reuele it too vs by his holie

Ephe. 3. v. 10.
1. Pet. 1. v. 12.

spirit.

spirit. For were we the best learned doctors in the world, yit should wee fasten vpō nothing (there) vnlesse God inlyghtned our vnderstanding, as is sayd of it in the two first chapters of the first Epistle to the Corinthians. That therfore is the cause why S. Paule telleth vs, that there are great secrets in the Gospel which we vnderstād not, further foorth than God worketh in vs: and that no tung of man is able to vtter them, except God guyde both them that heare them, and are too bee taught them, and also those that speake them, so as all bee gouerned, by his holy spirit.

And he addeth, as it becommeth mee too speake. Wherin hee sheweth yit agein, that it is not ynough too preache by rote whatsoeuer comes at the tungs end: but all must bee ruled by Gods woord, so as it may perce mens harts, and win them too his obenience: and that (as is sayd in another place) there bee not only language or speache: for the kingdome of heauen consisteth not in gay Rhetorik, but in the power of God. Too the end then that there may be such a syuelinesse, as mē may know that such as teache vs, are stirred vp of God, to be as his instruments, and too doo him seruis: Saint Paule desyreth men too pay for him. Wherfore let vs learne, that too step vp into the pulpit, and too expound some text of scripture, is not all that is too bee doone, but there must be a special handsomnesse, which groweth not in the gardens of men, but proceedeth of the extraordinarie goodnesse of God. And herein he sheweth that which he speaketh in another place, namely that noman can performe the dewtie of a good and faythfull teacher, vnlesse he bee sent. Now this sending importeth, that God giueth men that which is requisyte for the executing of their charge, bycause they want it of themselues. 1. Cor. 4. d. 20. Rom. 10. c. 15.

There is yit further, that Saint Paule gloryeth of his bearing of the Ambassage of the Gospell, notwithstanding that he bee a poore prysoner, yea and in cheynes, as if a man should now set a man in the stocks, or fetter him. Therfore he vseth the woord Ambashadour, too the intent that his imprysoning should not preiudice the doctrine of God. No, no (sayeth he) God auoweth mee for his Ambassadour. Albeeit that men hold scorne of mee, though I bee thus afflicted, and although men myght lothe mee too looke vppon mee: yit is all this no derogation too the office wherin God hath put mee, that is too say, too my Ambassadourship of preaching the Gospell in his name. And it is not only in this text that Saint Paule dooth so magnifye the honorable

noꝛable dignitie that was giuen vntoo him, in declaring that men cannot any what diminish it: but (which moꝛe is) he gloꝛieth greatly in that he was hild so in ꝛon cheynes and streyt pꝛizon. Foꝛ surely it serued foꝛ a good recoꝛd that he had pꝛeached earnestly, and that men ought to receyue his doctrine quietly & without geynsaying. Trew it is, that if we go thꝛough with our charge, & follow Gods calling with a free hart, we shalbe his seruants. But yit foꝛ all that, there is not so good pꝛoof of vs as when God sendeth some tryall, so as wee bee one whyle in pꝛizon, another whyle dꝛiuen from place too place, and trubbled and vexed dyuers wayes. If wee see that, and agein, that wee bee wꝛongfully blamed, and toꝛne in peeces, and yit neuertheless doo hold out still, without swaruing one way oꝛ other foꝛ any thing that may befall: then dooth God ratifye and authentikly seale our Calling, and shewe that he hath made vs his seruants. Now then seeing that Saint Paule was in pꝛizon, and moued too deny him self, and could haue gone out if he had would, by foꝛsaking the truthe of the Gospel, and yit hild out stedfastly, so as his lyfe was nothing too him, but his continewall seeking was too magnify the name of our Loꝛd Jesus Chꝛist: when such Constancie was seene in Saint Paule, it myght well bee concluded, that there had bin no counterfetting in him befoꝛe. Foꝛ whē a man shall but only pꝛeache, and afterward when he commeth but to the aking of the tippe of his finger, he starteth backe, and would plucke his pennie from the stake (as they say:) dooth not the woꝛld see that he was but a niggler, and a player of enterludes befoꝛe? If a man be a great wꝛyter, and as excellent a teacher as can be deuyzed, and yit notwithstanding wil not shed one dꝛop of blud when God calleth him too it?: too shewe that the doctrine which hee caryed abꝛode was not his owne: it appeereth that he was but a mocker, and that he is wooꝛthie too haue men spit in his face, and too haue moꝛe shame and repꝛoche, than if he had bin an ignoꝛant beast. So then, Saint Paule gloꝛyeth of his bands, saying, that although the woꝛld made no reckening of him, but disdeyned him, yit neuertheless God auoweth him foꝛ his Ambassadour.

And heerupon let vs learne not to bee so scoꝛnful as to despize Gods seruantes, when we see them hild in pꝛizon, but let vs vnderstand, that God dooth then exalt them too much greater dignity and honour, than those that are mounted aloft into pulpites. He then that is in pꝛison, and persisteth in the pure confession of the Gospel, is in much moꝛe ho-

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notable degree, than al they that preach at free liberty. Marke that for one poynt.

And agein, in the tyme that God spareth vs and giueth vs leysure, let vs learne too fence our selues so afore hand with corage and constancie, as wee may bee his Ambassadours whensoeuer it shall please him, both in prison, and in the middes of the threatenings of enemies, and in all the rages of death that can bee put ageinst vs. That is the thing which wee haue too marke vppon this streyne. And so let vs not bee dismayed as a number of vnconstant persons are, who when they heare that a great sort are imprisoned in such a place, and such a one was burnt in another place, are by and by out of hart, and the Gospell is no more accounted with them. They that forge too themselues such stumbling blockes, shewe well that they neuer had any liuely roote in fayth. But contrariwyse, when wee see that our Lord Jesus Christ dooth so serue himselfe by those whom he calleth too tryall, by putting them intoo the handes of Tyrantes, and of the enemies of his truth, and yit giueth them inuincible constancie: it is a goodly strengthning of our fayth, and wee haue cause too bee the more inflamed. For vnlesse God wrought in them, it is certeyne that there should no such strength bee seene in any man liuing. Therefore wee must pray God too arme vs at our neede, and therwithal to shewe vs that the doctrine of his Gospell which is of sufficient authoritie of it selfe, must bee further authorized by a maner of prouision. But yit must the blud of the Martirs, and of such as God hath sanctified to his glory, serue too that purpose, bycause they bee as it were his Proctors before men.

Now hereuppon Paule addeth, that he hath sent Tychicus too Ephesus, too the intent that the Ephesians myght knowe in what state he was. This also is sayd too the common edifying of the Church. For whereas Saint Paule speaketh of his state and doo-ings, he meaneth not the things that concerne his bodie or his health, nor any thing else that belongeth too this present lyfe: but he referreth it specially too the confession of the fayth, and his free maynteyning of the Gospell. Wee know that if a man bee in prison, specially a man of renowme: folke will bee in some care of him, (saying) Alas, will God giue him constancie? And agein, the diuell sleepeth not at that tyme. There shall neuer any man of credit which hath edifyed Gods Church, bee cast in prison, or impeached: but there shall some thing

thing or other bee sowed abrode, too disgrace him, and too bring him as it were into a slaunder, and all is too deface the things that God hath doone by his meane, and too ouerthrowe that which he hath builded. That is one of Satans policies. And therefore Saint Paule knowing that men myght sowe abrode many lyes, and say, ho, see yee, I warrant yee he should not bee so long borne with at Rome, specially hauing the Emperour and all the Court ageinst him: except he did yeeld: it may well bee sayd, that his cace is not cleere. And others, Tush, men make no account of him, they see he is but a doting foole. And others: some one thing, and some another, euery man after his owne fancie: Saint Paule (I say) perceyuing that many poore weakelings myght be hindered by him, and cast into perplexitie, and that othersome myght bee kept backe from comming too the Gospell: will haue his state knowen, and the diuell with all his slaunders put too the foyle, and the mouthes of all backebyters stopped, and lykewyse of all Colcarpers which seeke nothing but too set trubble in the Church. Also for feare least they that had begun too profit in the Gospell, myght bee hindered, and the same an occasion too shet the gate ageinst such as were not yit come in: Saint Paule intending too preuent all those respectes, sayeth, that he hath sent Tychicus.

And wee see yit better in this text, what care he had alwayes too make the Churches continewe in goodnesse. For he could haue alledged that he was letted ynough for himselfe, and that he was ouermatched with enemyes: & he could haue made thē beleeue, that he had had no leyzure too thinke of other folkes, and that for his owne part, it was ynough for him too doo his dewtie at Rome, without sending here and there ouer the sea, too confirme the Churches: for there were a great sort of others besydes him. Agein, forasmuch as God had shet him vp: it had bin ynough (as a man would haue iudged in common opinion) that he swarued not a syde euen too the death. But he contenteth not him self with his only being of a faythfull witnesse and martir of our Lord Iesus Christ: but he thinketh therwithall, that it became him too preuent all stumbling blocks which the diuell stirred vp one way or other, too defame the Gospell withall, and he imployeth himself therto, as wee see heere by example. Now then let vs learne to serue God in such wyze, euen too the laste gaspe of our lyfe, as wee may haue a care of our neyghbours also, and procure their welfare

are as much as wee can, accordingly as God hath bound vs thertoo.

And to the intent that Tychicus should be receyued, he calleth him brother and faythfull minister in Christ: and that is too giue him credit, that men myght receyue his record. And in very deede, wee must indeuer too the vttermost of our power, that such as can serue the Church, may bee aduaunced, and men knowe what they bee, and that they may haue as it were their mark, so as they may haue authoritie as is requisite. That is the example which Saint Paule sheweth vs: For it was not for any vaynglorie or fauor of men, that he commended Tychicus after that maner: but his desyre was, that men should know Christs faythfull minister too their owne benefyte, so as he myght haue accesse too them, and not be reiected as one worth nothing, but that his word myght be receyued as it deserued.

Theruppon, too end and knit vp his Epistle withall, Saint Paule prayeth, that the brethren myght haue peace, loue, and Fayth from God, and from our Lord Iesus Christ. Now this word Peace is commonly taken in Saint Paule, for all welfare and prosperitie. In deede it signifyeth properly concord: but the Apostles being accustomed too the Hebrew tung, haue vsed the word that inporteth both. And when Saint Paule sayeth, Grace and peace bee giuen vntoo you: by the first he wisheth Gods fauour and mercie, and by the other, that he should prosper vs in all goodnesse and good things. Therfore in this text he sheweth, that all the prosperitie of the godly commeth of Gods mere goodnesse, and not from elswhere. Therunto he addeth also, fayth and charitie. Wherin wee see that God reserueth too him selfe the office, not only of sending vs these outward goods which wee want, but also and specially of giuing vs the spiritual gifts, wherof wee bee vtterly voyd and destitute. Howbeit, it is hard too make men beleeue it, bicause they be alwayes drunke with this pryde, of imagining themselues too haue some abilitie of mynd too beleeue the Gospell, and too discerne betweene good and euill, insomuch that too their seeming, it is a needlesse thing to pray God too inlygheen them. But yit must wee needs bee punished for our ouerweening, if wee think wee haue eyther fayth or charitie of our selues. So then let vs conclude, that bothe of them bee the singular gifts of God, and let vs confesse, that both of them come of him, and that on the other side he must bee fayne too pricke vs still he inlygheen vs: for wee bee blynd gyrathers walking in darknesse. Although wee haue the word preached

ched too vs, and as it were chawed too vs, so as there remayneth no more for vs too doo, but too swallowe it downe. Yit shall wee continew dull lyke blocks of timber, if God doo not inlyghten vs by hys holie spirit, and bow our harts too his obedience. Then if God worck not so, it is certein that when our eares shal haue bin beaten with good doctrine all the tyme of our lyfe, it shalbee but lost labour. And it is not only in this text that it is sayd so: but a man shall scarsly fynd any leaf in the holie Scripture, wherin God reserueth not too him selfe the giuing of fayth. And in good fayth wee our selues see well, that the holie scripture inlyghteneth vs, and how vtterly wee bee destitute of Gods spirit. If wee compare our selues with fayth, and with the things that it bringeth vs: wee shall well see that there is iust cause why God should will vs too doo him homage for so great and so excel-
Psal. 14. 2. 2. lent a gift. For it is sayd, that God looked downe vppon men, and that he found them euery chone giuen ouer too all euill, and sayed in their filthinesse, so as there is not one that seeketh after goodnesse. Agein,
1. Cor. 3. d. 16. when there is any speaking of our reason and wisdome, it is sayd to be stark ignorance, and that we bee vtterly brutish, and that wee must become fooles in our selues, if wee will profit in Gods schoole. And as for our harts: what are they? They bee full of naughtinesse and stubbornesse euē from our chyldhood, as the holie scripture reporteth euery where of them. Forasmuch then as wee be blynd in our vnderstanding, and froward in wil: let vs come now and see what fayth is. It is a cōprehending of Gods secrets, so as we know the fatherly loue that he beareth vs, & assure our selues of it, & take hold of the heauenly lyfe, which neuertheless is incomprehensible too mans vnderstanding: &
Ephe. 3. d. 13. to be short, are acquaynted with the grace of our Lord Iesus Christ, which extendeth hygh & lowe, and deepe and wyde, as wee haue seene herteofore. Now then if on the one syde we consider what fayth is, & on the other syde enter into our selues, and examin our selues in such sort, as we fynd our selues vtterly destitute of all goodnesse: it is good reason wee should confesse, that vntill God giue vs fayth, wee haue no fayth at all. That is the thing which wee haue too mark vppon this text.

As much is too bee sayd of charitie. For is it not apparant that euery man is wedded too the loue of him selfe, and that our affections rape vs away, so as wee seeke our owne profit continually with the hinderance of other men? And yit this lust and couetousnesse holdeth vs;

wee

wee cannot loue our neyghbours, but would rather oppresse them. Sothen, we must needs haue Charitie from elswhere, and God must breake the cursed inclinatiõ that is in vs, namely the ouer excessiue louing of our selues. And moreoner when wee haue so renounced our selues, wee must vnderstand that wee bee so indetted too our neyghbours, as wee must indeuer too doo our dewtie towards them. And so yee see that fayth and charitie are iustly called the speciall gift of God, and that Saint Paule dooth iustly in this text say: Charitie and Fayth bee vntoo you frow God our father. It is certeyne that his wish was not made feynedly, but that in saying so, he doth vs to vnderstand that wee must haue it at Gods hand. Wherfore let vs lay downe all foolish ouerweening, and let vs vnderstand that all the spirituall benefyts which wee haue, are the free gifts of God, wherby hee sheweth and declareth his liberalitie effectually towards vs. And it is certeyne that all the perfection of Christians consisteth in fayth and charitie. Wherfore let vs conclude, that whatsoeuer belongeth to the saluation of our soules, or is woorthie too bee esteemed and commended, wee haue none of it of our owne growing, but it commeth too vs from aboue. Accordingly as it is sayd of the confessing of our fayth, that nother flesh nor blud doo shewe vs that Jesus Christ is the sonne of God, but the father reuealeth it too vs. And lykewyse also our Lord Jesus Christ sayeth, Father, I thank thee that thou haste hidden these things from the wyse, and reueled them too the little ones. Therfore let vs learne to bee little ones, that we may bee Gods scholers, and too bee fooles in our selues, that wee may bee filled with his wisdome, and yeeld him honor, according too the measure of the gifts which wee shall haue receyued of him, and not bee soo wicked as too chalendge the prayse vntoo vs, which he dooth iustly and ryghtly reserue too him self.

Math.16. c.17. Math.11. d.25. Luke.10. d.21.

Howbeeit, Saint Paule matcheth our Lord Jesus Christ with God the father, too doo vs vnderstand, that wee can obteyne nothing but by the meanes of him, which hath reconcyled vs vntoo God. For what is the cause that wee bee so corrupted in our nature, as wee bee voyd of all goodnesse, and full fraught with all vyces, and too be shorte, that we be altogither abhominable: but for that we be vtterly estraunged from our Lord Jesus Christ, who is the fountayne of al goodnesse? And for the same cause was he indewed with all fulnesse of grace, according as it is sayd, that the father hath not giuen hym (the spirit in) some

Iohn.3. b.14.&. Colos.1. c.19.&. 2.b.9.

some certein portion, but in such wyse as all of vs may so drawe out of him, as wee can not want any thing, for he is the fountayne that can neuer bee drawen drye. Then can wee not haue one drop of spirituall gifts, but by flowing downe vppon vs through our Lord Jesus Christ, who is the only cundityppe of them. And our Lord Jesus Christ not only hath the office of giuing vs at his owne pleasure whatsoeuer is requisyte and necessarie for our welfare, in respect that he is our mediator (as wee haue seene in the .iiii. Chapter:) but also Saint Paule peeldeth him here moreouer, that he giueth vs faith and charitie by his owne authoritie and power: for he setteth him in equall degree with his father. Now then let vs vnderstand, that our Lord Jesus Christes office of inlyghtening vs by fayth, and of reforming our harts, not only belongeth too him as now in respect that he is our mediator & Gods minister: but also that it is his owne: for this maner of speeche of S. Paules would not otherwyse agree.

But heere by the way a man myght aske a question. For Saint Paule prayeth not God too giue fayth too the faythlesse, and charitie too them that are fleshly: but vntoo the brethren, that is too say, too the bodie of the Church. Now if they be of the Church, they bee Gods childzen alredye, they bee begotten agein by the holie Ghoste, and by that meane they haue both fayth and charitie. But herin Saint Paule sheweth vs, that it is not ynough for that God begin fayth in vs, vnlesse he continew in it too the end: and that lyke as wee call fayth the gift of God, so must he also make it too growe and increace day by day. And that is it which is ment by this saying, that it is giuen vntoo vs not only too beleeue in Jesus Christ, but also too suffer for him. Therfore Gods giuing of fayth vntoo vs, is not in such wyse, as that he dooth but only prepare vs, that wee myght beleeue the Gospell, if we listed, and that afterward we should bring a consent of our owne, & go forward of our selues by our own power: No: but when God hath once disposed vs too beleeue, he must also giue vs such an assertion, as may touche vs too the quicke, and afterward driue vs forwarde, and giue vs abilitie too perseuer, so as we may profit, & go forward, & be confirmed euen to the end. That is the cause why S. Paule speaking heere of the faythfull which were brought alredie intoo the good way, and to whom the grace of God was manifested, sayeth neuertheleſſe, that God must bee fayne too further them & giue them the gift to hold out, euen by growing more and more as wel in fayth as in loue.

Phil.1. d.29.

And

And therby we haue warning to pray God to increace & strengthen our fayth, and to inflame vs with charitie, and therwithall to make vs knowe our imperfections, so as although wee see a number that come not neere vs, yit wee conceyue not any pryde too stand in our owne conceits, as though wee were come too fayth already. Wherefore let vs assure our selues, that we be but in our way as long as we bee in this worlde, and therefore let vs inforce our selues forward. For what perfection of fayth so euer wee can fynd among men: it is certeyne that God will fynd much amisse in it, and how farre forward saeuer wee bee, and how well so euer wee haue profited in charitie, a man shall come farre short, of fynding that any of vs hath forgotten him selfe, and thrust couetousnesse and ambition vnder foote, with all other things that may turne vs frō seeking the benefyte of our neyghbour, and the imploying of our selues too doo them seruis. Sith it is so, let vs learne (as I sayd) too knowe our owne imperfections in such wyse, as wee may mislyke of our selues for them, and bee induced therby too doo better than wee haue done hithertoo. And although men prayse and commend vs, yit let vs learne too confesse with all humblenesse and meeknesse, that wee bee yit farre short of atteyning too our mark.

Now hereuppon Saint Paule addeth agein, Grace bee too all them that loue our Lord Iesus Christ vncorruptly. Wherin he sheweth who bee the brethren that he spake of euen now. Not all they that prafesse themselues too liue after the Gospel, but such as loue our Lord Iesus Christ, yea (sayth he) with such soundnesse, as it bee not an affection that corrupteth and vanisheth away out of hand. And not without cause is this sayd. For wee see how feine there are which loue Iesus Christ ryghtly and soundly. The multitude of them that pretend too hold with the Godspell, is greate ynough: but what a number are there which renounce God in their works, when they haue confessed him so in their words? Agein, if a man examin them narrowly, which haue yit some good tokens, and liue orderly ynough and without blame, so as it myght bee sayd, that there is no hipocrisie in them: he shall see them ouershoote themselues in the turning of a hand. As for example, wee see how the persecutions now adayes discouer such as haue not a lyuely roote, and so doo temptations lykewyse, insomuch that they which haue liued in good reputation, doo afterward turue aside and go astray. And what is the cause therof? Some

new blocke that Satan casteth in their way, or some other stumbling
blocke too make them turne out of the good way. Therfore when all
is throughly reckened, a man shall fynd verye fewe, that loue Iesus
Christ vncorruptly, that is too say, which haue at rew stedfastnesse or
stoutnesse, so as if they bee tempted eyther with feare of death, or with
pouertie, yit notwithstanding they alter not, but continew still in their
calling, & shew that the holie Ghost reigneth so in them, as he possess-
eth the bottomes of their harts, euen vntill they bee quyte rid of all
the imperfections of their flesh. No dout but the perfectest haue stoye
of them. And lyke as it may well bee, that a tree shall seeme vtterly
withered, as farre as can be discerned outwardly by his braunches, &
yit if the roote continue still in his force, the tree shal be safe: so that al-
though some superfluous boughes be cut of, yit will he spring againe:
and it will appeere playnly, that it was still alyue within: euen so wee
from day to day cut of the corruptions of our flesh, which are yit in vs,
vntil wee bee come too the fulnesse of the incomprehensible perfection,
whereuntoo wee labour as now too atteyne.

Now let vs fall downe before the maiestie of our good God, with
acknowledgment of our faules, praying him too vouchsafe too open our
eyes more and more, that wee may consider the infirmities and vyces
that are in vs, yea and those also vntoo which wee should bee giuen, if
God had not deliuered vs from them, and should not drawe vs away
from them day by day. And theruppon let vs mourne before him, ac-
knowledging our selues too bee wretched offenders, that are well
worthie too bee condemned, if he pitied vs not: And let vs so profit in
his word, as it may bee too the amendment of the things that are yit
amisse in vs: and for the bringing therof too passe, let vs call vppon
the grace of his holie spirit, because wee knowe how needfull it is for
vs, in respect of the rechlesnesse, yea or rather rebellioulnesse that is in
vs. And yit for all that let vs not ceasse too go on still too the heauenly
perfection whereuntoo he calleth vs. That it may please him too graunt
this grace not only too vs, but also too all people and nations of the
earth. &c.

FINIS.

All glorie, honor, and prayse, bee alonly vntoo God, and
too our Lord Iesus Christ. Amen.